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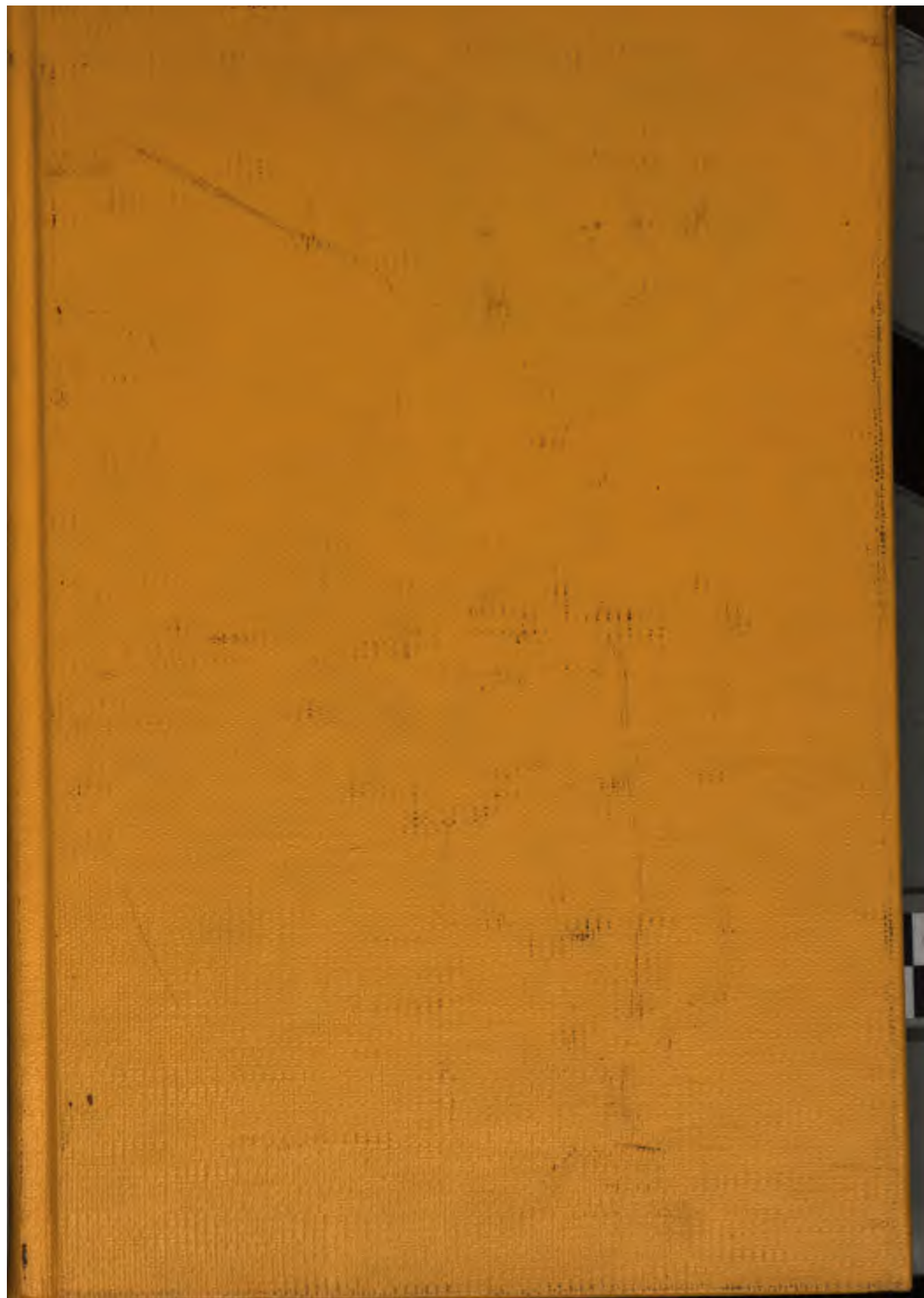
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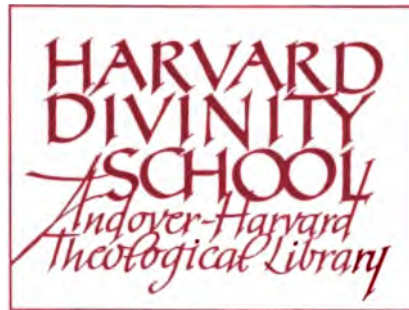
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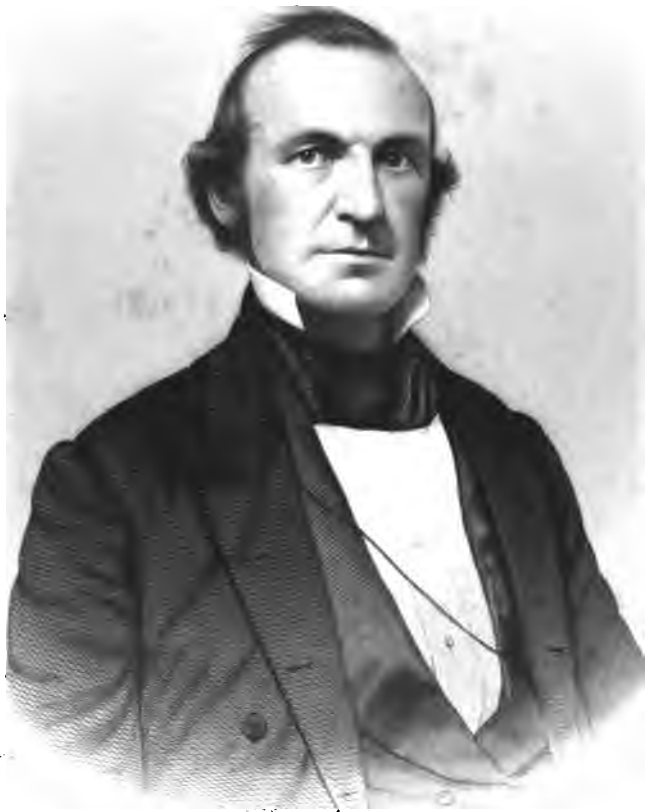
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MINISTER OF THE

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1877

SPIRITUAL MAGAZINE

S. WATSON,

EDITOR AND PROPRIETOR.

Built upon the foundation of the apostles and prophets, Jesus Christ himself
being the chief cornerstone.—Eph. ii, 20.

PUBLISHED AT MEMPHIS, TENN.

V VOLUME III.

MEMPHIS:

SOUTHERN BAPTIST PUBLICATION SOCIETY, 344 SECOND STREET.

1877.

CONTENTS.

	PAGE.		PAGE.
Inner Life of Man.....	1	Trance, Dreams and Visions.....	71
Communication from Gen. Edwards	3	The Religion of Spiritualism.....	74
Organization.....	5	Slade Released.....	75
Hon. J. M. Peebles in Iowa.....	5	Spiritualism.....	76
Marrying a Ghost.....	6	Letter from James H. Young.....	77
The Existence of God—The Incarnation of Christ, and His Mediatorial Office	7	Letter from Judge Hollbrook	78
The "Spiritual Scientist"	9	Letter from Jeremiah Gage.....	79
Letter from A. A. Thurbee	10	Letter from Miss Mary E. Graff	80
The "R. P. Journal" on Test Conditions.....	11	Letter from Mrs. A. Kline	80
Our Home Circle.....	11	New Ideal.....	81
Organization.....	12	Letter from New Orleans	81
Letter from J. K. M., Pittsburg	15	Letter from Francis Howard	82
Letter from Mrs. W. N. Holt, Washington....	15	Letter from J. A. Gilbert	83
Letter from Wm. Patton, Clinton, Ind.....	16	Letter from M. A. Bedford.....	83
Dr. Crowell on Organization	17	Our Home Seances—Editorials, etc.....	84
Letter from S. M. Hoffman, Sandy Creek, Os- wego Co., N. Y.....	19	Going to Texas.....	87
Letter from Elizabeth Eggert, Greensboro, N. C.....	20	Mrs. Miller.....	88
Letter from Mrs. Wilder, Painsville, O	20	What of the Souls Departed?	89
A Child's Circle, Shreveport, La.....	21	Record Book, etc.....	91
The "Spiritual Scientist" on Organization....	21	Test Spirit Photograph	92
Home Circle.....	22	The Easiest Means of Spirit Intercourse.....	92
Extracts from Letters.....	23	Letter from A. M. Ivy.....	93
Lecture Items from the West	25	Letter from G. R. Brown.....	93
Mr. D. D. Home.....	27	Letter from Oxford, Illinois.....	93
Ghost Land.....	27	Harmonial Hall—Charter, Constitution and By-laws.....	94
Materialism—Spiritualism No. I.....	27	Plain Talk.....	96
Bastian and Taylor's Seances	30	Through Our Home Medium.....	97
Man's Regeneration and Redemption	33	The Return of Spirits from the Spirit-world...	98
Spiritualism Going Down.....	34	Letter from Col. Kase.....	101
Quid Divinum.....	36	Some Thoughts on Organization	102
The Planchette	37	My Parting Words in America.....	104
The "Boston Times" on Spiritualism	39	"Dum Vivimus Vivamus"	105
Abstract of Lecture—(Strauss).....	41	An Argument	105
Liberalism	43	The New Movement.....	107
Remarkable Clairvoyance.....	44	An Exposed Medium.....	110
Organization.....	45	Spiritualism.....	112
Materialization, through W. S. Eddy.....	47	The Newspapers and the New Movement	113
Letters from Dr. Child, of Philadelphia.....	48	Materialization of Washington	115
Trance, Dreams and Visions—(Dr. Winder)...	49	Mrs. Eldridge	117
Letter from Dr. Dewy	51	Insanity.....	118
The Present Position of Spiritualism	53	The "Second Coming"	119
Spiritualism.....	54	The Poor Old Man.....	120
Through Our Home Medium.....	55	Arkansas State Convention	121
What of the Resurrection?—Editorial.....	56	A Southerner Among the Spirits.....	121
Mrs. Eldridge—Editorial	58	Home Circle.....	122
Organization.....	60	Extracts from Letters.....	124
Greetings of the New Year	60	Spiritualism at Home.....	128
Letter from S. Burnett.....	61	Charity.....	128
Letter from Mrs. Dr. Henderson.....	62	A New Feature in Spiritualism	128
Letter from George Atkins.....	62	The Key Given to the Disciples.....	129
Letter from Mary C. Turner.....	62	True Conjugal Relations Eternal.....	131
Letter from J. Edwards.....	62	The Wants of Spiritualism	134
Sectarianism	63	The Difference	136
The Basis of Organization.....	63	Letter from Dr. Dewy.....	138
Letter from Mrs. J. M. Pease.....	63	The Spirit-world	142
Our Home Circle.....	64	Shocking Murder.....	143
Spiritual Baptism.....	65	Where are the Dead?	144
The Lunatics of Speculation.....	66	An Act of Justice to Dr. Mansfield.....	145
Organization	70	State Organization of Spiritualists and Liber- alists in Arkansas	146
		Home Circles	147

CONTENTS.

iii

	PAGE.		PAGE.
Infidelity in England.....	148	Correspondence.....	237
"Christian".....	149	Spiritnal Platform.....	238
The Demands of the Hour.....	150	Our Duty.....	239
Our Anniversary.....	151	Is Spiritualism Diabolical or Divine?.....	239
Spirit Mediumship.....	152	Organization.....	240
Three Seances with Mrs. Miller.....	153	The Same Religion — The Gospel of Christ	
Memphis Mediums.....	154	and the Gospel of Spiritualism.....	241
Platform and By-laws of the First Harmonial		Spiritual Organization.....	244
Society of Memphis.....	156	Home Circles.....	246
Our Home Circle.....	158	The Exposure.....	248
Let Us be Charitable.....	159	Our Home Circle.....	249
Materialization of Washington.....	159	The Religion of Spiritualism.....	250
What can I Do?.....	160	A Devotional Seance.....	252
Arkansas Convention.....	160	A National Convention.....	252
Paul Commissioned by Angel Ministry.....	161	Personal.....	253
Taxing Church Property, etc.....	163	Abolition of Cabinets.....	254
The Table Service.....	166	The Sphere of Wisdom.....	255
Religion and Science.....	169	Hear what a Spirit Saith unto the Clergy.....	257
Address by Bishop Polk.....	170	God, Spiritualism, Science and Religion.....	259
Spiritualism in New York City.....	176	Bishop Simpson.....	261
Annual Meeting of the Pennsylvania State So-		The Same Religion — The Gospel of Christ	
ciety of Spiritualists.....	177	and the Gospel of Spiritualism.....	263
Organization in Washington.....	178	Organization.....	266
A Seance with Mrs. Eldridge.....	179	The Relations of Christianity to Spiritualism.....	267
Col. Eldridge's Lecture.....	179	A New Religion.....	270
Organization.....	180	Communication from Robert Dale Owen.....	271
Review of Dr. Dupin's Book.....	181	What a Spiritualist should be.....	272
Jesus of Nazareth—was He more than Other		As It was, as It is, and as It shall be.....	273
Men or was He a Great Medium of His		A Remarkable Prophecy.....	274
Day?.....	182	Our Home Circle.....	277
Extract from a Business Letter from a Minister	182	Is Spiritualism a Religion?—Discussion at	
Eugene Crowell, M. D.....	183	Harmonial Hall.....	280
Letter from Bloomington.....	183	Materialization of Washington.....	283
Material and Astral Light.....	184	The Mosaic Statutes.....	285
Our Home Circle.....	185	Letter from Col. Kase.....	285
New Materializing Medium.....	186	The Red Cross.....	288
A Retrospect.....	186	Extract from a Private Letter of Dr. E. Cro-	
Materializations.....	187	well.....	288
Spiritualism in the Church.....	190	Philadelphia.....	288
The Rich Man and Lazarus.....	193	The Development of Science with Reference	
Prospectus of the "Voice of Truth".....	195	to Spirit Manifestations.....	289
Christian Spiritualism in the Light of Rational		Rev. Cyrus Jeffries in Memoriam.....	292
Criticism.....	196	Are You a Spiritualist?.....	293
Spiritualism—Some of its Moral and Religious		Message from Spirit Robert Dale Owen.....	295
Aspects.....	199	Dare We Investigate?.....	296
An Address to the Clergy.....	202	Important Question.....	296
Religion and Science.....	206	Notes from the Southwest.....	297
The New Age.....	207	Philosophy, Religion and Phenomenal Spirit-	
Mr. Peebles' Lecture.....	208	ualism.....	298
The Same Religion—The Gospel of Christ		Letter from Terre Haute, Ind.....	300
and the Gospel of Spiritualism.....	209	Letter from M. J. Holmes.....	301
Spiritualism Exposed.....	212	Thoughts on Organization.....	302
The Age of Miracles.....	213	From the Pacific Coast.....	304
An Antitode.....	214	Personal.....	306
Letter of Inquiry.....	214	Mrs. Annie Torrey Hawks.....	307
A Novel Party.....	216	Col. J. W. Eldridge.....	307
Organization.....	217	Insane.....	308
Our Divine Father-and-Motherhood.....	220	Home Circle.....	308
A Timely Warning.....	222	From an Old Methodist Preacher of this City..	310
Extract from a Lecture Delivered at Harmo-		From Rev. Cyrus Jeffries.....	310
nial Hall, May 27, by Mrs. Shindler.....	222	Editorials, etc.....	312
Our Home Circle.....	223	Dr. J. R. Doty?.....	315
Book Reviews — A Southerner Among the		Why is It?.....	317
Spirits.....	224	A New Pilgrim's Progress.....	317
The Son of the Bond Woman shall not be Heir		"I am the True Vine, and my Father is the	
with the Son of the Free Woman.....	225	Husbandman.....	321
Spiritualism on the Pacific Coast.....	227	Christian Spiritualism.....	323
God, Spiritualism, Science and Religion.....	228	Sequel to Communication Received from a	
Fulfillment of Prophecy.....	232	Late Respected Preacher of this City.....	330
Watchman, What of the Night?.....	234	Mr. F. Tennyson on Spiritualism.....	331
Letter from J. M. Peebles.....	236	The Spirit-world.....	333

	PAGE.		PAGE.
Spiritualism in Texas—The Work of Col. and Mrs. Eldridge, etc.....	338	Letter from M.....	365
Mrs. Annie C. Torrey Hawks.....	338	Letter from Arwin Wright.....	366
Spirit Control and Quotations from a Closed Book.....	339	"Mother! Mother!! Mother!!!" were the Last Words of the Dying Statesman.....	367
Important Announcement—Ethics of Spiritualism.....	339	Communication through Our New Medium from an Indian.....	368
A Remarkable Test.....	340	Thoughts on Organization.—No. III.....	368
The "Voice of Truth".....	340	Essentials and Non-essentials.....	370
Thoughts on Organization.—No. II.....	340	Home Circle.....	372
Faith and Works.....	344	Letter from Mrs. E. L. Lewis.....	373
Reply to Rev. S. B. Suzzatt.....	346	Bewildering Phenomena.....	374
Memphis Mediums.....	350	Three Seances at Mott's.....	375
Harmonial Hall.....	350	Organization among Spiritualists.....	375
Home Circle.....	351	Materialization.....	376
Messrs. J. M. and S. S. Allen.....	352	To Our Subscribers.....	377
The Clock Struck Three.....	352	The "Voice of Truth".....	377
Spirits.....	352	Tobacco.....	378
God is Love.....	353	Is It Diabolical?.....	379
Christian Spiritualism.....	355	The Law of Recompense.....	380
Spirit Control, etc.....	361	A Toronto Minister Converted to Spiritualism.....	381
		Home Circle.....	382

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings
FROM A CHRISTIAN STANDPOINT.

VOLUME III.

JANUARY, 1877.

NUMBER I.

Terms: \$2.00 per Annum, in Advance.

Single Copies.....20 Cents
Sent by Mail.....25 Cents

THE INNER LIFE OF MAN.

THROUGH OUR HOME MEDIUM.

This is the life of immortality. The part which lives with God or lives without his presence. Live it must throughout the endless ages of eternity. To live with God is to be his ministering angels to do his bidding. To live without God is to feel his presence withdrawn and the immortal part living in "outer darkness" with no knowledge that God is love and that his plan of salvation is for them and all for whom it was executed. The plan of salvation was ordained by God in the hands of a mediator whom he sent into the world to make it known. Jesus Christ was that mediator and to-day is the mediator between God and the inner part of man. Your spirit is the part which Christ enters and brings it in harmony with its creator. Christ, the living principle of love and goodness. In you this principle abides when you live in harmony with your master's teachings. "Abide in me and I in you," said Jesus; he meant the spirit of christian love which must be in the inner being felt and realized. Many assert that as the branch abides in the vine, so Christ abides in the christian believer. This is true. From the Christ principle flows that which nourishes the spirit man just as the branch is nourished by the vine. From it the life-giving principle is imbibed by each

branch, and it bears fruit characteristic of the vine. So the spirit man when fed by the Christ principle bears fruit characteristic of the parent tree.

The inner life of man is the temple of God in which he dwells. Mental worship which consists in intellectual prayers and sermons makes the worship intellectual only. But when the mind is in harmony with the spirit of God from whom flows all spiritual blessings, then the worship is spiritual and acceptable with God. Mental worship dwarfs the soul and makes its cravings after spiritual things less intense, consequently its development is chilled like the flowers of spring are chilled by the remaining frosts of winter. Knowledge, that enlarges the mental faculties, and throws a chill upon spiritual development, is knowledge without godliness. Such knowledge is at variance with the great architect who made the building and fitly framed each part so as to make one harmonious whole. This will be the condition of God's temple wherein he delights to dwell if the laws which control and develop the inner part of man are obeyed. You may neglect machinery—which, if properly adjusted, results in harmonious action; but if you keep each part mechanically operating without the necessary cleansing, the friction is so increased as to produce inharmonious results. Thus it is with the organization of man. The spiritual will not harmonize with the mental nor physical, if the machinery is not cleansed of all obstructions which cause one part to impinge upon another, thus destroying its harmonious working . . . Spirits control the spiritual part by spirit magnetism, hence the inter-

nal spiritual science which explains this control must be understood by spiritual development. This seems rather ambiguous, but you will comprehend my meaning when you rise above material surroundings by the growth of your inner being. The mount of spirit communion must be ascended through self-denial, privation and suffering. Mortify the mental and physical appetites, bring them into subjection, so the spiritual nature can soar aloft and see through the thin veil which hangs between the two states of being and find God as he is. Manifesting himself through the spirit man to the honor and glory of his kingdom which Christ said was within you. The apostles knew but little about this kingdom, for their hearts and minds were so often clouded and material that they did not understand the teachings of their master; hence they often said, tell us the parable. That was explain its meaning. Christ rebuked Peter because he said he must not suffer and be slain. He knew Peter was not right within or he would have known the spiritual necessity of such an event. He did not tell them this until just before his crucifixion, because he knew they did not understand his mission and would not, until he was risen and demonstrated the spiritual character of his teachings. He knew they would see when his physical part had left them, that the spirit communion would continue and that they would then comprehend what he meant by the kingdom is within you.

The inner life must be pure and holy. No impure desires must destroy the soul's aspirations and seeking after God. If they exist, God cannot draw nigh through his ministering angels, for they cannot bring to you his blessings when the way is hedged with wicked desires, material affections and faithless aspirations. Let your prayer be: Lord make me pure within and my outward life will harmonize with inward purity. Then Christ can sup with me, for my house will be in order and the feast prepared.

Love, the divinest part of man, is the theme of angels and the connecting link between him and his maker. Christ is the love principle and brings us in harmony with God and his heavenly kingdom. Love will be the spirit's food and rest from the labors of the material man. Love fills the spirit realms and was the agent of man's redemption. The Christ

principle is love and without it your inner being must remain undeveloped both in this and spirit life.

Your inner being is the part which bears the image of its creator. The muscular body is only the covering. Just as the seed germ is protected by the outward covering and bursts forth into a new life, when that is removed by decomposition, so the spirit man is protected by the outward or physical body and springs into a new life when death liberates it from its material garment. This is what Paul meant by the spiritual body. The grain must die before the germ is quickened into life. The body must die before the spirit is freed. Some still hold to the idea of the resurrection of the natural body, just as if God would watch the mouldering dust and bid it rise by his own power, when he knows his power is not necessary to bring the natural results which his immutable laws have established. He knows the inner man is all that lives or can live, in accordance with his plan of government and salvation; hence the instructions of Jesus and his apostles were directed to the spirit man, "God is a spirit and they that worship him must worship in spirit and truth." No physical element can worship God, he requires temperance in all things, so the physical part may be the fit temple for the indwelling of the spirit man. A diseased and dwarfed material man will be a dwarfed spirit man. The spirit body is developed more through a healthy organism. The avenues through which it connects with the outward world must be kept in good order or its communication will be imperfect. But with God it communicates from within by holy desires and aspirations. The spirit of God enters the spirit of man and bears witness that it is a part of God. I mean the spirit of man is a part of God, for he breathed it into him and thus stamped it with immortality. It lives because God lives, and makes his kingdom spiritual and within you. Men must understand their inner natures before they can understand God and his kingdom.

The *Banner* says: "We recently paid a visit to the rooms of Mr. J. V. Mansfield, who gave us and other friends indubitable evidence of his reliability as a medium for answering sealed letters. We have tested him for many years, and know whereof we speak." Address 361 Sixth Ave., N. Y.

COMMUNICATION FROM GEN. EDWARDS.

For the American Spiritual Magazine.

If modern Spiritualism is true, as all well experienced Spiritualists know it to be, then it underlies and overtops all other subjects. Spiritualism is religion, science and philosophy combined. It is the motery power of spirit over matter, which moves all animated and inanimated substances. Spirit and matter stand coequal, without beginning or ending; the quantum of matter has never been increased or diminished a single iota. Matter has, and ever will continue, to change form. Spirit is intelligence; directs, controls. We can analyze our mortal bodies, and ascertain to a certainty their constituent elements, which change form; we can demonstrate where the gaseous fluids of the body, in decomposition, go. That is ascertained in the domain of science, and is conclusive, against the generally preconceived doctrine of a general resurrection of all mortal bodies. But, to admit, for the argument sake, the resurrection of the mortal body, when will it occur? in youth, middle age, or in decrepid old age?

The spirit which inhabits the mortal body is a part of the divine essence of the Great Spirit; it, like matter, has always existed; but superior to matter in every sense of the word. The spirit is immortal, and takes upon itself primary conditions, by entering the mortal body to act as the intelligent motery, guiding power of the body. Man, in his physical construction, is made for the purpose, to labor for the purpose, of procuring subsistence, to gratify his appetites and necessities; as well as to construct all works of art. Science is founded in the laws of nature. To ascertain the laws which govern inanimate nature, it requires great patience and deep research, through the adjunct of the spirit. Many of the laws in nature have been discovered; there are many that have not been. The subtle laws in nature, which have just begun to unfold themselves in the spirit phenomenon or manifestations we now daily witness, the laws which govern intercommunication between mundane and supermundane spirits, must of necessity be subtle and difficult to apprehend.

There was a time, in the past ages, when this globe of ours was a revolving gaseous compound of matter; there was a time when it began to assume form, pre-

cisely as laid down under the science of geology. We have not the space to treat upon the subject of evolution, but we do undertake to say, the generally received opinion, as presented in the Mosaic account of creation, is erroneous. It may be true that Adam and Eve may have been the beginning of the Jews. To claim, however, Adam and Eve to be the first parents of all living people on earth, the account itself contradicts the theory, for Cain killed his brother Abel, and for that, the curse was pronounced and the mark placed upon him in order to prevent other people from killing him, and before Seth, Adam and Eve's third child was born, Cain goes into the land of Nod and gets him a wife. That this story of creation is an allegory, borrowed of the Eastern nations, and a part of their system of mythology, we are inclined to believe. This story of creation, with prodigious valor, related in the 31st chapter of Numbers, as well as many other absurdities related in the Pentateuch, must require a large amount of credulity to receive it as a transcript of the Divine mind.

The angels are the Great Spirit's messengers or agents, who operate under natural laws, on which the universe of God stands. We are informed again and again, "Great is the mystery of Godliness." We refuse, however, to be governed by a blind faith, when we can have actual knowledge to control our senses.

The angelic hosts are at work, to open up a better and brighter way, to direct the denizens of earth life to a glorious immortality in the life beyond.

All science, all inventions of great importance to humanity, originates in the realm of spirits above, and then projected by spirit through the brain of man. Hence, the whole system of modern Spiritualism is as old as spirit and matter, and embraces all that there is in religion, science and philosophy. A human body without the spirit is the most loathesome and disgusting object the eyes behold. The spirit freed from the body may for a time carry with it blurs and marks, impressed upon it by contact in its primary condition of sojourn while in the body, but the spirit, being immortal, must ever progress onward and upward, gravitating nearer and nearer, in ethereal attainments to the original Great Spirit.

We might cram the brain with all the science and philosophy possible, but unless

the spirit was cultivated in all the better graces, which spring from the affectional natures of mankind, science and philosophy will avail but little in the great hereafter. The pent up spirit in the human form longs to become free; it is dependent upon higher, unfettered power; it is as natural for the spirit to be religious in its aspirations, and to cultivate religious thought, action and worship, as it is for a mother to love her child.

It is the general expression, when we have a friend to die, to remark, he or she has gone to rest. The expression is founded on two ideas—either, that the spirit, tired and worn down with the cares and sorrows of life, has gone to rest, or it has reference to the body laid away in the grave, reposing in endless rest; but there never was a more absurd fallacy, for every spirit will find the released existence from the mortal body an active one—work for all to pursue as the ages roll onward.

The matter composing our globe may be dashed to pieces in order to assume new forms; other millions of globes will pass away and assume new forms under the same process of ours. After all, it is but spirit forces standing behind all, science, philosophy and natural law, to direct the whirl-wind and the storm.

Spirits are all-powerful, in proportion to the nearness in which they have approximated to the presence of the Great Central Spirit of all life. It is pure, exalted spirits who act as the agents or as God's vicegerents upon earth, regardless of the infallible assumptions of the Pope of Rome, or the Protestants' infallible Bible. It was spirits who visited Abraham in the plains of Moriah; it was the spirits of Moses and Elias who stood by Jesus on the mount of transfiguration; it was spirits who thundered the decalogue down the sides of Mount Sinai; it was a spirit who held converse with John on the isle of Patmos; it was a spirit which produced the intelligent, tiny raps at Hydesville; it is spirits which are thundering and knocking at the door of every living heart and conscience, proclaiming the way of salvation as laid down in nature's laws by nature's God.

The Fatherhood of God and the brotherhood of man is written upon every page of natural law. Love is the talismanic power which ascends upward, and moves the higher spirit courts to pity; love and compassion comes downward from the *Fatherhood of God* upon all intervening

spirits—down to mankind, a little lower than the angels.

Nothing short of an intelligent, rational, scientific heart, inspiring adoration and worship of the Great Spirit, can satisfy the affectional natures of man; nothing short of this will unite the spiritual hosts on earth. It is this alone which will purify and prepare the spirit for higher attainments and joys on entering that better country whither we are all tending.

J. EDWARDS.

Washington, D. C.

Dr. J. M. Peebles, writing to the *Shaker*, says of the Philadelphia conference of spiritualists, denominated the "new departure," has created a tremendous stir in the ranks of spiritualism. Stagnant pools need stirring. And thunder storms purify the air. It is questionable whether the stiff conservative quietness, characterizing head-stones in grave-yards, is desirable. The "new movement" meant organization, order, and religious culture, *nothing more*, but that was too much for most spiritualists. It is quite impossible for them to see the difference between religion and theology, a creed and declaration of principles, the spirit-world and the Christ-heavens of purity and holiness. In brief, multitudes of spiritualists, like some Shakers, stand upon the material and phenomenal planes of life. Delighting to indulge the passion for curiosity, and to witness the prodigies attendant upon physical manifestations, they forget the apostolic injunction, "leave the first principles and go on to perfection." Admitting the truth of the cradle-bed tale, that "a cat jumped over the moon," did that phenomenon squelch the slyness and thieving tendency of the cat? did it remove any treachery from the great cat-kingdom of America, or did it enlighten, morally benefit and spiritually save those who witnessed the wonderful phenomenon? Jesus spoke in parables, may I not write in them?

It is my sorrowful privilege to meet spiritualists of twenty-five years standing, and some Shakers, too, who are half-a-dying to see a spiritual phenomenon—a wonder, a marvel, a sign! We want "to know," for "knowledge," say they "is the world's saviour." There was never a more villainously untrue sentence spoken than this. Why, the most known, are often the most wicked men. Forgers are

fine penmen. Ruloff, the linguist and mathematician, of Ithaca, N. Y., killed his wife and child. Dr. Webster, the scholar and chemist, of Boston, murdered Parkman. To-day there are over forty graduates of colleges in the Penitentiary located at Auburn, N. Y. And yet "knowledge is the world's saviour!" Did a knowledge of the world, a knowledge of the arts and sciences, save these criminals? To announce, is to refute such a position. I would not be understood as being an advocate of ignorance, far from it; but Christ, that is, the Christ principle of love and truth, purity and holiness, leading to a well-ordered life, *that* is the world's saviour. To this end the apostle taught that in Christ "were hid all the treasures of wisdom and knowledge." The masses are too material. They dwell more upon the shell than the soul of things. Selfishness is the world's curse. Unselfish love, and a willing sacrifice, *these* lead to the golden gates of the city immortal.

Human life is a journey. Jesus baptized his pathway with tears. Our travel may be across, our limbs may grow weary, our hearts may become faint, and our souls cry out for angel-helpers, as we near the hill-top—where there are awaiting the faithful crowns of glory. I mean to close the door tightly against temptation, and run with patience the race set before me. My love to all.

Most truly thine,
J. M. PEEBLES.

—•••—
The Spiritual Scientist.
ORGANIZATION.

The National Conference of Spiritualists at Philadelphia has, we think, been willfully represented in some quarters, and therefore its plans and purposes misrepresented by others, who, in reality, are in sympathy with it. We consider it is an attempt on the part of a number of disinterested Spiritualists to unite the better portion of our scattered forces in an organization that shall labor for the good of humanity in the various ways that are opened by the teachings of Spiritualism. It recognizes the importance of having societies with settled speakers; colleges for the development of those who can teach us of the relations between spirit and matter, the invisible and the visible; schools for the education of the young and proper training of those who may feel called to labor for the good of the

cause. They adopted a provisional declaration of principles and appointed temporary committees. The whole action of the convention was subject to the ratification of a delegate convention to be called the coming year. Until then its action was to remain in force, and the organization to be known as the NATIONAL CONFERENCE OF SPIRITUALISTS. If those who think they mould the opinion of the movement, had shown one-quarter the energy in attacking and denouncing the National Convention that foisted the side issue of social reform on Spiritualism, as they have been in misrepresenting and clogging the movements of the National Conference, there would have been no necessity for the new organization that is now coming into existence.

It is time that there was some standard raised to properly present Spiritualism to the world. It cannot be too pure. A Spiritualist should be something more than a mere believer in spirit communion. He should be a representative in his everyday life of the principles that underlie the teachings of Spiritualism. It gives us pleasure to announce that the Philadelphia movement is making rapid progress. Brothers Bruce, Peebles, Watson, Dewey, and others, are laboring earnestly with that zeal which is sure to be rewarded with success. They have done well, considering that there is not nor never has been any money in their treasury. Those of our readers who feel moved to help forward the work, can address either of the above in our care.

—•••—
HON. J. M. PEEBLES IN IOWA.

This celebrated traveler and able advocate of the Harmonial Philosophy, has just closed, at this place, a course of twelve lectures—eight on travels in foreign lands, and four on Spiritualism.

The undersigned, on behalf of the "Lecture Committee," consisting of eighty-five members, deem it not inappropriate, in this public manner, to add their testimony to that of hundreds of others in all parts of the land, that Prof. Peebles is fully competent to instruct the people from the rostrum, on all topics upon which he essays to speak.

Rev. Hammond, the orthodox revivalist; Warren Chase, the noted logician; Schuyler Colfax, the statesman, and many other able and popular speakers have publicly addressed us, but no one of them has been

greeted by such out-pourings of the people, as Peebles. Our spacious public hall has, each time, been packed to its utmost capacity. Not alone in his lectures on travels in foreign lands did our citizens manifest great interest, but also in his Sunday addresses on Spiritualism. His lectures on travels were good, eminently good; but on the Harmonial Philosophy he far surpassed our most sanguine expectations. Here Peebles is a giant. Of graceful person, of winning countenance, of easy delivery, of earnest manner, of profound thought; he has made a deep, and we hope a lasting impression for good, upon the throngs of earnest and intelligent men and women who listened to him with unabated interest through the entire course.

The Committee cannot close this letter without an expression of their profound appreciation of the courtesy extended the lecturer and the committee, by the Rev. Mr. Smith, pastor of the Baptist Church, and other brethren of that order.

It is but justice, also, to say that to our esteemed fellow-townsmen, Mr. H. W. Beckett, is mainly due the credit of consummating the arrangements through which this rich intellectual feast was furnished the public.

In every respect this occasion, of which we write was a success. Each evening our splendid silver cornet band discoursed excellent music while the hall was filling. Before and after the exercises the "Kobler String Band," the best in the State, entertained the audience with the sweetest of music; and the hall was beautifully decorated with ever-green mottoes and appropriate designs.

The English boy trance-speaker, Thomas Walker, followed Peebles with three public and several private lectures, to the great edification and joy of all believers in the Harmonial Philosophy. He is a puzzle to the materialist and unbeliever. While in the trance state, he is a wise statesman, an accurate and learned historian, a profound philosopher and logical reasoner. He handles the deepest and most obtruse metaphysical and philosophical questions with the ability and ease of a Sage. When not in a trance, Thomas is but an ordinary, unlettered English youth. He is not yet 19 years old, has enjoyed but very limited educational advantages and makes no pretensions to scholarship. About December 3, *he will, with Prof. Peebles, sail from*

San Francisco on a tour around the world. May good angels be with and bless them, and may they return in safety to their native shores.

OCEOLA, Iowa, Nov. 15th, '76.

Signed { S. PERKINS,
H. W. BECKETT,
JOHN ALEXANDER,
G. W. ALEXANDER,
N. McGRUB.

Members of the Committee.

MARRYING A GHOST.

Correspondence Cincinnati Commercial.

TERRE HAUTE IND., November 19. 1876.

Quite an interesting and somewhat startling event transpired here this evening, at the seance given by Mrs. Ann Stewart, a noted medium, under the auspices of a committee of gentlemen composed of Dr. Pence and other prominent Spiritualists of this city. Mrs. Stewart's phase of power consists principally in materializations of disembodied spirits. On this occasion some twenty persons, ladies and gentlemen, assembled and were seated about the rostrum in close proximity to the cabinet. In this semi-circle was Judge A., of Vermont, a gentleman of acknowledged talent and culture, and a recent convert to the faith.

This gentleman claims to have received, through the mediumship of Mrs. Stewart, the most convincing evidence of the fact that his late wife has actually returned to earth, and bearing tidings from the angel world, held sweet communion with him. Some few weeks since the Judge received impressions that she had a surprise in store for him; to go to Terre Haute and she would again meet him there. In obedience to these summons, he became singularly conspicuous in a thrilling scene enacted during the progress of this evening's seance. At 7 o'clock Mrs. Stewart entered the cabinet, the lights were turned down and quiet prevailed, broken only by the sweet and trembling vibrations of the Doctor's music-box, a condition necessary to assist the controlling spirit to more fully materialize. Some twenty minutes were in this manner whiled away, when the door of the cabinet opened, disclosing an angelic figure arrayed in a complete bridal costume of snow white texture, indescribably beautiful. The veil, which appeared like a fleecy vapor, encircled her brow, and being

caught at the temples, fell in graceful folds, and seemingly almost enveloping her entire form. Thus, like treading on the clouds, the form walked softly out upon the rostrum.

The Judge, who had received spiritual intelligence as to what was about to occur, at once recognized the materialization as that of his departed wife, and exhibiting considerable feeling mingled with much dignity of manner, approached her with affectionate greeting, and placed within her gloved hand a bouquet of rare flowers, imprinted upon her lips a fervent kiss. "Are you ready?" inquired the Doctor. "We are," responded the Judge. Justice Denobie, of this city, then stepped upon the rostrum, and joining the hands of the couple, in a few well chosen words, in the name of the great Overruling power, united the mortal to the immortal; vows of eternal constancy and fidelity were exchanged, pledges of love were made anew. At the conclusion of this ceremony, the spirit bride received the congratulations of the company present, then slowly receded. As she crossed the threshold of the cabinet a dazzling light flooded its precincts, revealing to the audience a spirit face of marvelous beauty.

The music-box sent forth its nervous notes again, as the writer sat in patient waiting, trusting that the next materialization might prove to be his "Uncle Dave." He failed to put in an appearance.

C.

THE EXISTENCE OF GOD—THE INCARNATION OF CHRIST, AND HIS MED- IATORIAL OFFICE.

BY D. WINDER.

Bro. Watson—The above subjects will become living issues during the next decade. As Spiritualists are about to divide on these questions, their discussion, with a view to eliciting the truth, is in order. This discussion can be conducted philosophically only by those who appreciate the truth, that no historic or religious idea has ever existed in the world, without having its foundation in some fact or truth. All the false theories of the human race are merely corruptions, or perversions of primitive truths; and all the crude and superstitious beliefs of the age are distortions of true facts. To originate the idea of a self-existent God, is altogether a different thing from in-

vesting him with attributes of the different grades of humanity. The latter has been done with facility in all ages; but whence the original idea of an uncreated self-existent being?

All ideas are simple images impressed on the brain. Our most abstract thoughts are only consequences of objects perceived by the senses. These may be simple or compound, true or false, accordingly as our senses have taken cognizance of what they come in contact with. If our perception of an object be imperfect, our idea of it will be imperfect or false; but when we obtain a clear perception of an object, fact or truth, the result must be a correct idea.

If it be true, then, that we cannot originate an idea, whence has the world derived the idea of a self-existent God, or creator of the universe? That this idea exists among all nations, savage and civilized, history amply proves. That the conceptions of this being have always been modified, by the circumstances and intelligences of the different races, is no disparagement to the fact that all nations have believed in a self-existent God and creator. That the idea was never reached by a logical process, is evident from the fact that the very process of reasoning, by which we reach the conclusion that there must have been an intelligent creator of the universe, if carried to its ultimatum, would demonstrate the impossibility of the existence of such a being. This logical process is based on the self-evident proposition, that every effect must have an adequate cause. The conclusion would, therefore, be as fatal to the existence of a self-existent God as it is to the existence of an uncreated universe. The belief in such a being, nevertheless, is a rule of the human race, while Atheism is but a meagre exception, whence, then, this almost universal idea. The celebrated French philosopher, Voltaire, says, "Men admitted the existence of gods before there were any philosophers;" and therefore, he says, "It is not a philosophical idea." He asks, as I do, "Whence, then, is this idea derived?" To dogmatize on this subject would justly forfeit all claims to the respect of the wise and intelligent. Turn which way we will, we find ourselves in an inextricable dilemma. We are compelled to admit either the existence of an intelligent creator, who arranged the grand system of nature and its laws, or else admit the self-existence of this

grand system of nature, without any adequate cause to produce it. We are, however, taught this important lesson: that man is finite—surrounded by an incomprehensible infinity of some kind; and that there is an absolute limit to his investigations of the phenomena of nature.

The foregoing remarks are also applicable to the doctrine or idea incarnation. This doctrine, in one modification or another, can be traced back through the history of the ages, until a knowledge of the human race is lost in the mazes of antiquity. In Egypt, India, Persia, and China, the idea of incarnation existed from time immemorial. The idea of the incarnation of Jesus is in harmony with a universal belief of all the primitive nations of the world. Nationally and historically speaking, it is a universal belief. If, then, the human mind cannot originate an idea, I inquire, whence the idea of incarnation?

My reader should bear in mind that we live in an age characterized by the extremes of Materialism. And while I admit the predominance of superstition among the ancients, by which truth was mutilated and deformed, I insist that there is a golden mean somewhere between the superstition of the ancient nations, and modern Materialism where truth may be found. Supposing it true that much of the belief of the ancients on this subject was superstition, the question still remains, whence did they obtain the original idea? Will it follow that the incarnation of Jesus was a superstition? Spiritualists should remember that all their ideas concerning spiritual communications and manifestations, are now regarded as superstitious, by even the churches who believe in the incarnation of Jesus. It seems to me that a mind capable of believing that disembodied spirits can enter, and take possession of our mortal forms, speak and write through our organisms; and that spirits in the flesh can temporarily leave their mortal forms, and traverse the celestial regions, and then return again, would not regard the idea of incarnation as an absurdity, or impossibility. Does not Spiritualism involve the idea of temporary incarnation? And may it not be a part of the mission of Spiritualism to demonstrate the possibility of incarnation, and thus open the way for the conversion of Materialists, Christians and Spiritualists, to the truth *as taught by Jesus of Nazareth.* In the

light of mere Materialistic science, spirit communion is just as absurd and impossible as incarnation. Neither could be believed without a more extended knowledge of natural laws than the mere material scientist possesses. We, as Spiritualists, believe that disembodied spirits can and do take temporary possession of the material forms of mediums, and for the time being obliterate all their normal senses and faculties; and it seems to me it is just as possible, philosophically, for a celestial spirit, under peculiar circumstances, to permanently occupy a human organism. Believing, as I do, that God is a personal spirit; and that his son, who dwelt in, and constituted the personality of Jesus, is also a spirit, existing with God before his incarnation, I cannot perceive why the incarnation of Jesus, or the spirit that dwelt in him, should be regarded as a superstition, while the temporary incarnation of other spirits is believed in as a philosophic fact. That this doctrine was taught by Jesus, and believed in by his apostles, is too patent to be denied, or need special proof here. And it would not be denied now by Spiritualists, were it not for the perversions of modern theology. That the orthodox theory of incarnation is an absurdity I admit. Indeed, it is not in any sense, an intelligible theory. The idea of three distinct personalities in one being is just as absurd as the superstitious, polytheistic fables of antiquity. But as the ancient polytheistic fables, and modern theological glosses and corruptions, are all morbid developments, or misconceptions of a common truth, Spiritualists, instead of their present iconoclastic policy, should employ their reason and philosophy in sifting the wheat from the chaff, and developing the primal truths, whence all these superstitions have originated. From the fact that there exists one supreme, intelligent ruler of the universe, have originated all the fabled gods of ancient and modern times; and the demonstrations of Modern Spiritualism are developing the fact upon which all the fabled incarnations are based. It would be just as easy for mortal man to create a world, as to have originated either of these ideas.

The foregoing remarks will apply with equal force to the mediatorial idea, or mediumship.

"Bro. Hudson Tuttle, in his work on the 'Christ Idea in History,' has demonstrated that the mediatorial idea is as old

as history itself. Like the idea of a God and incarnation, it is common to all religions, ancient and modern; and, like all other ideas, modified by the intelligence, —and other circumstances of people in all ages and countries. Brother Tuttle regards this idea as the result of mere human reasoning; in other words, that the idea was originated by man. My philosophy will not permit me to admit that, until I find myself able to originate an idea. The laboratory of human thought is limited in its operations to materials furnished through the perceptive organs. The mind knows no such faculty as conception; it is limited in its operation to object of perception. Hence all important ideas and beliefs must be founded on discovered facts; and the more ancient and universal an idea or belief, the greater probability of its truth. Upon what other hypothesis can we account for the universal belief in God, incarnation, and mediumship? Hence, in dealing with the religious opinions of the world, instead of becoming mere iconoclasts, attempting their entire and universal destruction, we should adopt the rational philosophy of tracing these effects back to their original causes; and by the superior light of modern times, separate the true from the false.

We have already seen that the revelations of Modern Spiritualism demonstrate the possibility of incarnation; and they demonstrate the mediatorial idea as veritable fact. Indeed, that idea is one of the corner stones of Spiritual Philosophy.

The progress of science requires that many terms and phrases in conventional use should be abandoned, modified, or defined to harmonize with newly discovered truth. The words, 'miracle' and 'supernatural' have ceased to be appropriate in communicating scientific thoughts. Heretofore these words always signified something outside of, or contrary to the laws of nature. They have always been applied to unusual phenomena, that could not be explained by familiar, natural laws. The time was, and only a few centuries since, when every eclipse of the sun was regarded as a miracle; and even I have lived when the phenomenon of an interchange of intellectual ideas across the Atlantic ocean in a few seconds, would have been regarded as miraculous.

But the days of miracles are past. The human mind, in its progress, has reached the grand truth, that nothing occurs

contrary to natural laws. The human race have also discovered that phenomena must always antecede, and be the expositors of the laws that produce them. It has become egotistic, dogmatic,—even absurd, to say, 'I do not admit the phenomena, because I do not understand the laws by which they are produced.' This is the logic of many pretended philosophers of modern times, in reference to the phenomena of Modern Spiritualism, and I regret to say it is the logic of Brother Tuttle in reference to the incarnation of Jesus. He says, 'Incarnation is a miracle, and on that account must be rejected.' But he also says, 'An action may occur by unknown laws, and seem miraculous.' This last is a sensible and true proposition. We should therefore first settle the question of the fact; and not assume *a priori* that such a fact would be a miracle. Had the rule here applied by Bro. H. been applied to the Spiritual phenomena, there never would have been one rational Spiritualist, as these manifestations 'seemed' just as miraculous as incarnation. But Spiritualists acted as true philosophers; they first settled the fact of the phenomena; and are now engaged in searching out the natural laws by which they are produced. These, no doubt, will in time be understood, so far as the finite mind of man can comprehend the infinities of nature in the present mundane sphere. The rest will be reserved for development in the future, higher planes of our spiritual existence; when we shall no longer 'see through a glass darkly,' but 'see as we are seen, and know as we are known' by the higher intelligences.

Oxford, O.

THE SPIRITUAL SCIENTIST.

We regret to see that this valuable periodical has been compelled to reduce its size from "twelve to eight pages." We copy the announcement of the fact, and will take pleasure in receiving subscriptions and acting as agent for it:

THE ENEVITABLE.

After an existence of nearly two years and a half, we are now obliged, for want of the proper support, at a time when it is most needed, to reduce the Spiritual Scientist from twelve to eight pages. Nothing but stern necessity would force us to take this step, for it is a virtual ac-

knowledge that financially it does not pay, to tell the truth. Our readers well know that in conducting our journal, we have been guided by principle, not policy. The latter would have given us a large circulation, more money, and less mental anxiety, but we published the paper for Spiritualism, not for money. Our efforts have been rewarded with partial success, and the signs at the present time indicate a glorious triumph at no distant day. Spiritualism, which is and should be synonymous with all that is pure, noble, true and divine, has been dragged down by a ring of charlatans, whose common bond of union is the money they can wring from those who are attracted by the beauties of the spiritual philosophy. The influence of these tricksters has been stronger than is generally supposed. It has controlled many who should have stood firm against either threats or bribes. This the Spiritual Scientist has done or will do. We will not admit to its columns the advertisement of anyone whom we deem to be an impostor; many have been refused on this account. To the extent of our ability, we will crowd these persons into their proper positions and lift Spiritualism above their plane. The fierce opposition we have encountered only strengthens our determination. If necessary, we could do the entire work, editorial and mechanical, of the Spiritual Scientist in its present form; therefore, both friends and foes can rest assured that we shall continue to do in the future as we have done in the past. No surrender when victory is within reach.

NEW YORK, NOV. 19, 1876.

S. WATSON. *Dear Sir.*—I have just perused your Nov. No. of AMERICAN SPIRITUAL MAGAZINE and am much pleased with its contents, and particularly with the article on marriage life, in spirit spheres, as it is the same as I have been taught for time past, and fully confirmed by other sources, and not knowing whether you wish my correspondents from this quarter, thought it would be no harm to write you, saying we have many wonderful manifestations with us here. A Mrs. Wilson, No. 304 W. 34th street, who is a very reliable materializing medium; the spirits show only as yet, their faces and hands through apertures in the cabinet, with a full-lighted room; talk and sing,

and give us many fine descriptions of their life and conditions. All agree they have their own conditions, either for good, or otherwise, as they have been developed in life. Also a Mrs. Lindsley, No. 1491 Broadway, (formerly Mrs. Waterman) who has developed many phases, such as flowers, birds, and parafine hands, and many of them with the names of parties sitting unknown to any in the room except the friend to whom it is given. My brother spirit took a ring from my finger, and held it in his thumb and finger, and his name with *raised* letters upon the hand, all visible and finely drawn; and the invisible promise us much more, if we will only make the conditions for them. They speak *independent* of the medium, giving us their names, where lived, and left the form and give us much that is very interesting about astronomy, chemistry, and their life conditions, occupations, homes, &c., and in fact they seem to know all about my movements; getting information and informing us at one circle about one another when absent, and the causes, which we find quite true on having the same related.

I am further blessed with a *private* medium, who has been placed on my rapport to spirits, who promises to be one of the best materializing mediums I have found, or heard of. Her and my spirit friends write communications *independent*, she finding them on her table mornings. I supposed they used her abnormally, she not knowing the same; but they entranced her, and corrected me, saying they done it when she was asleep; but they would awake her, and she should see them, which they did, and her spirit mother wrote me a note, and sealed the same, and told her (the medium) she must not look at it; and it was asking me some things, and thanking me for what I had done for her daughter, and wished me to warn her of some danger, which would soon overtake her; which did, and the advice given did the service wished. So you see many of us are having heaven on earth, and our spirit friends in daily life with us, advising and consoling us; which to me is a great *boon*. Should you wish to hear from our quarter, you can either write me or send me your book, and I will keep you informed of our doings.

Yours truly,

A. A. THURBEE,
No. 811 2nd Avenue, New York.

THE R. P. JOURNAL ON TEST CONDITIONS.

A simple fastening, that we have often suggested, by placing a pocket handkerchief around the medium's neck, then sew and seal the threads with sealing wax, so that when the medium is seated in a chair the ends of the handkerchief can be brought through a staple, securely fastened in the wall back of the medium's neck and the threads again sealed, will prevent genuine mediums from committing fraud, as some often do, and always save seekers of truth from being imposed upon by impostors.

Now, if good mediums will continue to be misled by unwise friends, and bring upon themselves the maledictions of the public, they must not expect much sympathy from honest seekers for truth, even if they are known to have mediumistic powers for some phases of spirit manifestations.

We examined Bro. Jones' cabinet a few weeks since in his office. We heartily endorse his view, and hope mediums will have such conditions that no sceptic can question the genuineness of the manifestations. If such had been the case, they would now have been like Cæsar's wife above suspicion.

For the American Spiritual Magazine.

To Dr. Samuel Watson:

AOBOSTIO.

BY WILLIAM HAYWARD.

Divine Conductor of Progression's car:
Our WHISTLE wakes the echoes from afar
Christ-signals from Australian fields respond,
Truth finds their complement in The Beyond!
Onward our locomotive speeds its way!
Religion shall adjust the switch's play.
Science presides with majesty sublime;
Art works with grace, the engineer of time.
Much joy in heaven, much joy on earth re-
bounds;

United evermore! the chorus sounds.
Eternal depots, stations on the way;
LINES telegraph the electric news to-day!
With faith, with hope, with charity replete,
Angel and human on the borders meet.
Thy kingdom comes to greet our longing sight;
So shall thy WILL be done with pure delight!
Onward the nations move sublimely grand,
North, south, east, west, on ocean and on land.

SILVER LAKE, Ind. 1878.

OUR HOME CIRCLE.

Our family meetings on Tuesday and Friday evenings have been of more than usual interest recently. The state of the country in consequence of the complication respecting the Presidential election has brought some who have long been in spirit land to give their views from their standpoint.

We are fully aware there are those who will ridicule the idea that such men as Washington, Hancock, Jackson, Calhoun, and Adams, would communicate through our home medium. We have as much confidence in the truthfulness of these communications as we can have in any coming through any other medium. It would not be prudent under present circumstances to publish them now. We will simply say that they are more apprehensive of danger to our republic than what we have received from our earth sources. The last and shortest one we will venture to give as we conceive no harm can result from complying with his request to pray.

"I come to-night to tell you all to pray for the country. The devil is at work in public places. The wicked designs of those in power is what I mean by the devil. He is not a personal devil after the orthodox view, but the wickedness of men's own heart. They are prone to lead them into wickedness when their spirits have not developed above vain ambitions and pecuniary benefit. I see by the light of prophecy that the country is groaning from wicked administration and will again flow in blood unless the power of God can be exerted in his own way. The angels are his ministers for good and must bring their influence to bear or the country is wrecked. We cannot approach unless the conditions are made for us. This can be done alone by the holy lives and prayerful spirits of those who pray for the help of God through his ministering agents. Pray that God will send such angels as will direct the affairs of your country to the honor and glory of his kingdom. That the hearts and minds of those in power may be baptized with the love Christ taught; ye are brethren and must love one another. You never saw the

time when holy living and prayerful hearts were so important in public matters as now. I come to tell you this that you may see how to prevent the possible and probable calamity.

JOHN ADAMS."

The principle of God's moral government in this world as indicated here is obviously the same as that declared in the Bible respecting nations. The same God that enunciated these principles to Abraham relative to the destruction of the cities of the plains, is "without variableness or shadow of turning." Praying people should send up their united supplications to the God of the universe to save us from civil strife and ever preserve to us the blessings purchased by the blood of those who still feel a deep interest in our welfare.

FROM OUR FIRST BORN, WHO PASSED AWAY IN CHILDHOOD.

Yes papa, your expression is true in more ways than one. You are growing old and ere many winters you shall enter the home we are preparing for you. We will meet you and bear you to your lovely home. Now pa, do not feel sad; but of this you are aware, for you often remark that in the course of nature you cannot live many years. You and uncle Kendall are fast approaching the end of your time. But there are ways of ones prolonging their lives and in this you very often err. We often wish you were with us; but then because we are so happy in this beautiful home of ours, we do not want to deprive those dear to you on earth from your beloved presence and precious society. We will wait and watch till the time comes and then we will enjoy it for all eternity. Then another mission will open for you; that of ministering to those on earth as we do to you through the medium of Aunty and Ma Ellen. Now just think papa, how many remarks are made which you think are of no meaning at the time; but we hear and are impressed with the force of their meaning. I will not presume to offer advice to one who is always ready and fully competent to give advice.

Excuse me when I say you must live nearer to God; pray much for that comforting grace which is bestowed upon the earnest request made. I am your child

and but a small one when leaving you; but I have ripened into manhood, or into maturity of manhood in years. I wish I could impress upon all to live near to God. Serve him by striving to do his will. Do unto others as you would have them do unto you. Be kind and affectionate one to another; administer to the wants of those who are needy; raise the fallen; feed the hungry; clothe the naked, and in many ways act the father and brother to all.

I go my dear papa. I am improving in spiritual knowledge all the time. Mamma says she will not write to-night.

Your son in spirit life,

ALLEN.

ORGANIZATION.

We regret that we are compelled to decline the publication of a thirty page article from Dr. J. E. Bruce, defending the action, and explaining the Constitution adopted at Philadelphia. Whilst we are fully committed to organization on a liberal basis, we have not space for long articles, especially those which might provoke controversy. Also one from our valued friend, Dr. Winder, for a similar reason.

Believing that an erroneous impression had been made in regard to the name and "purpose of organization," we wrote a short article for the *R. P. Journal*. The editor followed it with about two columns in reply. We declined to answer, for the obvious reason that we have no strength to expend in controversy with each other about a name. We need to husband all our power to meet the united forces of those who oppose us from various sources. Pilate and Herod are agreed that this adversary must be put down, or it will put them down. They have to a great extent, the two great exponents of public opinion—the PULPIT and the PRESS. They are well-drilled, disciplined and paid; they have all the munitions of war: are completely organized, and many of them unscrupulous in their modes of attack. Our forces have not been organized; they are scattered by millions, all

around the world, without any system, with but few munitions, and but little of the sinews of war at their command. It behooves us, then, as wise men, to cease this strife about names and creeds, and stand as a mighty phalanx against those who are using every means in their power to crush the most glorious truth that has ever been revealed to man—that his immortality can be demonstrated by the same kind of testimony that science demands before acknowledging facts proven. "Upon this rock" let us build our philosophy, as the most immovable and impregnable foundation upon which any superstructure has ever been reared. In harmony with these views we make the following extracts from an editorial in the *R. P. Journal*:

But what of the duties now especially devolving upon Spiritualists, and why should they organize?

Spiritualists know that open communion is established between the inhabitants of this and the spirit world.

Spiritualists should organize for the purpose of becoming a power in the land. First, for the maintenance of fundamental principles, involving individual rights; secondly, for the purpose of becoming potential as members of society, in inaugurating and executing measures for the advancement of knowledge and the elevation of human character in every department of life.

These are a few of the main reasons for organizing local societies.

But the mind will not be satisfied with general reasons alone; details may be demanded. It may be suggested by the objector that the world is already cursed with religious sectarian organizations; that the various church organizations are intolerant, and delight in persecutions, even to extreme torture of the physical bodies (when they have the power), and that mental torture is everywhere designed to be inflicted upon those who do not sanction the creed and give support to the institution. We confess that such a charge is but too true, and Spiritualists should most seriously ponder over the subject and take it home to themselves.

It is a fact that there is not a sectarian organization whose members are not now more or less busy in defaming Spiritual-

ists and persecuting spirit mediums. Almost by common consent, Christians of every denomination are united and battling against Spiritualism. Not only those, but they have for their allies all phases of skeptics and so-called liberalists.

There has never been a time since the ushering in of modern Spiritualism, where the cohorts formed of the ignorant devotees of all religions, with skeptics for allies, and the priesthood for leaders, were so formidably massed for the purpose of rooting out Spiritualism and free thought as now.

It does seem strange that so-called skeptics should become subservient tools in the hands of the priesthood, but it is even so, and the only reason for it is, the two uniting parties occupy the two extremes. The one extreme is the religionists who never venture to enunciate a truth that conflicts with religious dogmas, while the equally bigoted skeptic never receives a truth that lies beyond the external—the physical plane of life. Hence they unite in hopes to annihilate all who harbor a thought which lies between the two extremes.

The secular press receives a large part of its patronage from these two classes. Hence, they give their support in aid of the opposers of Spiritualism. And it has come to this pass, business men, their wives and families, good citizens of all the various avocations in life, are tabooed at the beck of the priesthood, and the skeptics fall into line, and echo the denunciation against any one who dares to utter the truth, that he or she has demonstrations positive of the immortality of the soul through communion with the loved ones that have gone before.

Not only are such means resorted to in hopes to crush out spirit communion, but the most inhuman persecution that the spirit of the age will tolerate, are resorted to.

The priests, who hold the key to the popular sentiment, give aid and comfort to the most sordid and selfish element in man's nature, to the end of obstructing the channels through which spirit communion flows to mortals.

Legislative aid is invoked to supply penalties to punish healing mediums; ordinances are passed to imprison mediums, who suffer themselves to be entranced for spirits to commune with friends.

The Pharisees were no more vindictive in their persecutions of Christ and his disciples, than are the Christians of to-day towards mediums and Spiritualists.

In view of these and numerous other facts showing that the intent of the opposing hosts is to crush out Spiritualism, what are the duties of Spiritualists in regard to organization?

How else can we successfully meet and turn back the combined hosts, doing battle under the black flag of a united and unscrupulous priesthood?

How else can we become potent in the dissemination of knowledge among the people, and protect the rights of sympathizing friends, who but for intimidation would gladly embrace the truth of Spiritualism, and contribute means for its promulgation?

We close by copying the following article from one who is favorably known to the readers of the MAGAZINE. His reasons are strong for organization, the truth of which we have seen and felt for many years:

WE MUST ORGANIZE, OR BE LOST IN OTHER ORGANIZATIONS.

BRO. WATSON—I have been reading with deep interest the pro and con of organization, and I am more than ever convinced that organization is all we need to perfect the whole system of our Celestial Philosophy, or Spiritual Religion, among men. But every argument we make against organization is an argument against our very existence; and many of our people, for want of an organization, are going off to the various churches, and will continue to go until we organize as a body. But there is another consideration from which we should organize, and that is, we are beset on every side by the most implacable enemies, whose intentions are to suppress our faith, overthrow our philosophy, and, if possible, put an end to our glorious system of heavenly science and religion, which, if we were organized, under the laws of our country they could no more do than they could overturn the government of the United States. Again, if our intelligent millions were organized into a vast body or association of believers it would give to Spiritualism such weight and influence that persecution would not only soon cease, but churches and communities would court its power and ask its blessings. And again, if we were organ-

ized we could sustain our lecturers, ministers, doctors and mediums against the attacks and slanders of our foes. And if we were organized we could send out our ministers, mediums and lecturers to preach and teach the gospel, receive members, establish societies, build churches, receive bequeathments and establish means for the support of the organization. Again, organization would greatly enlarge the circulation of our Spiritualistic organs, as almost every member would take one or more papers, which would not only greatly aid the publishers, but it would soon bring the everlasting gospel to every home. But again, we should organize because the best interests of mankind demand it. The happiness of the race in a great measure depends upon the knowledge they receive of our spiritual religion, and if we organize it here in America it will soon be organized in Europe and Asia, and in all the nations of the earth; then the great brotherhood of man will begin its reign of love, happiness and peace. Let us therefore organize, with no faith but that of KNOWLEDGE, with no creed but that of LOVE, and with no tenet but that of GOOD WILL to all mankind. Organize, and Spiritualism will become the crowning glory of America. In seventeen hundred and seventy-five the Americans were hopelessly contending against the Mistress of the Seas for the rights of three millions of people, when Jefferson, Paine, Henry and Franklin came to their aid, and in memorable language declared their only hope was organization; that America would then become a nation, able to command her resources and defend her rights before the world. Accordingly, on the fourth day of July, seventeen hundred and seventy-six, the American people consummated the greatest event of their existence, by organizing and declaring in their chief council that America was free and independent of all the nations of the earth. And from the day of her organization to the present, she has steadily advanced in power, wealth and numbers until she now stands the queen of nations and the admiration of mankind. Thus, like the people of the American Provinces of seventeen hundred and seventy-six, the American Spiritualists of eighteen hundred and seventy-six are contending against skepticism and orthodoxy, not only for their rights, but for their liberties as a people; but without organization they cannot stand. As

well might we talk of victory by sending our troops into battle without being organized into companies, regiments, brigades, &c. Although we number our millions, yet we cannot stand before the opposing forces of our enemies without organization. But give us organization, and we will breast unmov'd the storms and revolutions of opposing forces, and our celestial structure, like an eternal Sinai, shall stand far above the plane of human creeds and systems, while round her brow shall blaze the sun of the spiritual kingdom, throwing the light of its glory across the desert of human religions, until their temples shall be left silent and hymnless and their altars without a worshiper.

And I would like to see a thousand delegates sent up to the convention from every section of the United States to organize and to bring into harmony in one great body, all the Spiritualists of North America. And I think the fourth day of July, 1877, would be an appropriate day for that great occasion.

But I will leave these things to more able minds. All I ask is a permanent organization of Spiritualists in the United States of America.

CYRUS JEFFRIES.

PITTSBURG, Nov. 29th, 1876.

BRO. SAMUEL WATSON—I have come to the conclusion that the theory is a true one, and when all its qualifications are fully understood, it will comport with common sense and wisdom; our christian education is so stunned by its eccentricities, that we are at first disposed to treat it with contempt and rejection; believing so much in the doctrine that the soul, out of the world and body, must of necessity be either high up in the mansions of Paradise or setting in mournful contemplation of eternal cremation that it cannot come among us and enjoy our society in friendly conversation and association. I am a Methodist and I cannot help acknowledging that our friends who have passed over do come back, and speak, write to and comfort us. I have this to say, however, that a circle should be composed of true christian-minded persons, if good communications are wanted. I think we might say, "blessed are the pure in heart, for they shall see God," in our meetings under the canopy of purity, would be blessed with the cheering sentiments of a

blessed immortality. In this world, where trouble and care beset our footsteps, the longings of our hearts are for happiness beyond the grave, and I don't know where we can obtain that blessed possession better than in a true christian circle with a christian medium. I hope in the future progress of the cause that it will be the prayerful aim of all believers to obtain a nearness to our Maker in the practice of all those holy duties enjoined upon us in the teachings of Christ. I like your position in this respect; I know by your writings that you have not thrown away one jot of your principles as a christian; that you recognize true piety as much as ever; that true, God-like Spiritualism you affirm, accords with the inspired volume and in your hands the safety of true religion is assured.

Yours truly,
J. K. M.

WASHINGTON, Nov. 20th, '76.

BROTHER WATSON—The cause of Truth is waking up in this city. Brother T. Taylor has started the work. He has begun in earnest and the right way to reach all. This is his third Sunday, and I can safely say, in three months he will have a big congregation. Genial and pleasant in conversation, he is raising money to assist and raise him in his work. I know of no person better calculated, to bring in the Spiritualist, liberal thinkers' minds, and many that are on the fence, not knowing where to go to learn the truth.

Many here, as well as elsewhere, are sick of going to our orthodox churches, hearing the old Bible-stories over and over again. When reading the daily papers they know there is light and knowledge defusing itself throughout our land. Our ministers know this, they are not ignorant of it, but hold back their convictions, (many of them) fearing they will lose their positions and reputations. God help them, I say, and may the invisible spirits help them to come out and acknowledge what they know is truth; that those who are thirsting and starving for divine light and new truths, may be filled.

While in Philadelphia, last September, I attended a seance with much satisfaction at Col. Kase's, (and they are most excellent, kind hearted people, as you probably well know), I met Mrs. Thayer for the first time; was well pleased with

the lady, for I had long wanted to see her. In the evening there were twenty-four persons present, seated around the table; perfect harmony prevailed; we all sang with the spirit. I assure you, after a beautiful invocation by Mrs. Coleman and a few moments more singing, a shower of lovely flowers, birds and two white doves, one being placed in my husband's lap, the other in front of him, that another gentleman took possession of, saying he was going to send it to you, and I hope he did, as the one I have is quite a pet with us; have named her Daisy, as she is pure white, given us, I believe, for an emblem of peace and purity for our household. All of the friends got something and we all thought we had been blessed by the reunion with spirit presence and power.

I trust you will visit Washington this winter, you will find true hearts here that will gladly welcome you. Bro. Taylor, I know, will gladly offer you his desk to speak to us one of your soul-stirring sermons, or lectures, as you may term it.

Yours truly,

MRS. W. N. HOLT.

CLINTON, IND., Dec. 4, 1876.

BRO. WATSON—I feel that organization of Spiritualists has not come too soon for our protection.

When a boy I had the power of healing some diseases by the laying on of hands—but owing to the positive assertions of church members, that no such power or gift did or could exist since the days of the apostles, I laid it aside and ceased to exercise the gift. I soon began to read the Bible and found Christ's last command recorded in the last chapter of Mark, in which he says to the apostles, "Go ye into all the world and preach the gospel to every creature, and these signs shall follow them that believe; in my name shall they cast out devils, speak with new tongues, lay hands on the sick and they shall recover, etc." Again Paul in the 1. Cor. xii. chap. says, "There are diversities of gifts; the gift of healing, the gift of prophesy, the gift of discerning of spirits, and all these gifts are of God." Yet when I quoted those passages of holy writ to church members in support and proof of my gift of healing, they would tell me emphatically that all those things had passed away with the apostles and were never intended to be used by their followers, that we did not need those gifts

to prove the existence of a God and the truth of the Bible in this enlightened age. Their course of reasoning soon caused me to doubt the truth of the Bible, the existence of a God and the immortality of the soul. So thoroughly convinced did I become in this opinion that I looked upon God and Christ as a mythe and the Bible as false and church members as a poor deluded or hypocritical set. I knew full well the language of the Bible was too plain to be misunderstood on those points, and if it was a lie, of course theology was also; and it was not until circumstances induced me to make a careful investigation of the phenomenal part of spiritualism. This inducement was more out of curiosity to witness what I supposed was a splendid act of legerdemain—but lo on my arriving in the seance-room I was at once selected as a committee of investigation and guard to see that no fraud or trickery was practiced by the medium. You may rest assured I made the survey of the premises and test conditions doubly sure. This seance was enough. I was bound to believe what I saw to be true or else acknowledge myself an incompetent witness to give testimony in any court. I returned home and took up my Bible again, which had become old and dingy with dust and non-usage. I read almost constantly; determined not to except spiritualism unless the Bible recognized it. The more I read, the more evidence I obtained of the immortality of the soul and its power to manifest itself in various ways to their friends on earth. It is useless and unnecessary to enumerate the thousand and one tests that I have received through various mediums of the truth of spiritualism and not one of them that strictly accords with the Bible. The investigation of spiritualism has confirmed me in the truth of the Bible, in the existence of a God and Jesus and the immortality of the soul.

Yours fraternally,

WM. PATTON, M. D.

REMOVED TO NEW YORK.

Prof. S. B. Brittan, M. D., has removed both his Office Practice and his family to No. 232 West 11th street, where he should be addressed hereafter; and where also he may be consulted by all who require his professional services. Patients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agreeable and effectual methods of treatment by the use of Electricity, Magnetism and other Subtile Agents, may obtain board conveniently and at reasonable prices.

DR. CROWELL ON ORGANIZATION.

Some of our friends have supposed there was inconsistency in the Doctor's note from the *Banner*, which will be found below, and the two able volumes he has written, demonstrating the "Identity of Modern Spiritualism and Primitive Christianity." We let the Doctor speak for himself, and will append a few observations shedding some light upon the subject:

NOTE FROM DR. CROWELL.

To the Editor of the *Banner of Light*.

Seeing that by some inadvertence my name has been used in connection with those of the able and earnest originators of the late movement in Philadelphia, looking to a national organization of Spiritualists, I regard it as my duty, both to my friends and myself, to say, that although I consider all such movements as justifiable, and in respect to the knowledge gained perhaps profitable, yet after a prolonged and most careful consideration of the question, I am decidedly of the opinion that the spirit world, which has our cause in its keeping and guidance, is averse to any general organization, and I am compelled to believe that all attempts in this direction are destined to result in failure.

At one time—a year or two since—I conceived it possible that a simple declaration of principles might be advantageous, and corresponded with some of our ablest Spiritualists upon the subject, and this resulted in convincing me that the divergence of opinion upon many important points was so great that the necessary degree of unanimity was not attainable, and that even this step, if attempted, would result in failure, and that the only effect would be to array our differences of opinion in open antagonism, instead of modifying or lessening them, and I was impelled to the conviction that it is our duty, to the best interests of our cause, to abandon all attempts to accomplish any useful purpose by united, organized action, but on the contrary to leave the work of disseminating our truths to individual action and effort, under the direction of the unseen powers that have thus far so ably and successfully guided and directed the work.

All my reflection and observation have confirmed this view, and although open

to any and all new light which may possibly modify or change these views, yet to-day I stand convinced that the best course for us to pursue is that which has heretofore been pursued, and for each individual to prosecute the work at hand, leaving the results with God and the spirit world, in entire confidence that our labors will be crowned with success in proportion that they are well and earnestly directed; and that the aggregate of our labors will in the future be blessed, even in a greater degree than in the past, we should never for a moment doubt.

I do not consider it necessary to here fully discuss the question of organization, my only object being to set myself right on the record, leaving it for the many able and true friends of the cause who differ with me to pursue their course, with my best wishes that their efforts—if the success of these prove them to be in the right—may be abundantly rewarded.

EUGENE CROWELL.

Brooklyn, N. Y., Sept. 11, 1876.

We must bear in mind that he had been a practicing physician for many years, and that for thirty years he had been an honest materialist. But for modern Spiritualism he would in all probability have been a materialist yet. It did for him what it has done for hundreds of thousands, demonstrated beyond the possibility of doubt the immortality of the soul and the communion with departed friends. He found precisely the same phenomena that are now occurring all round the world, recorded in the Old and New Testaments; hence the title of his really valuable work. He will pardon us for a little—personal matter. We had considerable correspondence before we ever met. He told us it was a singular fact that from opposite poles we had met on the same platform; that he had read all we had ever published, and that we agreed as fully perhaps as any other two persons. We have shared the hospitality of his excellent family in his princely mansion a number of times for several years, and know of none we esteem more highly. He wrote us, to Philadelphia, that he could not attend the Convention in consequence of the illness of

his wife. He sent us a telegram to bring our ladies direct to his house in Brooklyn. This we did, and spent the time most delightfully.

We wish to notice the second paragraph in the Doctor's article. We were one of the Spiritualists to whom he wrote. His plan was to get the views of the "ablest Spiritualists," by "a simple declaration of principles," and place them in the hands of that truly competent gentleman, Mr. Epps Sargent, who was to select, combine or arrange out of them that kind of declaration that would form the basis of organization. When the Doctor discovered that the divergence of opinion on many important points was so great that the necessary degree of unity was not attainable, he gave it up.

It is to this point we wish to direct attention. We must bear in mind that a large proportion of the leading Spiritualists have come from the same class with himself; that spirits differ upon doctrine as well as mortals, and that we attract those to us who are in harmony with our views; hence we get teachings confirmatory of our opinions on various subjects. These are indisputable facts, and will go far to explain "that divergence of opinion" to which he refers as inevitable.

We would respectfully suggest that the Doctor expects more unity of belief than he is authorized by the facts, either among the churches or Spiritualists. We differ more in our mental than we do in our physical organization. Our belief is not so much volition as has been supposed; we view the same things from entirely different standpoints; hence we cannot expect unity of belief, for the obvious reason that each looks at things with their own, not with other people's eyes.

We make this assertion, *that Spiritualists agree upon more cardinal principles than do the hundreds of sects who claim the Bible as the basis of their belief.* We go further, and say that churches in our country do *not believe the creeds to which they have*

subscribed by uniting with the various denominations.

We take as an illustration the old Presbyterian church, with as much intelligence, refinement and hightoned liberality as any other. For a third of a century we have been preaching for them in this city, in their three largest churches, and now frequently attend their ministry. We esteem them very highly "for their works' sake," and number among their ministry and membership many warm personal friends, whom we cannot think believe the following, copied from their confession of faith:

CHAPTER III OF GOD'S ETERNAL DECREE.

1. God from all eternity did, by the most wise and holy counsel of his own will, truly and unchangeably ordain whatsoever comes to pass. . . .

2. Although God knows whatsoever may or can come to pass, upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

4. These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite it cannot be either increased or diminished.

5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose and the secret counsel and good pleasure of His will, hath chosen in Christ, into everlasting glory, out of His free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other things in the creature as conditions or causes moving him thereto, and all to the praise of His glorious grace.

There is the creed of one of the largest and most respectable churches in our land; yet who dare preach such doctrine in this country now? We have never heard it from their pulpits, nor can we

believe they entertain such an opinion of Him of whom it is said, "His tender mercies are over all His works."

We think the Rev. Mr. Carson, pastor of the Presbyterian church in Denison, Texas, could find better employment in casting out the beam than asserting that Spiritualism is the work of the devil.

We hope Dr. Crowell, and others who believe with him, will reconsider, and unite during the coming year in a National Convention, and make a platform, by ignoring creeds as a condition of membership, broad enough, on which Spiritualists may stand united in an organization which we think is necessary for the accomplishment of the mission this glorious Harmonial Philosophy is intended to effect in science, philosophy and religion.

Having copied from the Westminster Confession of Faith, to show the advance of more correct views entertained by those who still retain them, we also copy from the *Jerusalem Messenger* the following.

We have very rarely had anything from a Presbyterian pulpit, that would increase their belief in that portion of the creed, as we understand it:

"A History of the Assembly which drew up the Westminster Catechism, has recently been discovered which throws some new, and Presbyterians think, more favorable light upon that important document which has been the basis of so much religious teaching. Dr. Robinson thinks the criticism so common among liberal thinkers at the present time, that the theology of this famous catechism was narrow and harsh, is founded upon ignorance of the history of the Christian doctrine in the seventeenth century. He thinks its failure to become the creed of Protestant Christendom, was due to political causes rather than to any defect in itself. He says, 'it is beyond all question that these standards expressed the views of almost the entire Protestantism, of whatever name, both in Great Britain and on the Continent at that era.' The *Interior* in an article upon the subject says: 'We will not say they are the best standards which can be formed, or ever will be formed. But down to this date, we feel

sure, they are the best that ever have been formed.' Yet it is doubtless true, that the Christian world is growing away from them, and that the breach is becoming wider every day. Even when the words are retained, they are understood in a different sense from that originally given to them. We rejoice to know that there are standards which express the Divine truth as it is contained in the Word, in a clear and logical form, and toward which the most enlightened minds of the world are now tending. The doctrines of the New Church are to religious truth, what a true natural science is to natural truth."

SANDY CREEK, OSWEGO Co., N. Y.,
November 21, 1876.

BRO. S. WATSON—We highly appreciate your Magazine, coming as it does to our isolated corner, freighted with rich and rare treasures, and being almost the sole materialized agent bearing to us bread and water from the true spiritual kingdom. The last No. was indeed a feast of fat things, and to her with offerings fresh from Eden's fair land, my spirit most heartily responds. How many among the multitudes claiming the name of Spiritualists know aught of its mighty import, or conceive of the beauty and blessing which cluster and rest as a halo o'er the heads of such as are striving to grasp the divine ideal and become co-workers with heaven's sent messengers in uplifting humanity?

What profit that we claim to be taught by high intelligences, or hold communion with loved ones from brighter spheres, unless our lives are thereby made better? And will not a *full belief* in the return and actual presence of the dear departed, whom we loved and revered while in the form, tend to restrain us from whatever might grieve or meet their disapproval? May there be indeed "a true and pure spiritual element established in our midst;" and we lifted to a higher plane, becoming as a city set on a hill, whose light cannot be hid. To this evil is not prayer* a powerful auxiliary? Some twenty-six years since, in my first perceptions of the grand truths of the harmonial philosophy, an aged orthodox divine in questioning of my faith, asked if

*By prayer I do not mean "that of the lips" alone, but the out-breathing of the soul to the source whence it springs.

I believed in prayer. I replied by asking if a child could live and not breathe? And if prayer were not the Christians' vital breath? And methinks those in our own ranks who ignore prayer and the pure teachings exemplified in the life of the gentle Nazarine, our elder brother, are yet as babes; not awakened or developed to their soul's highest needs. But wisdom is justified of all her children, and the growth of the spirit in each is in accordance with the law of God in nature. Oh, may the day of which the beautiful spirit Abbie predicts speed on, when the true harmonial temple will be builded, its foundation the rock of eternal truth, its walls salvation, its gates praise, and its light the love of the infinite.

That you may receive a fresh baptism, and inspiration from the source of all blessings, preparatory to the work of the coming year is the wish of a friend to human progress.

S. M. HOFFMAN.

GREENSBORO, N. C., Nov. 24, 1876.

DR. WATSON, *Kind Benefactor*—Your magazines have reached me. I am very thankful for your kindness in sending them; they contain light and truth properly arranged. I have lent them to friends and neighbors; some I sent to Canada. I trust they will do good. I have for some time been investigating spiritualism, but until I read your Magazine, I was afraid it might lead to weaken the doctrine of Christ, therefore I could not accept it, but is it not said, "The day cometh and also the night?" I now see the new light is the corn in the ear instead of the blade and stalk, consequently we may also expect the trees to mature, which is quite manifest already. About 14 years ago the Lord in a peculiar manner showed me that a new era was here and that he would make "all things new." I was then in Canada, a member of the Methodist church. I told my experience to a few, and I was soon looked upon as a fanatic. Others said I had turned infidel. Since then I have been seeking for the people who could understand my language or my way of understanding the doctrine as Christ taught it. I am greatly encouraged since reading the Magazine. Its teachings are in harmony with the light I then received.

What encourages me now, I find those views are held and taught by all Spirit-

ualists who believe in the teachings of Christ. What glorious prospects are ours. "Life and immortality is coming to light." What a sad thing for such as have not faith. When he comes, simply because they "began in the spirit and end in the flesh." I have never been to a circle nor have I seen any strange manifestation; such things are not taught or believed in Greensboro and its surroundings.

I will continue to seek and trust, hoping the Lord will continue his work, and grant what light we need as fast as I can comprehend.

Respectfully yours,

ELIZABETH EGGERT.

PAINESVILLE, OHIO, Nov. 30, 1876.

DR. S. WATSON, My Dear Sir—Although an entire stranger to you, I had nearly commenced this letter "My dear friend." You seem so near to me through your writings, which have been wells of comfort, from which my stricken heart has drank long and deep. "The clock struck one," first introduced you to me, and through the kindness of a friend I have been permitted to read many of your magazines.

May God bless you in the work where unto you have set your hand, and may you be enabled to spread the glorious news far and wide. It is such a comfort to me to read these truths regarding Spiritualism, untainted by touches of infidelity—a too common fault. I thank you sir for your noble efforts to raise the banner of Spiritualism from the dust and mire where it has been trailed so long—everything vile and ungodly has been classed under its name, so that with many good people the very word Spiritualism is a synonym for all that is degrading.

Will you at your earliest convenience through the columns of your Magazine give your opinion as to the numerous exposures of mediums that have been recently published and commented upon so severely in the public press. It is very disheartening and a trial of our faith.

Very sincerely yours,

MRS. F. L. WILDER.

In giving "our opinion of the numerous exposures," first, we do not believe there are half as many as reported. The press publish many accounts of exposures, but very rarely notice any counter-state-

ment of the facts as they were. That such has been the demand for materializations and the gullibility of many persons that these have been hypocrites who have endeavored to duplicate the genuine by the counterfeit. The one that is now attracting the most attention is Dr. Slade in England. There are hundreds of the most intelligent and scientific persons who will testify to the genuineness of Slade's gifts. Yet on the testimony of two persons who went to see him, for the purpose of exposing him, he is convicted as a vagrant. The most thorough scientists of London testify that he is a medium of the most remarkable powers.

Truth is mighty and will ultimately triumph over error.

A CHILD'S CIRCLE.

SHREVEPORT, LA., Nov. 24th, '76.

We had a novel scene at our house last night. We have had several setting at the table with a family that live next door during the last week, at which we got rap's and a young lady was influenced to write, but we could not read what was written; but to the point. Last night Jesse came in and wanted my little table, without knowing what he wanted with it I told him no, as there were several children with him. So he got Lena's little doll-table, which is about a foot and one-half high and just the size of a barrel head, took it in his room, where he and two other little boys, about seven years old, sat on the floor and put their hands on the table. In a few moments they called me and said the spirits were rapping. Captain Fuller, Mr. Field and myself went in where—sure enough—we heard lots of raps. I asked questions which they answered by raps; found out that it was one of the little neighbor boys' mother; she not only rapped, but would turn the table over in any direction I told her, turned it all around several times and kept up the rapping a long time; it made quite an impression on Mr. Field. He never saw anything of the kind before,—and then it coming from three little boy's all by themselves. How is that for our early teaching? or, as the children say, "how is that for high?" It shows that some of them have power. I think it is

Harry. I shall encourage them to sit; will take them in our circle. We have had nothing from any of our friends; what we get seems to be all from Mrs. Roach's family. Mrs. R. is a strong medium; but knew nothing about Spiritualism until about three weeks ago, they commenced rapping and moving the table around in her house. It frightened her badly, but she tries it almost every night now and always gets something.

Affectionately, ALLENA.

The *Spiritual Scientist* has the following sensible editorial in regard to

ORGANIZATION.

Messrs. Peebles, Bruce, Watson and others, have made rapid progress during the past two months in organizing spiritual societies, both state and local. The Banner says in speaking of Mr. Peebles:

"His idea of organization is a correct one, and one with which we have always affiliated. Let us unite everywhere; local societies on a financial and business foundation are the need of the hour—these can justly act together through their regularly appointed delegates in State Conventions, and, if desired, in a National organization, should the need of such arise. We must present some front to the advancing hosts of theologic bigotry and sciolistic turpitude."

"This is good music to march by, but it doesn't fight the battle. There is nothing practicable about it. The workers above alluded to, mapped out a plan, raised the standard and went about, *amid opposition at the start*, be it remembered, *open opposition*, laboring to gather into societies those who were awaiting such a movement. These societies have a basis more substantial than a "financial and business foundation." They are for Spiritualism not for money, and therefore will grow and prosper. When organization becomes more general, sensuality, imposture and corruption will receive a death blow."

Colby & Rich, No. 9 Montgomery Place, Boston, have for sale Stebbins's "Bible of the Ages," about which the *Daily Chronicle*, Washington, D. C., says:

"It is dedicated 'to the growing multitude of thoughtful men and women who believe that the 'Word of God is not bound' by any limitations of book, or race, or time, or religious systems.' Whether the reader sympathizes with the idea of the compiler or not, he can hardly fail to ensure the result of his labors."

HOME CIRCLES.

A writer, in the London *Spiritualist*, speaking of the home circle, says:

The other branch of Spiritualism is confined to the home circle: it is sacred; outsiders seldom hear its secrets. Here loved and loving ones, who have been parted by death, speak to each other, as in faint whispers across a chasm which divides, but cannot isolate, those who have passed to a higher phase of being from their kindred yet upon earth. Here the abiding conviction of the true Spiritualist is mostly obtained. Physical phenomena of the most striking character sometimes occur at these fireside *seances*; but they are not here so much sought after, the ordinary communications being frequently of intense and sufficient interest, and they constitute, therefore, the exception rather than the rule. Experience tends to prove that it is not always desirable to seek for those phenomena which are most readily produced by spirits of a lower sphere than those who ordinarily communicate. The two branches of which I have spoken are not so distinct that they may not sometimes blend together.

PERSONATION ON THE PART OF LOW-SPHERE SPIRITS.

Certain questions in relation to personation on the part of spirits communicating at home circles have become of painful interest to a large class of Spiritualists. The home or fireside circle is, to my mind, the greatest institution in Spiritualism, although many Spiritualists, I know, have doubts as to the possibility of identifying with certainty the communicating intelligences. In our own home circle, however, the evidence of the identity of these intelligences, seven in number, and, with one exception, relatives or friends whom I had known in earth life, became at length perfectly convincing to all the sitters. Not only were a great many test questions correctly answered, but all the characteristic ways and expressions of our friends were reproduced. One spirit friend was appointed guardian of the circle, and a password from him was required before any communication was accepted. Generally the day and hour for a seance were appointed beforehand. On very few occasions, when some little irregularity had occurred, intrusions and personations took place; but these were speedily

detected and the circumstances explained to us. Ultimately we were obliged to discontinue our seances, on account of the ill health of the medium, my wife. Our spirit friends, however, had found another medium, in the person of a young relation of my own who had occasionally been able to join our circle; and communications of the greatest interest to several members of my family were thus continued at another home circle."

Our experience in our home circle is very satisfactory. We have long since ceased to feel any interest in physical manifestations. We have seen all that we aught, perhaps, to expect of materializations. Tests we have been having for some twenty years, so that we should feel ashamed of ourself if we demanded more; but, the home altar increases in interest. It is here that we can meet loved ones, and have communion sweet with those who have "lived and loved together."

We give the little message below from one who shared our joys and sorrows for more than a quarter of a century:

"We are all here to-night. The singing is delightful, but is not such as we hear in the spirit world. We sing the angels' songs, but feel so much interest, that we leave our beautiful homes to visit loved ones here, struggling for spirit communion, as we know some of you are.

"Jesus paid it all," but you must pay the same, so far as God requires it of you. Your path may lead through deep waters and fiery trials, but you must tread the "wine-press" alone. Your duty must be done; He had help from the spirit world, and you will have it, too, when your trials come. Look up, friends, the time is near when light will burst from the spirit spheres such as never flooded the world before. Spiritualism must battle for the cause which Christ died for. You must work; for much must be done before the world will see the beauty, and receive the spiritual theory. God will, in his own good time, send his ministers to battle with sin and infidelity in such power, as to make the foundations of all opposition crumble to dust.

Live holy and prayerful. The prize will be reached after a while. Make the subject of spirit control the burden of

your prayers. God will give you the desires of your hearts when he sees you will serve him; let others do as they may. The spirits of your loved ones are here. The harmonious conditions attracted us, and we wanted to let you know, hence the medium was impressed to write. We love to come here. Love to all, good-night.

MOLLIE.

EXTRACTS FROM LETTERS.

Bro. S. M. Baldwin, of Washington, D. C., thus closes a business letter:

"I congratulate you, Bro. Watson, on the auspicious outlook for the incoming of the New Dispensation, which probably few of us will see in the flesh, but with one accord multitudes will furnish you with so much comfort and consolation in spirit life for doing such valuable work in helping to usher in the glorious day which millions have longed for, and lived and died without enjoying the pleasure of acting their part when the problem of the ages is being solved."

A preacher's wife writes:

"Your truly worthy periodical, so full of the grand principles upon which the world wants light, and the food for which our hungry souls are starving, that we feel it should be introduced into the house of every Spiritualist in the land. If they will examine your writings, they cannot fail to lead them on to see the glory of our beautiful religion and the light of this God-given philosophy. Go on, Bro. Watson, you have begun a noble work, and I trust laid the cornerstone to a truly religious-spiritual organization. The ball is set in motion, and roll on it must until it fills the whole earth. And cannot all help in this great movement—as drops compose the mighty ocean? Knowing the truth and feeling the power may take a small part in erecting this mighty structure of organization."

These friends and others have given us more credit than we deserve. We have felt the need of organization among Spiritualists for more than a score of years. We have not desired any prominence in accomplishing it, yet some has been forced upon us. We now say, once for all, we desire no position whatever in

any organization, only as an humble worker in the glorious cause of our Harmonial Philosophy, which does as no other system—fully justifies the ways of God to man. In all probability we may not remain in our present state to see with mortal eyes the ushering in of that glorious Dispensation, yet on the other side we expect to be an active worker in this cause, which is so dear to those who feel the necessity for union of hearts and hands to meet the combined opposition of the two great powers which control public opinion.

The *New Age* says: "The *Christian Register* suggests that if individualism were permitted to have its perfect work, the four hundred and ninety sects of this country might be increased to forty-nine thousand. But if this happened, where would be the harm? Suppose the subdivision went on, until each individual was a sect of his own; what would be the consequence? Something would certainly be gained. There would be a freedom of thought on questions of religion as yet unknown. A man could then express his views and convictions without constraint, conscious or unconscious. The trouble now is that whoever speaks on religious topics must represent some sect; he pays that price for his opportunity. Such is the force of custom that people will hardly venture to hear what a man may have to say, unless he has a religious organization behind him. Let a man speak and be heard only as representing himself, and as alone responsible for what is said, and two things are gained: A word freely spoken and standing solely on its own merits. There have been itinerant preachers who traveled in the interest of a sect; we should like to see the result of an itineracy in which each preacher should speak only for himself."

God forbid that the search after truth should be discouraged for fear of its consequences! The consequences of truth may be subversive of systems of superstition, but they never can be injurious to the rights or well-founded expectations of the human race.—Bishop Watson.

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription :

ONE YEAR, - - - - \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, JANUARY, 1877.

Owing to removal of our house of publication, the first sixteen pages of this number are paged wrong. Printers got hold of the wrong numbers and the editor overlooked it in proof. It does not effect the reading matter in the least.

OUR BOUND VOLUME.

We have a large number of the MAGAZINE for 1875 bound neatly. These we will send postage paid for \$2. See what the editor of the *News* at Denison, Texas, says about it :

The editor of the *News* has been placed under obligations to Rev. Samuel Watson, of Memphis, Tenn., for a bound copy of the "Spiritual Magazine" for 1875—a handsome book of 550 pages. To those who wish to investigate Spiritualism candidly, and in that spirit which its importance demands, we know of no book that can afford more assistance. The high standing of Rev. Mr. Watson in the Christian world, and his reputation for candor, gives peculiar weight to everything he has written on this recondite subject. This volume not only gives the results of his own experience as an investigator extending over many years, and his views concerning immortality, the spiritual world, Jesus Christ, the devil, the Bible, primitive Christianity, etc., but contains numerous contributions from the most noted Spiritualist writers, lecturers and mediums in the United States. This large book will be sent, post free, to any address, for only \$2. Address the editor, at Memphis, Tenn.

We are having several hundred of the MAGAZINE for 1876 bound, which we will send at the same price. We will present either of the volumes to any one who will

send us a club of ten subscribers with the money, or we will send both volumes for a club of fifteen subscribers, or either one and a copy of "Clock struck Three."

Come friends, go to work for the cause. You will get your main reward on the other side, but we will give you some of it here. We want to increase the number of subscribers to the MAGAZINE this year, so that we may add one-third more to its size without any addition to its price. Who will send us a club on these liberal terms? We will send them to any post-office postage paid by us on books and MAGAZINES.

One of our subscribers writes to us in French, an interesting letter from New Orleans. As we have forgotten our French we are indebted to our friend Mrs. Shindler for its translation. He says: "I have followed with great interest what you have given of your seances. . . . I appreciate your conciliatory views in your philosophical dissertations. . . . I think if you will add to the facts you give, the reasons for them, the incredulous will range themselves on your side, and among them you will perhaps find adepts who will aid you in your work, in perfecting your theory. They believe them only when the explanations satisfy their reason and their judgment."

These extracts contain the points in our friend's letter. He has reference to the materializations and dematerializations mentioned in the October number. The facts of both these phases of spirit manifestations are clearly taught in both the New and Old Testaments. These, to the numerous classes of Christians who walk and live by faith should be "Confirmation strong as proof from holy writ."

It may be, however, that those to whom our friend refers are like the French, German and other nations of Europe, as well as many in our own country, demand a more tangible or demonstrative evidence than they have had of immortality. This age requires demonstration before believ-

ing. What has been satisfactory in the past does not meet the wants of the present among the thinking class of mankind. Science is exacting in its demands for proof, and will not yield its assent only by facts which are indisputable. This is what these manifestations claim to give, and in precisely the same way that other facts cognizable to the senses, and of which they are capable of judging. Theories must be held in abeyance in the investigation of truths which must be followed irrespective of where it may lead. It is only in this way we can arrive at correct conclusions when searching diligently after so great a boon. If that class to which we have referred would investigate this materialization phase of Spiritualism, under favorable circumstances, they would, we think, be irresistible convinced of its truth. As to its modus operandi, there are many things in nature which we know to be true that are equally incomprehensible, and yet, who will stultify himself by declaring he will believe nothing he cannot comprehend?

LECTURE ITEMS FROM THE WEST.

We copy the following letter, from an Englishman to the *Banner of Light*, entering, however, our protest to his eulogistic manner in speaking of ourself:

Knowing that your valuable columns are crowded, I will, nevertheless, venture to ask a small portion of space.

Though in your country less than a year and a half, I have formed many valuable acquaintances; have learned to admire your institutions and customs, the genius of which is liberty and equality. All English-speaking nations should cherish fraternal feelings of fellowship, for as they have a common origin their destiny must be one. "Youth is no crime." Not being nineteen years of age, and necessarily inexperienced in many of the ways of this country, I yet find more calls for the exercise of my mediumistic gifts and powers as a trance speaker than I can fill. Whilst superstition and mental darkness becloud the masses, while the common complaint of "hard times" rings

out from a thousand lips, still Spiritualism, in many localities, seems to be the ascending star.

Since leaving Cleveland, Ohio, where I found warm friends to greet the stranger, I have been working my way westward, expecting next month to reach Salt Lake City and California.

REV. DR. SAMUEL WATSON.

In my attending band of spirits is Mr. Knowles, who, when on earth was a phrenologist. When he is near me, throwing upon me his psychological influence, I have the gift of reading character, and even the motives of individuals. The moment I set eyes upon Dr. Watson, I said, "There is a fine specimen of what would be called in our country an English gentleman." To clasp his hand, and feel the pulsations of his heart, is to know something of the warmth and dignity of true manhood. His Spiritualism amounts almost to enthusiasm, and the influence he exerts over an audience when speaking, is comparable to an apostolic baptism. During the session of the Minnesota State Convention he was the principal speaker. His manner was earnest, his speaking profound, and his subjects well chosen and appropriate. Though coming the distance of nearly a thousand miles, and expecting his expenses to be paid (some eighty dollars), he refused to receive them, but with the generosity of a Plato, he kindly tendered what they purposed for him to me (some fifty dollars). Such noble acts should not be allowed to pass unnoticed, for they form such a contrast to many of my American experiences.

DR. J. M. PEEBLES.

It was also my good fortune to meet this popular speaker, and distinguished *world-famed* author, both in Sturgis, Mich., and Waverly, Iowa. He is quite enthusiastic upon the subject of Spiritualism, and all his thoughts favor and strongly endorse organization. Personally I am to him under obligations for encouragement and advice in the lecture work of America, and in justice to him I must say, in traveling through the West I often hear young speakers and mediums (as well as more elderly persons) pass encomiums upon him, for the aid he has given them. And, further, he is a constant worker in behalf of the Spiritual Philosophy.

CYCLING CHANGES.

The American seer, A. J. Davis, speaks of phenomenal Spiritualism rising and falling like sea waves. At the present time Spiritualism seems to be passing through one of the cycling crises. In many localities it is taking more of a religious turn. Man's spiritual nature requires religious truths and practical teachings. If this nature does not get them under the banner of Spiritualism, it seeks them in the so-called liberal denominations. The spiritual element in man can never slumber long.

THE SLADE PERSECUTION.

The persistent suspicions and testing of mediums may in many respects do good, in winnowing the spurious, with redounding brilliancy and certainty to the genuine; but I sincerely regret that my countrymen in London have so treated and persecuted Dr. Henry Slade. But from all directions I hear the universal testimony that his mediumship is genuine, and his bearing gentlemanly. Sustained by the angels I am sure that he will come out all right, and be joyously triumphant.

THE CAUSE IN WESTERN IOWA.

I succeeded to Dr. J. M. Peebles in his course of lectures in Iowa. During my stay I have been greeted with large and enthusiastic audiences. The personal kindnesses of these people (and American kindness generally) I shall remember to the close of my mortal life.

I find wherever I go the Banner of Light. It is truly a "banner," and my prayer is that it may wave in triumph, till the world comes to acknowledge the present manifestations and ministration of spirits to earth.

AROUND THE WORLD.

It is my purpose to work my way to California (calling at Afton, Council Bluffs, Omaha, Salt Lake City and Ogden on my way), in time to meet the Hon. J. M. Peebles, and then accompany him on his second "Tour Around the World." Dr. Cleveland, of St. Louis, Mr. Wilson and lady, and several others, talk of going with the doctor on this contemplated journey, but whether they do or not the future will decide.

Yours most truly,

THOMAS WALKER.

Osceola, Iowa.

We have permitted in this issue some of our correspondents to speak of the *MAGAZINE* and our labors more flatteringly than we have been accustomed to publish. We think we have passed that age to care much for the praise or blame of individuals. In a few years at the furthest we shall pass over to the land where the life record of all will fix the status of their happiness or misery. There are two sides to all questions; while some may commend us and think we are doing good, there are others who condemn us and think we are doing harm. Some may think we have a reasonable share of capacity, others think we are demented, at least upon the subject of Spiritualism. So wags the world; nor need we care for its opinions, but manfully discharge the duties devolving upon us. We can but "contrast" the difference. Here is one who received one little act of kindness which was a pleasure to confer. His gratitude seeks an opportunity to acknowledge it publicly. We served the Methodist church faithfully for thirty-six years as itinerant minister almost gratuitously, giving ten times as much as we ever received from it, when, for reasons satisfactory to ourself, which we have never regretted, saw proper to withdraw from it. There was a paper at Brownsville, Tennessee, which published a number of the basest falsehoods in regard to us. It asserted that we had grown rich by the church, and while the presiding elder of the Memphis district was making money by it. The facts are, that during the four years we served as P. E. of this district we turned over our salary every year to the preachers of the district, not reserving enough to pay our traveling expenses; and yet no preacher or editor ever wrote a word to contradict the slanderous publication, though many of them had shared our liberality to a much larger extent than had Bro. Walker. Again, we have frequently heard of its being reported, and recently, that we had made a fortune from the sale of books and the

MAGAZINE. Not a word of truth in this, either. The plates and copyright of our first book, "Clock Struck One," were sold to Bro. Al. W. Smith, of Louisville, Ky., a Methodist, who had two brothers who were Methodist preachers. We let him have them at less than cost. He subsequently sold them to Bro. S. S. Jones, of the *Religio Philosophical* Publishing House, at Chicago, Ill. The copyright of "Clock Struck Two," and the plates and copyright of "Clock Struck Three," we sold to him after the first edition. He has all the rights we ever had in them, and those who want them can get them from him, wholesale or retail. We have never made a dollar out of them, and if others have we are gratified at the result.

In regard to the **MAGAZINE**, we have paid out, we suppose, a thousand dollars more than we have received, besides giving our time, as we did to the church, gratuitously. It was our object to do good during the long years we were connected with the church, nor has that desire abated in the least since our withdrawal therefrom. We love the church still; and sympathize with her creed-bound ministry as much, perhaps, as those who recently informed us that they thought we were beside ourself on the subject of Spiritualism. The church, said Jesus, "hath a devil," and that Paul was deranged—we are in good company.

MR. D. D. HOME.

A letter from this truly wonderful medium informs us that he has completed his book; circumstances over which he has no control will defer its publication till spring. The necessary delay will not detract from its merits. His large experience in every phase incident to Spiritualism has given him the right, as it is his duty, to detail his convictions.

He says: "I have sought to advance no new theories, but I have sought to investigate a few of the many now advanced, and in so doing I have striven to separate

imposture and delusion from Spiritualism. I am greatly pleased with your publication, as an indication of an honest and liberal investigation in our great cause. Every religion has its false teachers, and what right have we to be exempt from the same? It is for us to expose the wrongs, that outsiders may at least give us the credit for purity of purpose. Because I have the gift of mediumship I ought not to be allowed to trample on the laws of God and man, and if I attempt to do so I must expect to hear the reproof my conduct has merited."

We shall look with much interest for the book from this remarkable medium. His address now is NICE, FRANCE.

GHOST LAND.

Or, Researches into the Mysteries of Occultism illustrated in a series of autobiographical sketches; in two parts, by the author of "Art Magic," with extracts from the records of magical seances, etc., etc. Translated and edited by Mrs. Emma Hardinge Britten.

"I am he that liveth and was dead,
And behold I am alive forevermore."

Published for the editor, at Boston, America.

We are indebted to the talented editress for this intensely interesting volume, done up like *Art Magic*, in fine style—500 pages. We have read it through carefully, and learned much from its perusal. Though we do not understand some things it contains, yet there is much to be gained by studying the profound subjects of which it treats. We can only see as it were "through a glass darkly," into some of the things brought to light; our vision is not sufficiently clear to express our opinion in regard to them. We will let the book speak for itself by copying some passages, that the readers may judge for themselves:

My first step was to secure the services of two of the most accomplished as well as respectable members of the fakir fraternity, and having taken all the availa-

ble means at command to attach them to my interest, not forgetting to separate them from each other, so as to avoid the possibility of collusion or a systematic attempt to deceive me, I had opportunity enough to observe many of the most astounding evidences of the power these men possessed, as well as to analyze at leisure their claims for its origin. In each case, as well as in numerous others, where incredible feats of preternatural wonder were exhibited, the fakirs assured me the *pitrís*, or ancestral spirits, were the invisible wonder-workers.

Again and again they protested they could do nothing without the aid of these spiritual allies. Their own agency in the work, they gave me to understand, consisted in preparing themselves for the service of the *pitrís*. They alleged that the material body was only a vehicle for the invisible soul, the spiritual or astral clothing of which was an element evidently analogous to the "spiritual body" of the apostle Paul, the "magnetic body" or "life principle" of the spiritists, the "astral spirit" of the Rosicrucians, and the "atmospheric spirit" of the Berlin Brotherhood. This element the Hindoo and Arabian ecstasies term AGASA, or the life-fluid. They said that in proportion to the quantity and potency of agasa in the system so was the power to work marvels by the aid of spirits. Spirits, they added, used agasa as their means of coming in contact with matter, and when it was abundant and very powerful the invisibles could draw it from the bodies of the ecstasies and perform with it feats only possible to themselves and the gods. "Mutilate the body, lop off the limbs, if you will," said a Brahmin, whom I had also enlisted in my service as a teacher of occultism, "and with a sufficient amount of agasa you can instantaneously heal the wound. Agasa is the element which keeps the atoms of matter together; the knife or sword severs it, the fire expels it from its lodgment in those atoms; put the agasa back to the severed or burned parts before they have had time to fester or wither, and the parts must reunite and become whole as before."

It is by virtue of agasa that the seed germinates in the ground and grows up to be a tree, with leaves, fruit and flowers. Pour streams of agasa on the seed, and you quicken in a minute what would else, with less of the life-fluid, occupy a month to grow. Charge stones or other inani-

mate objects with agasa drawn from a human body, and spirits can make such objects move, fly, swim or travel hither and thither at will; in short, it is through the power of agasa,—by which I mean FORCE, the LIFE of things,—that all the most intelligent Hindoos with whom I studied, insisted that preternatural marvels could be wrought, always adding, however, that *pitrís* must assist in the operation, first, because their spiritual bodies were all agasa, and next, because they had a knowledge of this great living force, and how to apply it, which they could not communicate to mortals.

The methods of initiation into these wonder-working powers were, I was assured, asceticism, chastity, frequent ablutions, long fasts, seasons of profound abstraction, a spirit exalted to the contemplation of deity, heaven and heavenly things, and a mind wholly sublimated from earth and earthly things. By these processes it was claimed, the body would become subdued, and the quantity of agasa communicated through the elements and by favor of the gods, would be immensely increased. It would also be more readily liberated, and under the control of spiritual agencies.

"Behold me!" cried one of my instructors on a certain occasion; "I am all agasa. This thin film of matter wherewith I am covered, these meshes of bone that form my framework of life, are they not fined away to the tenuity of the elements? They hinder not my flight through space, neither can they bind me to the earth I am casting off."

He proved the truth of his boast by springing upwards from the ground which he spurned with his foot, when lo! he ascended into mid-air, and while his entranced eyes were rolled upwards, and his lean, rigid arms and thin hands were clasped in ecstasy above his head, he continued to soar away nearly to the roof of the vast temple in which we were.

This admirable work is of the same size, and fully equal in mechanical beauty, as well as literary excellence, to *ART MAGIC*.

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For sale wholesale and retail, by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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MATERIALISM—SPIRITUALISM, NO. 1.

W. H. RUSSELL.

These terms, as commonly understood, are used to express ideas the direct opposites to each other. Yet, taking them in their original signification, there is no sufficient reason why they should be made to represent ideas so different.

The materialist is one who asserts that there are certain elements in nature, possessing in themselves, separately, neither intellect, will, affection nor passion; yet, when by some mysterious or fortuitous occurrence, they combine to form the human organization, they produce all the phenomena exhibited by the human soul, but disunited, these phenomena, in each individual case, cease forever. This, of course, is mere assumption on his part. The elements of nature, by combination produce numerous forms—the stately oak and elm, the graceful palm, the slender reed, the plant with its vast variety of flowers, charming by reason of their beauty and splendor of color and delightful fragrance, and the numerous forms of beauty in the mineral and animal kingdoms. The intelligent materialist does not maintain that these formations possess any elements or forces which were not in existence before they assumed their several forms; nor, when dissolved that their elements cease to exist. They may go on combining and shaping themselves into forms of beauty forever.

The chemist combines various elements in nature, and produces results which are not effected by them separately. But behind these are the purpose, judgment and skill of the chemist; and these compounds, in many instances, continue in combination until the same skill is employed to separate them. But, when separated, they each retain their natural force. That is never lost, neither in the combination of the elements, nor when they resume their original status. It is just as true that the forces of reason, will, memory, love and affection, and the like, are never lost. The contrary of this the materialist has no means of proving, though his theory requires him to assert that there cannot be thought as we see it displayed in man, unless certain elements which he calls *material* are combined.

The human organization contains certain substances which all agree to call

material because they are perceived to be identical with similar ones existing elsewhere. But the materialist is unable to prove that there do not exist in the human organization, elements or primary substances, which have, as yet, escaped the scrutiny of the keenest-eyed chemist. What does he mean by the *forces* of the elements? For aught he knows, may they not be distinct substances combined with what he is pleased to call material elements? When combined, do they add anything which they did not possess separately? If so, then something is produced where nothing was. So with the forces of the human soul, intellectual, affectional or passion. It cannot be shown that they are not eternal substances, very refined, no doubt, in their nature, which combine with other elements, forming, ultimately, the intelligent, rational, active being that we call man. Nor can it be shown that these forces once combined will not always continue thus, though they may be separated from what are called the material portions.

Just here the materialist and spiritualist diverge. The materialist makes assertions, and it is evident enough that he can do nothing more; for, if there is no existence of the human being when the earthly form is dissolved, it is impossible to know it; but if there is such, then there is a possibility of knowing it; and this knowledge some claim to possess and undertake to make it clear to others. Like all attempts at demonstration, however, this is not equally satisfactory to all persons. What is absolute proof to one is not so to another. The demonstrations of science are such only to those who investigate the facts for themselves; and even to some who attempt to investigate, they furnish no satisfactory proof, because there is not intellectual development sufficient to comprehend them. Many rely upon the statements of those who have proved the truth for themselves; nevertheless, the most satisfactory proof of science, whether physical, intellectual or moral, is that which one acquires for himself and possesses within himself. "Add to your faith *knowledge*," is the advice applicable to every human being. For this the virtues of candor, patience and steady perseverance are necessary. Possessing these, whatever may be his present lack, one may constantly "grow in grace," and in all those things which lead to the knowledge of immortality.—Shaker

We give below a communication purposing to come from an old and intimate friend, who was for a number of years the Presiding Elder of this district. Long before we were convinced of the truth of spirit communion, we conversed freely with him on the subject. He was unlike some of his successors—was disposed to investigate it, and spoke very favorably in regard to it:

I come to-night to prepare you for the trials that await you. You are on the eve of the greatest political struggle the country ever knew. The question arises often in your minds, What will be the end of all this turmoil in the political world? The end is not yet, but will come by-and-by; come for better or for worse. The government must pass into other hands before better times can be realized. I tell you there was never a time when spirit communion should engage the mind and heart more than now. Wickedness is abroad in the land; nothing will or can bring order out of this confusion but holy, prayerful hearts and efforts to reform the bad and encourage the good—that is, in men.

God will hear prayer and dispatch His messengers to come, burdened with the blessings asked and desired. This is the way He ministers the things you need.

What means the wonderful manifestations in spiritual circles all over the land? They do not mean that the work is to stop with the material phase of spirit intercourse with mortals, but they mean for them to enjoy and see greater things. They must love God and keep His commandments. This "is the whole duty of man." To say you love God and hate your brother, is evidence that no love is in your hearts; you cannot love God and hate your fellow-being—he is a part of God, because he came by His power and in His image. In his spirit he is the image of God when he is full of love and charity. The spiritual church must be the medium through which the world will be converted. Orthodoxy in many respects is a dead letter so far as meeting the wants of the soul is concerned; many of its doctrines are obsolete so far as the faith of those who profess them goes. They say they believe when their hearts answer no.

Spirits are doing their work as fast as earthly conditions permit them. Mediums

must be more spiritually minded than many of them are before we can manifest the power of spirit control. Live the remainder of your earthly lives in sight of the heavenly Canaan. Look from the summit of the mount of spirit communion, and you will see the beauty and grandeur of the spiritual theory and the joys realized in its acceptance and practice. Live right and you will die right; no question about that. Living makes dying the most delightful event, if living has been consecrated to God and His service. Make this the important object through all time. Good night,

MOSES BROCK.

ANNOUNCEMENT.

The *Spiritual Scientist* in its eight page form does not suit us. There is not room enough to present one-half the good things we have on hand, and week after next or No. 14, will be a twelve page paper.

Many letters have been received since the announcement of a reduction in size. Some of our friends were much surprised, and rallied immediately to enlarge its circulation. They sent many subscribers. At the same time success crowned our efforts in another direction. After one more issue, we shall resume the original size, and occasionally shall appear in the sixteen page form, as we already have had paper manufactured for this purpose.

Commencing next week we add a new feature. The news from all sections of the world, will be given in a condensed form. Translations from foreign periodicals will appear. Occasionally we shall publish an article on subjects that will interest mystics. We intend that the *Scientist* shall be second to no Spiritual paper in the quality and quantity of its contents. The five months for one dollar scheme works well, and many have found it easy to interest a friend to the extent of one dollar. Money is not so plenty as it might be in these times, and many who would not feel justified in expending two dollars and a half in advance, readily send one dollar. Try it friends. Each one may send two or three one dollar subscriptions. Every little helps?

We are very much gratified to see that this sterling paper is to enlarge instead of being diminished as was supposed.

On our return from the Minnesota State Convention at Minneapolis, we spent some hours pleasantly with the editor of the *R. P. Journal*. He is, perhaps, as exacting in regard to test conditions as any investigator. His cabinet is made in the brick wall; with a hook behind the medium, to which they are tied. We copy the following from his editorial

BASTIAN AND TAYLOR'S SEANCES.

Distinguished Guests.

In accordance with the promptings of the spirit of Gen. George Washington, Mrs. Lewis, a medium of Cincinnati, whom Gen. George Washington has for a long time controlled, came to Chicago for the purpose of aiding him in materializing at several of Bastian and Taylor's public seances.

Mrs. Lewis attended four of Bastian and Taylor's seances. The first night as usual, several of the friends of people in the circle were materialized and recognized, but Washington was unable to do so.

The second, third and fourth evenings, that Mrs. Lewis was present the materializations were very good. Many spirit friends of people in the audience materialized and were recognized. Two sons of a lady present, who died after reaching the age of manhood, came out, one dressed in a regular dress suit and the other in pure white robes; each spoke to their mother in audible voices and kissed her with a smack to be heard all over the room. Several spirits dematerialized in the presence of the audience, some of whom sank feet foremost down through the floor, so that the last that was seen was the top of the head.

It had all the appearance of one settling gradually down—the whole person disappearing in less than a minute's time.

One spirit dematerialized from the feet upwards, the head and body remaining in place until the limbs had entirely disappeared. The feet first, then the limbs and then the body apparently dissolved and become invisible.

Other spirits materialized in the presence of the audience. The first that was visible was a little white substance on the floor in front of the cabinet door. This looked like a handful of snow on the floor. Immediately it began to expand and

in twenty seconds of time it had expanded to the height of a foot from the floor, and the head and breast of a person began to be visible. It continued to expand until a person of medium proportions stood before the audience—a fully materialized spirit.

The spirits thus materializing are men, women and children, who come to manifest themselves to friends in as natural materialized forms, as when they were yet living upon this plane of life. Of that fact no person doubts who takes the pains to frequent these seances.

It should be borne in mind that the seance room and cabinet are subjected to the closest scrutiny by any and all who wish to know for themselves, not only at the time of the holding of the seance, but at any time anyone desires to call through the day. Mr. Bastian submits to having his clothing entirely removed and examined on entering the cabinet. No sensible person, on making such examination can have any suspicion of his having any secret means of deceiving the audience; and they universally so declare.

As before stated General Washington did not materialize until the second seance; he then presented himself six times in plain view of the audience. He was of that majestic mien, and his wearing apparel and features being identical with that in which he is represented in his best portraits, that no one present could doubt his identity,

His hair was as white as the driven snow, his hat—three cornered—was of a fine black velvety appearance. He wore a dress coat, heavy frilled shirt bosom and wristbands, short pants uniting with long close fitting light colored stockings at the knees, fastened with burnished knee buckles, and slippers with burnished silver buckles.

He stood fully six feet and two inches in height and was well proportioned. He saluted the audience most gracefully, raising his hat and showing his bare head, looking as majestic as when in mortal life. He in the presence of the audience called Mrs. Lewis up to the cabinet and thanked her for her devotion to the cause of Spiritualism, and especially for her generous sacrifices in going from her home at his request, so often to visit materializing mediums, to aid him in his work of materializing for the benefit of the glorious cause of Spiritualism.

Three evenings General Washington

appeared in a similar manner as above described, we believe to the admiration of all present.

It may not be improper to state that Mrs. Lewis, who has long been a medium for Washington's control, goes wherever he desires her to at her own expense, always paying her own admission fees like other visitors, and sometimes even paying the mediums as high as fifty dollars to go away from their usual place of holding seances to the residence of some distinguished person, where people can go and witness the materialization of Gen. Washington free of charge, and without fear of imposition, as she did at the residence of Mr. Case, in Philadelphia, on the 4th of last July.

No one knowing the facts in regard to the materialization of Gen. Washington can have the least doubt of the truth that he does as he asserts, now feel as deep an interest in the cause of spirit communion, as he did in the welfare of our country, when he was President of the United States.

Mrs. Tappan, speaking of Prof. Crookes' discovery of the power of light, says :

You thought it great when out of the atmosphere came the power of lightning, to carry your messages. You thought it great when out of the great masses of fluid flooding the earth, the motor power of steam was evolved. But what shall you think when out of the imprisoned rays of the sun, that have slept for centuries, another motor power shall be born, greater than steam, swifter than the lightning, even, the same power that lifts the leaves of the lily and sways the branches of the giant oak? Whatever cause in nature has strength to awaken from inertia the sleeping mass into bloom, to cause the oak to upspring from the sod, and by endosmotic action the sap to circulate through fibre and vein without any recurrence by the same process, can cause the movement of the mighty mechanism, and the wonderful workings of looms, that shall weave the fabric that you must wear, and wings wherewith you may cleave the spaces in your flight. To-day in England a distinguished man of science (Crookes) has stumbled, as the world thinks, upon the solution of the power of light itself without solar heat; and this was achieved

when he was testing the manifestations of Spiritualism with a view to discover what influence the rays of light might have upon materialization and other manifestations, when behold! he found in a vacuum a sufficient repellent power to move a wheel of his own construction in a single ray, not only of solar light, but of the light of an ordinary lamp. If this be the case, then, with artificial light, and on so small a scale, what must be the power left within those mighty corruscations that wave upon wave and vibration upon vibration are forever pouring over the world?

ONE of the evils of the existence of sects is found in the divisions they create in society; and if their numbers were largely multiplied, this evil might be diminished,—which is another reason for dismissing our fears at the progress of individualism. Ten thousand families do not make as much division as two parties do, in the same community; and there would be less animosity with the largest number of sects. The office of religion is to create unity and fellowship among human beings; yet, strangely enough, discord and estrangement are the sad and terrible results of the organization of religious bodies. Nothing is so much needed as a new religious altar, which shall be inscribed, "To the good of all," and on which every human being shall be taught to make daily sacrifices. The hour may come, nay, it now is, when the most earnest, and reverent souls are tempted or impelled to go outside the church, and preach a crusade in the name of a common humanity against the exasperating narrowness and exclusiveness which postpone the realization of human unity through which human beings become ministers of peace and love to each other.

—*New Age.*

A NEW DRESS.—Having been favored with another libel suit, (only \$20,000 damages claimed this time), we have concluded to give the *Religio Philosophical Journal* a new dress as a New Year's present to our readers. It is barely possible that in getting off the old and on the new, the *Journal* may be a little behind usual advance time, but we think that it will reach and greet the subscribers on New Year's day, if not, very soon thereafter.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings
FROM A CHRISTIAN STANDPOINT.

VOLUME III.

FEBRUARY, 1877.

NUMBER 2.

MAN'S REGENERATION AND REDEMPTION.

THROUGH OUR HOME MEDIUM.

Man is unregenerated so long as he violates those laws of spirit and matter which God has established for his redemption. He must be regenerated by the progressive law of spirit to that degree of purity which will enable him to recognize his relationship to God through the mediatorial channel which he ordained to lift mankind from the pit of ignorance and superstition into which he had fallen from the corrupt teachings of the Jewish church. Nicodemus came to Jesus by *night*, because he was mentally impressed by the angelic ministers who attended Jesus, in order that the conditions necessary for spirit power could be obtained. Jesus knew he was in that state of mind which would enable him to make known his mission—its nature and objects. Jesus said to him: "Ye must be born again." He meant the work of regeneration must commence, and had commenced, for Nicodemus had taken the first step. He had gone to enquire the way of salvation in obedience to spirit impression. This was an advance in the regenerating process. Nicodemus knew the physical impossibility of being born again, and asked how this could be. Jesus used the wind as the figure to demonstrate to him the manner of Spirit influence. He knew Nicodemus understood how the wind moved upon the face of nature, but could not see or hear its origin—could not tell from whence it came nor whither it went, but could feel its effects. So with regeneration. The heart

and life manifest its influence. The spirit expands and the fruits of spirit growth are brought forth. Those who know their spirit's development, understand the work of regeneration not to consist in a momentary forgiveness, but to be perfect in Christ must be a lifetime progress in doing the will of God. Then the position in spirit life will be proportionate to their regeneration while in the body. Jesus was the man of sorrow and acquainted with grief, that you might understand how your regeneration was to be accomplished. He was mocked and scourged for the sake of the cause he established through suffering. In him was man's redemption secured, because in him dwelt that wisdom and knowledge which man could learn by following in his footsteps and doing the will of God as he did.

Man is subject to the laws of spirit and matter. When he lives materially, that is, devotes his time and talents to building up the things of this world and gratifying physical appetites, he is a material man. But when these things are subjected to the laws of spirit; when his spiritual part triumphs over the material, his soul seeks God and spirit communion, then as he sows he reaps. The spiritual grows and the material recedes, just in the same proportion. When the material man is absorbed by the spiritual, then he is regenerated and born again. There is no such thing as being sanctified or justified from all sin. Regeneration means no such thing. No one feels the entire sanctifying influence of spirit before the matter which trammels its development is removed. Spirit law is progressive law. Matter can be dematerialized by spirit power. When spirit reaches that state of development which renders its power suffi-

cient to dematerialize matter, if the body did not perish and die from the violation of or in accordance with natural law, the spirit would dematerialize it and come out. When the body would be in a state of decomposition, the spirit would be growing in the immortal state. Man is regenerated progressively, and this regeneration through spirit ministry, is continued from this to another sphere, then higher and higher as the spirit rises by the law which removes one weight after another, until spirit is conqueror and God receives to himself that which He breathed pure and undefiled.

Nothing is more natural and gradual than man's regeneration and redemption. He is first made to understand that he is at variance with God, because he sees he does not live in accordance with God's moral government, and his soul's desire is to find the means to rectify his life and bring peace to the temple and make the indwelling spirit harmonize with the builder, whose spirit is the agent of man's regeneration. The spirit of God bears witness, as the apostle states, that we are the sons of God by making the spirit of man feel his want of harmony with the divine law. Your spirit is the germ of life. That germ is a part of the divine spirit which comes from God alone. When man is fully awakened to the fact that he is not in harmony with the law and spirit of God, he seeks that condition. Then spirits come to him, strengthening him just as they did to Jesus in his agony in the garden of Gethsemane. He could have summoned the heavenly host as he said, for the heavenly host is ever ready to minister to those who shall be heirs of salvation. Your regeneration is begun here, but eternity alone can make it perfect. The sins committed must be worked out. Much is said about forgiveness, but forgiveness means the spirit moving the work of redemption, just as Jesus taught: "Ye are not all clean." You must "work while it is day, for the night cometh when no man can work." When the night cometh, means the spiritual lethargy into which so many fall when they think the work of regeneration accomplished by other means than constant prayerful working and watching on their own part. When they sleep, the enemy will sow tares, and thus choke the growth of the wheat. "Let your light shine," then your regeneration will be manifested by your life.

Jesus was comforted by holy and spiritual communion with his father through the ministry of his angels from the Christ heav-

ens, baptizing him continually with the spirit of his father. He knew in his spirit how this was done, hence he spoke of the heavenly host manifesting to him. The ministry of angels is the avenue of communication between God and his sorrowing children. National sorrow is not the providence of God, or scourge, as some think and believe, but it comes in consequence of violating those laws which Jesus Christ taught should regulate our dealings with each other. "Resist not evil, but love your neighbor as yourself." Men's hearts are prone to evil because they follow the promptings of evil spirits. When they are inclined to do wicked deeds if they would recognize the opposite teachings of Jesus and follow his instructions, no national calamity, no bloodshed would make the work of regeneration so difficult. When evil works accumulate, then they must be cancelled by good ones, or the memory of them will continue through all eternity, and progression cannot advance until the weights are laid aside. Ye cannot come out until the very last farthing is paid. As ye sow, you are sure to reap.

(For the American Spiritual Magazine.)

SPIRITUALISM GOING DOWN.

Spiritualism is going down, said an unbeliever to me the other day, who had just been reading the martyring of Dr. Slade, an American medium in England.

Yes I replied, Spiritualism is going down, like the father of rivers, broader, deeper and stronger, washing away the bigotry, superstition and ignorance of the dark ages, cleansing and purifying the churches, for the second spiritual coming of Christ, whose commandments orthodox Christianity has denied, and declared passed away, until some twenty-six years ago, an angel or spirit, announced to the world, through an humble child of earth, that the knockings off of the shackles of death had taken place; that the spirits of departed friends were knocking for admission, to hold communication with the living, and to again meet at the tables of their kindred: that Christ went on conquering, until the spirit world is free, and that he has come with all his angels and spirits, and will command the world, until the earth shall be filled with the glory of the Lord.

Yes, Spiritualism is going down, carrying with it to the ocean of eternal life, the souls of the sons and daughters of men. And although it is only a little over a quarter of

a century since Spiritualism has had an acknowledged existence, yet it has in that short time done more good than all the religions of the world, and all the churches of the earth have ever done, for the benefit of mankind; and which shows that the obeying of Christ's commands for a single generation, has done more good than orthodox Christianity has done by obeying the commandments of men, for fifteen hundred years.

I do not want to argue the question, but I would like to know what good Spiritualism has done for mankind? said the unbeliever.

I replied that I thought we could answer that question also.

Spiritualism has proved to the world, that all the commandments of Christ, which orthodox Christianity declares is null and void, and passed away, are all in as full force now as when they were first given to mankind; and which are proving an everlasting good to the children of men.

In accordance with these commandments of Christ, Spiritualism is healing its thousands of all manner of sickness and diseases, which is one of the greatest blessings that heaven can bestow upon mankind and is a real and substantial good.

Again, Spiritualism in compliance with the commandments of Christ is curing the lame in every section of the world; which is indeed a great good to our race.

Again in obedience to the commandments of Christ, Spiritualists are casting out evil spirits, and restoring the possessed of devils to their right minds; which is a blessing of incalculable good to all the sons and daughters of men.

Again, Spiritualists in consonance with the commandments of Christ, are in all countries restoring the deaf, which is another substantial good to all people.

Again in compliance with the commandments of Christ, the Spiritualists are curing the blind in all the countries of the world; which is an invaluable good to the great family of man.

Again, Spiritualists in obedience to the commandments of Christ, are working thousands of miracles all over the world; proving the truth of the religion of Christ, and showing clearly that his commandments have not passed away; and become obsolete as orthodox Christianity say they have, but that they are convincing the Materialists, convicting the Churchmen, and converting the Infidel; which is indeed a great good to the world of man.

Again in accordance with the commandments of Christ, Spiritualists are restoring the dumb; which is truly a great good to mankind.

Again, Spiritualists in obedience to the commandments of the gospel of Christ, are having visions of the most useful and convincing character to mortals; and which is of great good to our race.

And again in harmony with the commandments of Christ, Spiritualists are prophesying in all the nations of the earth, and their communications to the people never fail to come to pass, just as they were declared; not only proving the truth of Christ's command to prophesy, but the vast good it does in warning the children of men.

Again in obedience to the gospel of Christ, Spiritualists are everywhere discerning the spirits of the departed, which is full proof that Spiritualism is not only of Divine character, but that there is a glorious hereafter, which brings to mankind an everlasting good.

Again, Spiritualists in accordance with the gospel of Christ, are speaking in divers kind of tongues, which they had never learned, that they might make plain to all people the Divine science; which is truly a great good to all nations.

Again, Spiritualists in obedience to the commandments of Christ, are everywhere raising the spirits of the dead, so that our departed kindred come knocking for admission to our presence here on earth, that they may hold communion with us around our tables, and bless us. This is certainly the greatest good that can be conferred upon mortals.

But Spiritualism has restored primitive Christianity with all its signs and wonders to mankind; which the church has so long withheld from, and denied to the people, by declaring it obsolete and done away, which restoration is an eternal good to the human race.

Again, Spiritualism has proved the Fatherhood of God, and is fast consummating the brotherhood of man, which will be the crowning good of the sons and daughters of men.

Spiritualism has brought man into as close communion with the angels as they were in the days of Christ and the Apostles, which is certainly the greatest good that man can enjoy on earth.

Spiritualism has revealed to man his everlasting home in the great hereafter, and brought it so near to him, that he now

knows, yes he *knows* under Spiritualism what he could only hope for under orthodox Christianity, which knowledge is an everlasting good.

And Spiritualism has changed the terrible monster, death, into an angel of bliss and glory; who introduces every upright soul to the favor and friendship of the happy immortals of the spirit world; which is the greatest of all good. Then let the unbeliever come forward, and say in the face of all these truths, that Spiritualism has done no good; and every Saint in the spirit world would pity him for the unbroken darkness that covers his benighted soul. May heaven open the eyes of the unbeliever, that he may see and believe the commandments of Christ.

CYRUS JEFFRIES.

[From the Spiritual Scientist.]

Translated from the *Revue Spirite* of Paris.

QUID DIVINUM.

BY EMMA A. WOOD.

Reincarnation in the Light of Revelation.

The mystery surrounding the incarnation of Jesus is ended; it is not different from our reincarnations. Its motive alone differs from ours. We came to learn, He came to teach us. With us there is a fluidic affinity with the organism we take; with Him there was but the love of God and the love of the neighbor that could decide him to take upon Himself our mortal envelope. How much He, whose fluids were so pure, must have suffered by contact with a body formed from the elements of our earth, so little advanced as it still is!

If we, poor creatures so inferior to him feel sometime a weariness, an internal pain from the presence or contact of others, what must have been his sufferings during all the time he remained with us? With what love for God and for us must he have been filled to brave this constant anguish?

May thy name be blessed, Oh, Jesus; from henceforth and for evermore.

The Jews believed in reincarnation before the coming of Jesus. Thus the prophet Malachi said that Elias would be sent before the great and terrible day of the Eternal.

In St. Matthew, chapter xi, verse 14, Jesus, speaking of John the Baptist, says: "And if ye will receive it, this is Elias, which was to come"

In chapter xvii, 12: "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And *Jesus answered and said unto them, Elias*

is 'come already and they knew him not, but have done unto him whatsoever they listed."

Jesus himself directly taught reincarnation (Gospel according to St. John iii, 3) Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God. Nicodemus answered, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus Answered, That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto you, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit."

By these words, That which is born of the flesh is flesh, and that which is born of the spirit is spirit, Jesus affirms the individuality of the soul, and distinguishes perfectly between who should and who should not be born again; he makes it thoroughly understood that if the flesh obey its laws and is decomposed, the spirit obeys the laws of the spirit and "bloweth where it listeth."

I know this passage has been explained to mean the Spiritual birth, a new faith; but we already know that Jesus came for those who are not born of the will of the flesh nor of the will of man, but who are born of the will of God. The new birth then has already been; his teaching can, it is true, be divided into two parts, one addressed to those who cannot yet understand and follow it, the other for those already ripe to receive it.

* * * * *

This is not all; when Jesus spoke of the desolation that must come, he himself recommended the attentive perusal of the ninth chapter of the prophet David. I need cite but a few verses to show the idea they contain: Verse 8—O, Lord, to us is confusion of face, to our kings, to our princes and to our fathers, because we have sinned against thee. Verse 10—Neither have we obeyed the voice of the Lord our God to walk in his laws that he hath set before us by his servants, the prophets. Verse 14—Therefore hath the Lord watched upon the evil and brought it upon us; for the Lord our God is just in all the works which he doeth; for we obeyed not his voice." This proves that in reincarnation God punishes us, not only in receiving in our body according to what we have done, be it good or evil, but still further, the most terrible events, such

as war, where a whole people is transported far from their country, in exile, ruin, miseries without number, as was the case with Israel, as here mentioned, all this was foreseen in reincarnations and borne by those who deserved it.

God notes our sins towards ourselves, our sins towards Him and towards society, and at a given time, terrible events fall upon a whole people, and we should say, It is right. All those who shared in the sin have been placed there to expiate, to bear the retribution.

It is easy to see that not only does Jesus teach reincarnation, and consequently confirms the acquisitions of the soul, but he explains its methods and laws. He has thus opened to the soul new destinies; has shown that reincarnation is not only a physiological but a moral fact. Heredity, which is the physiological consequence of a moral phenomenon, is applied not only to the infirmities we bear in our bodies, but is extended to social heredity, to all the events that are the consequence of our moral state of family or nation in preceding incarnations.

Reincarnation, physiological and social heredity, prove also our solidarity and show its law of improvement.

They prove at the same time the solidarity of intellectual, moral and physiological life, not only in the human organism, but in the organism of families and peoples as well, for families and peoples are as rightly individualities as is each individuality of which they are composed.

It is the same with every association formed for any earthly end, whether intellectual or moral.

It shows also that despite their solidarity, the physiological life is one, the intellectual life is one, and the moral life is also one; these are three individualities in a unity. Their unity consists in this, that they are the work of a single will, that this work is accomplished in view of an end in which these three individualities concur. This is, I believe, the best method of proving final causes from which official science tends to recede. Though heredity be the will of God, it proves the liberty and responsibility which the Creator leaves to the soul and the means He uses to lead it back to Him. The small importance God attaches to the consequences of heredity, in what we, in our moral inferiority, style evils, proves that God asks of us but one thing, our heart, our love, our submission to the laws he has established for our happiness. All

we think lost is restored by reincarnation.

These three individualities are reciprocally modified, but in reality, moral life will, sooner or later, ending by gaining and retaining the sovereignty.

The consequence of this sovereignty will be the abolition of disease, of the infirmities which each one bears in his body, according to what he has done, be it good or evil; there will be no more retribution, no more war, no more famine, no more plagues; all will worship, in spirit and in truth, God the Creator, the Father of men; all will be truly brothers, charity will reign. This will be the kingdom of God upon earth; his reign will be established; His name glorified; His will be done on earth as in Heaven.

Such are the new destinies that Jesus came to announce, and which we may already deduce from the simple action of life, of reincarnation, of heredity, and the slight knowledge we have acquired of God.

THE PLANCHETTE.

The Mysteries of the Little Instrument—Its Wonderful Exploits—Its Miraculous Tests, Etc., Etc.,

This little gyrating tripod has proved itself to be something more than a nine days' wonder. It has found its way into thousands of families in all parts of the land. Lawyers, physicians, politicians, philosophers and even clergymen, have watched eagerly its strange antics, and listened with rapt attention to its mystic oracles; speculators invoke its aid in making sharp bargains; and it is said that even sagacious brokers in Wall street are often found listening to its vaticinations as to the price of stocks on a given future day. To all kinds of inquiries answers are given intelligible at least, if not always true. A wonderful jumble of mental and moral possibilities in this little piece of dead matter, now giving utterance to childish drivel, now bandying jokes and badinage, now stirring the conscience by unexceptionably Christian admonitions, and now uttering the baldest infidelity or the most shocking profanity; and often discoursing gravely on science, philosophy or theology. It is true that Planchette seldom exhibits this variety of theme and diction under the hands of the same individual, but in general manifests a peculiar faculty of adapting its discourse to the character of its associates. Reader, with your sanction, we will seek a little further acquaintance with this new species

of creation, which Mr. Darwin has thus far left untouched.

We copy the above from the *R. P. Journal*, which has a page devoted to this little mysterious board, which is to be continued. The following is from the *Spiritual Scientist*:

REMARKABLE PLANCHETTE MESSAGES.

Algernon Joy, late Secretary of the British National Association of Spiritualists, in speaking before the Psychological Society, remarked that it was incomprehensible how anybody could go to seances regularly without seeing that the evidence was absolute of the presence of some intelligence not that of any person in the room. The evidence of spirit agency was just as strong as that of the chairman's bantling psychic force. He (Mr. Joy) knew a lady who had never seen a planchette until he had introduced it to her; he also knew another lady who had never seen one at all, and who thought that if any power was in any way connected with the instrument it must come from the devil. The latter lady entered the room one day while planchette was moving for her friend, and she remarked: "It is all a humbug, and it will stop when I put my hand on it." However, it did not do so, but ran on more vigorously when her unconscious cerebration helped. (Laughter.) On the next evening four persons were present, including himself, and they agreed that they would write questions on slips of paper, and not let the medium see what the questions were. The skeptical lady already mentioned, asked in writing, "Where's Robert?" of whom she had not heard for years. The planchette wrote out "Cooper." She replied that she had never heard of such a place, and added, "Where is it?" The reply was "Carpentaria." They afterwards discovered that Cooper was a town on the gulf of Carpentaria. Next she wrote, "Where's Jack?" The answer was "Liverpool." She laughed, and for the first time spoke, saying, "That is a mistake, for I know he is in Lisbon." The planchette again wrote angrily, "Liverpool." She afterwards made inquiries by post of a friend and learned that "Jack" had unexpectedly arrived in Liverpool. He did not know what unconscious cerebration or psychic force had to do with these facts. It was quite a mistake to suppose that conjurers could do that which occurred in the presence of mediums. He had offered a reward of a thousand pounds to any conjurer who would produce the same things under the

same conditions, and not by mediumship. To this day the challenge remains unaccepted. Maskelyne and Cook had refused to make the attempt. Once another conjurer had called upon him, but when he learned that his hands and feet were to be held by disbelievers all the time he was in the room, he did not attempt to accept the challenge.

A few years since the periodicals of Europe and America devoted considerable space to the discussion of the merits and demerits of planchette. Its mysteries, we believe, are yet unsolved. There are thousands of facts given through it that are inexplicable from a purely mundane standpoint. Less than a year since, we commenced some experiments in our family with it, which have resulted in the development of our home medium.

The circle was formed; two, and sometimes three placing their hands upon the planchette. After some little time elapsed the instrument began to move, and very soon Robert was written, but no clue given as to identity. Then Tempest was written, and many short sentences, from which our wife and sister understood the spirit controlling to be a young man, wounded in the Confederate army, whom they nursed in a hospital. During the time, he read a novel styled "Tempest and Sunshine." Our wife he called Sunshine, and her sister Tempest. Another soldier gave his name, who was wounded in the lung. To make himself known he wrote, "No sore lung now." A young lady—friend to one of the circle—to make herself known, referred to their school-girl days, and said she had the care of Mrs. H.'s little babe, which passed away some months before. Called the babe Mayflower. May was the name the babe bore in earth-life. These and many other incidents occurred, which I give only to show that much which is written through or by means of planchette is reliable. At the same time, there is much which cannot be received as truth. The same is true with mediums, especially in the first stage of development.

After many sittings with the circle the "home medium," who had never had any indication of mediumship, and being very

skeptical besides, was impressed to try the planchette alone. She did so, and very soon much was written by different controls in regard to her development and mediumistic powers; some of which has been literally fulfilled. She was advised to lay planchette aside, as it retarded development. She did so, and was rapidly developed into a writing medium. We think planchette should only be used as a means of development in the beginning of mediumship.

We recommend those who wish to investigate this subject at home (which we think is the best place for it), to procure one to make experiments. They can be obtained at the *R. P. Journal* office, Chicago, Ill., and of Colby & Rich, No. 9 Montgomery Place, Boston. Price, one dollar.

In this connection we wish to repeat: Don't believe only on the best evidence any thing you get through this instrument.

It is the easiest way of control; the door is open and any mischievous or lying spirit may control it, and lead the medium and others astray. Lay it aside as soon as the medium can write with pencil in hand.

Mediums in an undeveloped state are liable to be deceived by those who may be able to control them. But they will be able to overcome this influence by perseverance, purity and prayer, for the aid of good, truthful spirits to control them.

THE BOSTON TIMES ON SPIRITUALISM.

There is another sort of Spiritualism—indeed this fantastic fol-de-rol is not Spiritualism at all—which cannot be as easily dismissed. And for this reason, that it has its roots in the dearest hopes of the human race, its believers are a majority of the people in every land, and its phenomena form part of the authentic history of the world. All Christians, we might as well say all religionists, are Spiritualists. It is doubtful if all the Spiritualistic writers put together have propagated as much supernaturalism, so much pure and simple miracle and mystery as the Bible, on which the whole fabric of Christianity rests. Extract from it its accounts of angel's visits to the earth, of miraculous occurrences by land and sea, of

materializations, of supernatural signs vouchsafed to prophets, of supernatural powers exercised by apostles, of prophetic visions, of warning dreams, of physical phenomena marvellous and inexplicable, and what remains of the foundations of the Christian faith? It is somewhat astonishing as we think, in view of these facts, that modern Spiritualism has found its most contemptuous critics and most resolute opponents among professed Christians. A just appreciation of the basis on which their own faith rests would have seemed to call for another attitude towards Spiritualism and its phenomena, an attitude at once more sympathetic and more generous. Roman Catholicism, in its practice, has at least avoided the extreme hostility of Protestantism toward the new faith; as witness the miracles of Lourdes and other places, where every year Catholic pilgrims are found by thousands worshipping at shrines made consecrated by supernatural occurrences.

And those of us who indiscriminately assail Spiritualism, as, in itself false and fraudulent, are prone to overlook the long list of respected and even revered men who have given to it, in its higher forms, their adherence. Allan Kardec, the great French Spiritualist, defined the faith that was in him in these words: "Whoever believes that he has something within him distinguished from matter is a Spiritualist." How often, we wonder, do Methodists stop to remember that Wesley not only believed with Kardec that he had "something within him distinguished from matter," but, like Kardec actually averred that he had been the recipient of communications from the spirit world. And Luther, long before, was satisfied to the same effect. Nor have spiritual phenomena been alone attested by divines, whose training and associations naturally incline them to a belief in their possibility. It will require more than the exposure of a few fraudulent mediums, who have made a business of imposture, and degraded a great and elevated belief to the level of a money making system of trickery, to dissipate all the evidence of the existence of spiritual forces, and the occasional manifestations of them among men in ways not susceptible of explanation on a purely material basis of reasoning.

The time may come when science shall have pulled back the veil of mystery so far that there will no longer be room for the supernatural to hide itself in the darkness of imperfect and limited knowledge in which

the race now gropes. But that time is not yet, and, meanwhile, let us not be too dogmatic.

We call special attention to the above from a non-spiritual paper. It contains food for serious reflection for Christians. It has always been a matter of the profoundest astonishment that those who are entirely dependent upon spirit manifestations as the "basis on which their own faith rests" should oppose them. And yet it is true as the "Times" says, "that modern Spiritualism has found its most contemptuous critics among professed Christians."

Jesus said to his crucifiers: "Father forgive them for they know not what they do." We know that they are furnishing Infidels, Sceptics, and Materialists with the weapons which will, among the intellectual classes, sweep the last vestage of their system from their minds. Little as they may think of it, Spiritualism and the Bible stand or fall together. For as we have said before, whatever psychological law will explain, modern manifestations will sweep ancient manifestations of the same character into oblivion with that class of people. And yet strange, passing strange, Christians will unite with all sorts of Infidels to oppose this glorious truth which forms the very pillars that support their whole superstructure. Let a strolling humbug as a "Dr. Crane" in the Greenlaw Operahouse some years since and a Baldwin in the Theatre a year ago come along and the materialistic press will puff them, and the pulpit will announce their appointments and thus swindle the community out of thousands of dollars.

We too as the "Times" says, "How often we wonder do Methodists stop to remember that Wesley not only believed in, but actually averred that he had been the recipient of communications from the spirit world."

Our early training by Methodist parents and life-long service in some of the most important positions in the church, have given us opportunities of knowing more of this than any other church. We unhesitatingly assert, and are prepared to prove by their

writings, that the founders of the Methodist church were Spiritualists. Mr. Wesley, in his controversy with the celebrated materialist Dr. Priestly, used as his strongest argument the well-attested facts of the return of persons who had died, demonstrating not only their identity, but the immortality of the soul. Dr. Adam Clarke, the most learned commentator that ever wrote, believed that they could not only "communicate with, but make themselves visible to mortals." Mark the contrast between the Doctor and the latest commentator who has made himself, more than the subject, ridiculous, by his reckless assertions relative to Spiritualism.

One of the reviewers of "Clock Struck One" was a prominent judge of Louisiana, who was not a Spiritualist, and had never seen any manifestations; he was a lay delegate to the General Conference of the Methodist E. Church South, which met in this city in 1870. We quote the following paragraph from his review:

"There are those who profess to account for these so-called spiritual manifestations on scientific principles. What science it is, whether mental or physical, whether biology, magnetism, dynamics or pneumatics, we are not informed.

"Rev. W. P. Harrison proposes to tell why the clock struck one, and a religious paper at Nashville says, 'He accounted for all the phenomena which by charlatans and simpletons are attributed to spirits, on philosophical principles.'

"A standing offer of one thousand dollars awaits Dr. Harrison whenever he will empirically reproduce one of these phenomena, or discover the means by which they are effected on physical principles.* They are doubtless capable of being explained on physical principles, but psychical principles must first be ascertained. Psyche herself is one of the coyest, most unapproachable maidens in this world or the other."

This editor is the professor of "DOGMATIC THEOLOGY in the Vanderbilt University," at Nashville. His appointment to that chair is certainly a most excellent one, for from our long and intimate acquaintance and high appreciation of his talents in that

*We accepted the challenge we made to Dr. Harrison.

line, we know of no one who can boast of a larger share of dogmatism than our old friend and former confrere of the "Christian Advocate," at Nashville. Though he often gives us raps for our honest conviction, calling it "a species of necromantic knavery and folly," Yet we like him for his frankness and candor. We deeply sympathize with him that his only son, cradled in the church and brought up after the strictest sect a Methodist, and after taking upon himself the vows of ordination to the ministry, should surrender them and avow infidel sentiments. He, like thousands of others, has seen what we said in this same book of ours, that "the world demands more tangible proof than it has had of immortality."

There are many such in this vicinity, who have been brought up by the best of parents, who are materialists, because they cannot be otherwise viewing things from their standpoint. With such we also sympathize, and would recommend them to carefully investigate Spiritualism, as we believe it will fully convince them that there is a spirit world to which we go when we shed off our material clothing, which is called death.

We close these scattering thoughts by a case in point. An intelligent gentleman from an adjoining State called on us a few days since, stating that he had never been here before—knew no one in the city. He was a materialist, and had come here to see if he could find anything to convince him that there was any existence after the present. We directed him as we have others, to go to 143 (third story), Main street, giving no name or any clue to any knowledge of himself. He went, and after testing it thoroughly several times, declared he would not take a thousand dollars for what he had learned of the future state through the medium.

We say again, if Spiritualism does not save the intellectual materialist, we know of no salvation for him on this side the veil which separates the natural from the spiritual world.

For the American Spiritual Magazine.

ABSTRACT OF LECTURE BY N. STRAUSS WHITE,

Sunday, April 2nd, at Washington, D. C.

"What demand unsupplied by Evangelical Christianity has been supplied by Spiritualism?"

Mr. White started out with the assertion that the feeling of skepticism in regard to a future existence had alarmingly increased within the last century, until the presentation of modern spiritual manifestations; that this skepticism was the natural result of the growth of the soul, which must of necessity advance beyond the limited conceptions of the past; it would be no more absurd to attempt to crowd the towering stalk of wheat, with its many roots and clustered golden kernels, back into the little germ from whence it sprung, than it would to attempt to crowd the expanding thought of the day back into the contracted standard of the ancient time. The soul-germ, expanding with the ages, has its demands, which so-called evangelical Christianity has utterly failed to supply; and the fact that there is a good attendance at Sunday services cannot be taken into account against that declaration for the reason, which he amusingly illustrated that this attendance was explained by the fact that it was better for business today to be a professed Christian, gratified the vanity, and was a splendid introduction into fashionable society.

Did Spiritualism respond to this unsupplied demand, and how? First, it had become the great agitation of the human soul; it had thrown the wheels of the great car of thought out of the old ruts; conclusions of the advanced minds of the past had been set up as infallible standards; consequently, the advance of thought, which, until it reached those standards was spiral and progressive; having reached them, had been running round and round in the same old rut, wearing it deeper and deeper, making no upward move, and leaving the great mountain of religious progress unexplored. Spiritualism was the obstruction which had thrown the wheels out of the rut, and into the movement which was again spiral and progressive; the jolt might seem severe to the rheumatic bones of the old; luxurious ease and startled timidity might protest against the roughness of it, but no one could deny the fact that it had come through this change, the soul compelled to rely upon itself had recognized its needs, and Spiritualism stood ready to supply those needs by

bringing about the cultivation of the intuitive faculties, which had been neglected through that cultivation. The soul recognized more readily both the truths and the falsities of the past records, came into comprehension and consequently into harmony with the laws that governed it; stepped out into the full blaze of the great sun of present knowledge, felt its warmth and rapidly expanded as the explorers of the Pyramids of Egypt, blessed humanity by bringing to light the little kernels of wheat found wrapped in fold after fold of loathsomeness and corruption, so Spiritualism had blessed it by going down into the ancient tombs of religion, unarmed by their gloom and silence and mystery, had brought to light the mummied thought of the ancient time; had found their living kernels of truth, although they were dark and dry and discolored and unpromising, had recognized their worth, and sown them broadcast, until the fields were giving promise of a glorious harvest. Spiritualism had, however, supplied humanity's greatest demand by giving it a living and philosophical demonstration of a future existence, which proposition the speaker held himself ready to sustain at any and all times. Through this demonstration the doubts and uncertainties in regard to the future were removed, and humanity stepped more cheerfully out along the great highway of life; its utterances more noble and independent; its mien more God-like, and its progress step more grand. As an evidence of this, he described the growth even in church organizations, away from the gross and crude idea of the old; a growth of itself sufficient to awaken the most intense thankfulness in every heart desirous the advance of humanity. Who, to-day, looking upon this glorious advance, backs to the dark valleys of the past, and on the glory-capped mountains of the future could mourn for those shadows or regret their departure? Not the rejoicing in the advance march of the great army of progress. Such had no protestations to make or sneers to belittle the mighty power which had accomplished so much. The objections, protestations and sneers came from self-interested theologians, because these sublime truths came in direct conflict with their theological teachings. For this reason and no other Spiritualism was compelled to withstand a concentrated assault from that great army; but although the assault was by no means pleasant, it had no terrors only to the ignorant and constitutionally timid, of which *the world* had its share, both in the church

and out of it, some of whom the speaker plainly and forcibly pictured. Against this opposition the great world, heart was arousing, throwing off its chains of ignorance, and demanding the right to think untrammelled. Inspirational receptivity was fast becoming universal, and bright gleams from the beautiful summer-land were illuminating almost every household, while the opposition was growing less and less, and would soon be known no more forever. A sublime allegorical vision in illustration was presented to, and described by Mr. White, a vast plain filled by a great multitude engaged in different pursuits, yet turning away here and there to bow down before hideous idols, and even trampling upon all humanity in the way of that worship, until the wails and moans of the suffering were louder than the ascending chant of the worshiper. Over that plain hung a dark, dismal cloud, which now and then was momentarily rifted, and bright sun-rays briefly illuminated the idols, exposing their hideousness; then the priests were alarmed at the exposure, and were active in creating clouds of incense to prevent it, yet in spite of their efforts the hideousness became continually more and more apparent, and more and more continually turned away, and as they turned away from that worship they stopped to minister to the humanity they had before trampled upon, and so the wails of agony grew less and less; then centuries rolled by and the cloud was rifted and the illumination was more lasting, and still more turned away, and some of the idols were forsaken and the priests grew disheartened, and the clouds of incense grew less and less, and the moans and wails fainter, until finally the dark cloud drifted off into the ocean of oblivion, and a glorious, unobstructed sunlight illuminated all the plain, and the idols vanished, and the priests were not, and humanity stood up redeemed, walking hand in hand with angels. Pen would utterly fail to convey an impression of the vision, so vividly portrayed that it stood out like a living picture to all.

The lecture closed with a thrilling improvised poem, as is customary with Mr. White, and which was a brilliant resume of the discourse.

The chairman of the experimental research committee of London Spiritualists sees no medium course between imposing no special conditions at all and imposing conditions which are absolute. A sound observation.

(For the American Spiritual Magazine.)
LIBERALISM.

The grand design the angel world has in view, through the advent of modern Spiritualism into the world, is to establish the general principle of liberalism among mankind. It becomes necessary, in the course of human events, that mankind should be prepared to enter upon a new epoch preparatory to an advance movement of the ushering in of that long desired period, the millennium.

Nature ever true to herself, and in every department of human affairs, squares all things by the plumbet of the law of compensation.

It was not until steam had become successfully applied as a propelling power, and a network of railways spand the globe, and with those other mighty engines, the telegraph, cotton gin, sewing machine, etc., supported by a general system of diffusing education among the masses. The application of these civilizing processes has produced a wonderful marked change upon the face of things generally within the last half century. Take for instance, China and Japan, teaming with their hundreds of millions of people, for thousands of centuries locked in from the outside barbarians. It is but recently their gates have been thrown open to the balance of mankind, permitting ingress and egress among their own people.

Our recent Centennial demonstrations and display in the arts and sciences, in the productions and manufactures of the whole world, and bringing together the people of all tongues and climes on the face of the earth, has given an impetus to the cause of liberalism which will be felt throughout the world.

Whether the principles which underlie the brotherhood of man, as enunciated by the gentle Nazarene, can be incorporated into the present composition of human nature, without first expending seas of blood between the nations of people, we entertain grave doubts.

Before the millennium period sets in, the political organization of empires and kingdoms must be changed before liberalism can be successfully inaugurated. That can only be accomplished after the spilling of much blood. Then again, we have a worse element than the political to deal with, and that is the religious. There are at least four grand divisions, Pagan, Mahomedan, Romanism and Protestantism; each viewing the other with deadly hatred. The contending

elements cannot be liberalized until ecclesiastism, with its dogmatic creeds, is brought under the pounding and refining process of blood-letting. The disintegration of the old order of things has commenced. A liberal and equitable adjustment in the order of things in the three grand departments of human existences must be squared on the basis of heaven's laws. The despots in state, church and society must pass through the crucible of justice and right.

Modern Spiritualism is but the echo of what transpired upon the plains of Galilee. For at least sixteen centuries it has been stifled down by the machinations of priestcraft. All along down the past centuries the courts of heaven have endeavored to hold converse with mortals, and to educate them up to those higher attainments of brotherly love as inculcated by the Great Master. Then we have had our Alexanders, Neroes, Napoleons, and a vast train of earthly monarchs, who have, through a selfish ambition, trampled upon the natural and inalienable rights of humanity. To uphold their power have spilt oceans of blood.

In all these dark and bitter periods in the history of the world, the priesthood has ever cajoled and pandered, to the reigning powers, to the utter corruption and degeneracy of true Christianity. Whenever God sent his messengers to communicate directly with man, the priesthood have raised their voice against it and drove back the voice of the angels. It was not until the nations of the earth had advanced far enough, in enlightened civilization, produced through the appliances in art and science and education, that the iron heel of despotism and intolerance has been lifted from the necks of people so as to allow communion with that better country.

The bell has rang, the curtain raised, and the angels of the eternal world have stepped out in full view. We converse with them. In their gentle melodious whispers they inform us of a better way to live. They elevate the ambition of people to more noble emulation. They excite our asperations to purer and holier joys. The life beyond the tomb is lightened up with celestial glory to all who sincerely desire it. The way of the transgressor is marked out. What was before merely speculation and blind faith, is swallowed up in the possession of actual knowledge. Death is robbed of its sting and the grave of its victory, truly. The new birth is to throw off the mortal casket. The law of endless progression meets all at the threshold of the grave. The spirit is rewarded in accord-

ance with the deeds done in the body; there is no everlasting burning hell. Not one of God's created children will be finally or forever lost. Those who do evil, must suffer the penalty for their deeds done in the body, until the spirit is purified and prepared to advance higher in the scale of heavenly attainments. There is no such thing as the total depravity of man. The most depraved of all of God's children, possess a spark of divinity impressed upon the soul. It is a part of the Great Spirit, and must ever gravitate upward and nearer, through the penal laws of unfolding progression, to the infinite. Let the human race take fresh courage through the revelations of modern spiritualism, for it is founded on equity and broad liberalism, in consonance with man's more exalted conceptions of the Father of us all. Families, take fresh courage, the angels speak to-day to you. The family circle is broken here; some prodigal son may have gone astray, but will return through the gates of death, and through atonement, purification and progression and rejoin the family circle above. These truths are daily unfolded to our view. A new era has dawned upon mankind. New hopes are raised; brighter prospects are in the distance. God's messengers holds sweet communion directly with all who comply with heaven's law and condition. It is the immutable truths of heaven, and it will be as easy to dam up the Mississippi river as for the puny arm of man to stay its progress. The grand object of modern spiritualism is to strengthen and confirm the signs and wonders performed by Jesus Christ in his day on earth, and to establish the principle of liberalism and toleration in the bonds of a closer brotherhood of man. To fight the coming of the angels, is to fight God. Let men beware.

J. EDWARDS.

Washington, D. C.

REMARKABLE CLAIRVOYANCE.

BROTHER WATSON—I have a married daughter living in Oakland, California, who always has been mediumistic, though, for the want of opportunity and practice, undeveloped as a practical and reliable medium. Some time since I received from her the following postscript to a letter of family correspondence, which I will explain in the sequel:

"I forgot to tell you that I have a friend here who is a clairvoyant. The other day *she went asleep* while sitting beside me on

the sofa, with my hand in hers. It was the first time I ever saw anything of the kind, and you may rest assured it made me feel strange, when she described my whole life, telling me things I had long ago forgotten. She told me all about my sea voyages between New York and California; also, about my undeveloped infant. How strange! for she knew nothing about me, or these events in my life, nor even my name, only as Mrs. Wychoff.

While she was asleep (entranced) I happened to think that I had your letter in my pocket. I placed it in her hand and asked, "Can you tell me anything about the person who wrote this letter?" She immediately described your person. At my request, she examined your vital organism, and said she could not see any organic disease, excepting something the matter with one of the tubes in one of your lungs; which, at one time in your life, had caused you to lose your speech for a certain length of time.

She said you was ready to enter the spirit world, but that it was not best; that you had many years to spend in earth life yet.

She said she saw a female with you, but she was coming to the spirit world first.

She said there was a strong magnetic current between you and me, and asked me to promise that I would never change. I promised, God helping me I never would.

After talking about an hour, she suddenly grasped both my hands in hers, and whispered, "Maggie! Maggie! Maggie!" and kissed my hands, and then swooned away. This amazed me, as I knew she never heard me called by that name. I became frightened, and began to rub her, when she came to herself.

She then told me that, as consciousness returned, she had a vision, in which she saw a house with dormer windows, and an old gentleman sitting by the door. I don't know of any of our friends who live in such a house, except aunt Margaret. The whole thing was very strange to me. Please tell me what you think of it."

FACTS AND EXPLANATIONS.

At the time this scene occurred in Oakland, California, I resided in a country house, one mile from Oxford, Butler county, Ohio, about 3000 miles from the former place. My daughter had never seen that house, nor did she know at that time where, or in what kind of house I lived. But the

house exactly corresponds with the one the medium saw in her vision, and my usual place for enjoying the summer breezes was beside the door in the yard, in company with my wife, among her flowers.

But the most remarkable feature in this unaccountable occurrence was her allusion to my lung difficulty, and her description of the particulars in the case. She stated the facts as they occurred more than half a century ago, and of which my daughter knew nothing, and I had myself long ago forgotten. In the winter of 1824—25, I slept by a broken winkow in wet clothes, caught cold, and lost my speech for a period of two weeks, when I coughed up coagulated mucus, or false tubes from my lunge, in sections of several inches in length, nearly suffocating me in the effort. For many years afterward—even to the present time, on making violent exertions, I experienced a distressing, suffocating sensation in my left lung.

Another remarkable incident in this narrative, is that of the medium suddenly grasping my daughter's hands in hers, and whispering the name "Maggie! Maggie! Maggie!" My daughter was named "Margaret Ella" in childhood, but has not been called by her first name since she arrived at womanhood, except by myself and wife. We have always, and do still call her "Maggie." Is it not remarkable that this strange lady-medium, who had never heard her called by that name, should, in connection with her clairvoyant vision of our persons and our home, exclaim "Maggie! Maggie! Maggie!" Or was it I, then in rapport with my daughter through the medium, that whispered the familiar name, seldom, if ever, repeated by any person except myself and wife. If this is at all possible, it is rendered probable by the fact alluded to by the medium: that there is, and always has been a "strong magnetic current" between myself and that daughter.

Can any of your readers give a philosophic explanation of the foregoing occult facts and circumstances? Did the medium actually visit, in spirit, my home, three thousand miles distant from where her body was lying in trance, examine my physical organism, and report its condition, and describe the house I lived in to my daughter? That this was done in some way in certain; now who can decide the *modus operandi*?

Oxford, Ohio.,

D. WINDER.

ORGANIZATION.

The editor of the *R. P. Journal* has been for some time devoting considerable space to the New Movement, as it has been called. He has labored, as we think, ineffectually to establish that the Philadelphia Convention desired to organize upon a creed basis. Our space is too limited to devote much of it to this subject. We have read carefully all he has published in regard to organization; some of it several times. But we have failed to discover any material difference in his plan and the one adopted by that Convention; which ignored all creeds. Its action was only preliminary, leaving every question to be settled by a National Convention to be held this year. We fully endorse the following from him:

"THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!"

FREE THOUGHT WILL GIVE US TRUTH!"

Such a basis of organization will afford room enough for the most religious, through all gradations of thought, to the most extreme skeptic. All seekers for truth can think for themselves and express their thoughts, in view of arriving at truth.

Such an organization would by no means debar from, nor bring reproach upon a member for holding fellowship with any church organization, any more than a Son of Temperance or a Free Mason is debarred from church or Odd Fellowship.

A basis of organization so liberal would call together all who have a desire to know of, and hold communion with their friends in spirit-life. There are millions of people in the United States who now stand aloof from, and know but little about Spiritualism, because we are not making any united efforts by regular meeting, for mental and moral culture, who would upon a basis that would not debar them of freedom of thought and other social relationship, fraternize with Spiritualists in every good and laudable undertaking.

The formation of local societies, if the nucleus consists of but five members in a town, would speedily expand into a society that would command the respect of the people, and allay the prejudice now so common. Strength would aggregate capital for the purpose of securing frequent lectures for the enlightenment of the people who would be glad indeed to listen.

The opposition to Spiritualism arises from unwarranted prejudice in the minds of those who would become firm advocates and supporters of the Philosophy of Life, if their minds were once disabused upon the subject.

When the scattered receivers of the truth of spirit communion unite on a basis that will admit a skeptic (in the general sense) upon all religious subjects, and a devoted church member as freely as they would one who is an outspoken Spiritualist, and give a full opportunity for a free expression of thought, (in the spirit of kindness), they will soon love the cause of open spirit communion, which they now so strenuously deny.

No person can possibly assign a reason for wishing it otherwise than true. The opposers can rationally do no more than deny its truth. To say it is evil spirits only, who hold communion with earth friends, is giving evil spirit a privilege and power over the good in spirit-life; not credit to Infinite wisdom, nor does such an argument meet the better judgment of the people of ordinary intelligence.

The aggregating of good men and women into liberal associations in each town for the investigation of truth, will afford a mental satisfaction that is now nowhere enjoyed. Religious meeting, do not furnish mental food for thoughtful people. The doctrine everywhere obtains among orthodox people that "carnal reason is dangerous—great is the mystery of Godliness." But thinking people fear no such danger, and the great mass of men and women are now beginning to think—hence they will hail with joy an association of respectable, intelligent people, with whom they can affiliate in search of truth.

As instances in point showing the benefits of liberal organization of modern times, for the advancement of general intelligence upon scientific and philosophical subjects (and Spiritualism is in fact only to be found in that category), we have only to look at the *lecturing bureaux*. These are organizations for the promulgation of truth, and they call out the very best thinkers in the cities and towns where such lectures are given. All classes of people, sectarian and non-sectarian, there assemble to obtain knowledge. No one thinks of religious dogmas, while listening to lectures in which science and philosophy is the theme. Hence we repeat, let no religious dogma from the most liberal to the most benighted of sectarianism, ever find a place in an organization for the promulgation of the Philosophy of Life.

By a proper organic effort, influence and capital will be aggregated which will be potent in diffusing general intelligence; and intelligence will make itself felt in all of the primary departments of life. In those primary departments power is generated for the shaping of legislation, which is but the voice of the people expressed, and is always intended for the best interests of mankind.

We are upon the eve of one of the most mighty revolutions in public sentiment ever experienced by mankind. *Spiritualism*, or rather the power of intelligent spirits, through the medium of inspiration, is the moving element, and well will it be for Spiritualists who are conscious of the existence of such a spirit of inspiration, if they make a united effort to aid the invisible benefactors of mankind in inaugurating the necessary means to accomplish the most good, without the least hope of self-aggrandizement.

We hope to be inspired very soon to publish a plan for local organization, so simple in form and requirements, that no one can complain of complications that will mar its utility.

And again in a subsequent issue he says:

Man and women are social beings, and church organizations are well adapted to a cultivation to the social nature. There are social ties in sectarian organizations, which makes people feel and say it is our church—we are brothers and sisters—we are at home with our people. This feeling grows stronger and stronger as members multiply and objects of a common interest present themselves for united efforts. It is in the midst of the assembled brethren, where deeds of charity are set on foot and carried into execution.

We have no complaint to make against the social nature of mankind, and we verily believe that all church organizations, all philanthropic associations, such as Free Masons, Odd Fellowship, and all other organizations which bring men and women into closer social relations, are the result of growth in intelligence, and mankind have been rendered better and happier thereby.

In view of this, let the Spiritualists together with as many Liberalists, who desire to get knowledge in regard to after-life, unite in local societies upon a basis so free and unrestricted that the utmost harmony will prevail in thought and expression.

Let everything be conducted in such an exemplary manner that no voice can in truth and justice, be raised against your

society. In this way the large class that we have before referred to as now giving moral and pecuniary support to church dogmas which they do not believe in, will soon be your ablest and best supporters. If all such do not unite with you at first, it is no sign that they may not do so within a twelve month—more or less.

But by all means when Spiritualists set out to inaugurate a society in any town or city, take the utmost pains to see, not only all avowed Spiritualists, but all liberal-minded men and women and give them an invitation to join you in such an organic effort.

With the broad free platform, where everyone is at liberty to think for himself, and express that thought, many (if invited) will join, in view of obtaining greater light upon the subject of the *Philosophy of Life*, and yet would protest that they are not Spiritualists.

Let an effort be made to bring into your associations that great and rapidly increasing class that do not and would not under any circumstances unite with a church governed by unreasonable dogmas, and hampered by creeds and confessions of faith.

There is a latent power now scattered broadcast, that needs but to be aggregated into local societies, and used harmoniously for the promotion of general intelligence, to revolutionize the world of thought, and usher in that millennium that prophets have foreseen and poets sang about, for long centuries in the past.

Let no one fear that Spiritualists have any other motive in view in organizing, than the enlightenment of the mind and the elevation of human character, by the removal of the heavy burdens that ignorance and superstition have imposed.

Spiritualists recognize all that is good, be it in or out of churches, as of intrinsic value, and worthy of being treasured up in their societies, as real capital.

Spiritualists are no agrarians that would fit every man and woman to one pattern, but quite to the contrary—they recognize individual rights as inalienable.

In view of these thoughts and millions more, let the friends of progress speedily take steps for organizing into local societies, steps for social gathering, for lectures and seances, and for communion with the loved ones gone before. How easy a matter it would be for a society, even if it was composed of but few members, to develop in their midst one or more good mediums as trance speakers, test, materialization, and free communion with the loved ones in

spirit-life. With these results the effect upon the minds of the people would be most favorable for the investigation of the *Philosophy of Life*, which is soon to supercede all phases of *dogmatic* religion.

Those friends who make a move for organizing should spare no pains to enlist all the wisest and best liberal element in the town or city, for the purpose of harmony and strength; remembering that every liberal mind is receptive to truth, and a man or woman may be none the less a friend to your movement, because he or she has not yet recieved evidence of the truth of the immortality of the soul and open spirit communion of immortals with mortals.

But let us say in conclusion, *now* is the time to organize and hold *conference meetings*, and as soon as practicable secure regular Sunday lectures. Home speakers will make your conferences exceedingly interesting, instructive and useful.

MATERIALIZATION THROUGH W. H. EDDY.

Bro. Clarke, of New York, sends us an interesting account of his visit to Mr. Eddy. We have not room for all of it, but give the concluding part of his article:

Fourteen forms emerged from the cabinet the first evening. A young lady appeared in the cabinet door, and a child, apparently about three years old, stood beside her, both being distinctly seen. She bowed when it came Mr. N. L. Fowler's time to ask, "Is it for me?" Mr. Fowler, the proprietor of the Fowler House, said he had two children in the spirit world corresponding to these, although he did not fully recognize them. Honto, the dancing squaw, followed. Standing on the outside of the cabinet, she drew the curtain aside and pointed toward Mr. Eddy, who sat in the doorway. She then motioned to have the light turned on in full, and going behind the curtain, protruded her face for about two seconds. The Lady of the Lake, Honto's sister, was the next apparition. She is a graceful dancer, and as she passed the cabinet door she drew the curtain aside five different times, exposing the medium to view each time. She has beautiful black hair, at least three feet long, which she frequently shows to the audience. Five of the apparitions claimed to be for Mrs. Mary McAllister, of Baltimore, a large number, considering that it was her first night at Ancora.

Mrs. Eaton, one of the leading spirits.

said that the medium would now be moved to the dark part of the cabinet, about six feet to the left, as he was becoming exhausted. A greater number of investigations can be obtained when he sits in the darkest part of the cabinet, but of course he cannot be seen by the audience.

An apparition with a large body and face, but not more than three feet high, drew the curtain aside, being still inside the cabinet, and proved to be for a Mr. Mead, who said he thought it was a child. Being a medium himself, he was permitted to go to the cabinet, when he found that he was mistaken. The lady, his niece, had been paralyzed for years in earth life, and was unable to stand on her feet. Mr. Mead got down on the floor in order to be on a level with her, and talked for about a minute.

The Witch of the Mountains, who, as I have said in another communication, claims to be the daughter of Belshazzar, and that it was through her mediumship that the famous message was written on the wall, stood in the cabinet door and made a speech. She wished to know if people thought that the history of the world was contained in the two small books of the Bible. She had personal knowledge that the number of recorded truths were as nothing compared to those unrecorded. Her address was mostly about the benefit to mankind to be convinced of the truth of immortality.

Mr. Brown, the leading spirit, in closing the circle, explained that Mrs. Eaton was sometimes apparently very cross, but that she always had a good object in view. Many people, he said, by their anxiety, prevented their friends from materializing. Mrs. Eaton sometimes made them mad, and while their thoughts were upon another subject the materialization took place. Her strategy, however, is not always successful. During the seance she told the audience that if they would keep quiet she would bring some water from the kitchen. She brought the water in a large dipper and handed it to a lady sitting on the front bench. Her old and wrinkled features could be seen as she stood near the circle. Her costume was even more ill-fitting than that Mr. Greely is said to have worn some years ago—her dress looking more like a tight-fitting bag than anything else. As fun was made of her costume, she appeared several times subsequently in a new white dress, and had her revenge. Taking a position near the cabinet door, all hands asked, "Is it for me?" when the organist,

who sat nearest to the cabinet, and who has seen her so often, failed to recognize her, and asked if she was his mother; she burst out laughing and said, "No, I'm not your mother, I'm your grandmother; you don't know me in my new dress."

Mrs. Eaton did not appear outside the cabinet during my visit to Chittenden two years ago, but her voice was heard every night. It has not changed, however much her appearance may have changed. Old people are said to gradually grow younger in appearance every time they materialize, until they finally look to be in the prime of life.

W. H. CLARKE.

For Spiritual Magazine.

LETTER FROM DR. CHILD, OF PHILADELPHIA.

The cause is moving on here with a good degree of rapidity. I find new inquirers continually who are seeking to know the truth for themselves. The confusion which has been in our ranks has driven many to seek for themselves.

Your example of the home circle should be impressed on all who are earnestly seeking for these glorious truths, for there is no better or more satisfactory way. A gentleman called to thank me for speaking at his wife's funeral, and he remarked that it was not known, but for two years he and his family had had private sittings, and received communications almost every night, so that all the members felt as free to talk with the spirits as they did to each other.

I was pleased with Bro. Jeffries' earnest appeal for organization, believing the time is near at hand when we shall be able to make a good beginning in that direction. We must meet as brothers and sisters on the common ground of spirit communion, without any of the appendages that provoke differences of opinion and feeling, striking hands on the fundamental principle of communion with the spirits. Believing that we are spirits now, clothed with material garments, that as spirits we have continued existence, unbroken by the change called death; and that under proper conditions intercourse between those who have passed on to the higher life and those who remain here can be absolutely proved and profitably maintained. Then we shall have a bond of union stronger than any creed or dogma. Let us rally round this grand truth and enter into the work in earnest, agreeing to differ on other grounds, but to unite on these.

TRANCE, DREAMS AND VISIONS.

BY D. WINDER.

• It is one of the mysterious problems of nature, that the developments of truth, like the birth of offspring, are always attended with anxiety, agitation and suffering. But the true pioneer and philanthropist always regards the discovery and establishment of a new truth a sufficient compensation for all the suffering it may cost. He remembers what it cost the Nazarine and His apostles to inaugurate the new dispensation, which brought life and immortality to light. With their history before him, with that of all pioneers in religious and scientific reforms from their times to the present, he can well afford to suffer the mild consequences of pioneer effort in this our free and tolerant republic.

I think it will be admitted by all who appreciate the signs of the times, and comprehend the present relations of science and Christianity, that a new departure in religion and a broader and more rational interpretation of the Scriptures are necessary, in order to sustain their credibility in the light of modern science.

As in every other department of nature, the religious exigencies of the present period seem to be provided for, in the development of phenomena and personal experience, which throw a new light upon many facts and incidents recorded in the Scriptures; divesting them of all mystery, and all claims to the miraculous. While the purely physical sciences are furnishing rational explanations of the physical phenomena of nature, animal magnetism and the spiritual trance are shedding a rational light on the prodigies, or so-called miracles of the Bible. A full development, and practical demonstration of these sciences, and their application in the interpretation of the Scriptures, are the only means that can save the thinking part of mankind from the consequences of false theology—I mean from blank infidelity.

The foregoing thoughts will explain my motive in selecting for my communications those subjects that seem to be enveloped in mystery, if not in the denser clouds of absolute absurdity.

While the trance, dreams and visions, and angelic ministrations make up so large a portion of the Scripture records, these subjects are ignored in the modern pulpit and by the religious press, and treated as modern delusions and superstitions, unworthy of recognition in these modern times.

Leaving the foregoing preliminary thoughts with the readers, I shall now proceed to the discussion of the subjects comprising the caption of this communication.

The trance is an abnormal state of both the mind and body. In some cases it resembles a profound sleep, in others it bears a remarkable resemblance to death. Webster says, "It is a state in which the soul seems to have passed out of the body into another state of being; or becomes wrapped in visions." Butterworth describes it as a "*vision; a rapture; an ecstasy.*"

In medical sciences, it is described as a total suspension of the mental powers and voluntary motion, while respiration and circulation are continued.

Now, however correct these explanations, so far as they go, they throw but little light upon the subject—as the basic fact in the case is not recognized. The true explanation of the trance, like that of animal magnetism, is to be found in the law of cause and effect.

Many of the most surprising phenomena of animal magnetism, though denied and ridiculed for a long time by the scientific world, are now admitted by the leading physiologists of the day. Science is beginning to change its attitude of angry contempt for the more becoming position of enquiry and investigation. One has only to read the medical and physiological writings of Dr. Carpenter, his admissions on the subject of somnambulism, of brain action without consciousness, and other unexplained mysteries, to be satisfied on this point; for Dr. Carpenter now represents the most advanced school of England in his department.

It is not claimed for animal magnetism that its phenomena can be produced in all persons, or that all persons are susceptible to its influence. Professor Deleuze correctly says: "All men are not sensible to the magnetic action, and the same persons are not equally susceptible at all times." The same is true of spiritual influences. And all the difference there is between the mesmeric sleep and the spiritual trance, is that the one is produced by the will of an *embodied* spirit, and the other by a *disembodied* spirit. But let it be remembered, that no person was ever magnetized or entranced without the *will-action* of a second person. This is what I mean by finding the true explanation of the trance in the law of cause and effect. This truth will now be illustrated by examples found in the Old and New Testament Scriptures:

I shall first present the case of Balaam,

found in 24th chapter of the book of Numbers. And I will here call the attention of the reader to a remarkable omission on the part of biblical expositors in their treatment of the case of Balaam. They ignore the fact of his entrancement by the angel, who stood in his way with a drawn sword, to prevent him from cursing the people of God. Balaam uttered that blessing on Israel instead of the curse he intended, while entranced by the angel, or, rather, the angel uttered it through the organism of Balaam. And when this narrative is understood and scientifically explained, we have a rational and credible solution of the mystery of the ass "speaking with a man's voice," and rebuking the "madness of the prophet." It was the angel, and not the ass, that uttered this rebuke.

We have here a case of genuine, angelic *ventriloquism*. And when the true, spiritual philosophy of the Bible becomes generally understood, its prodigies can be rationally explained, without maintaining the absurd and impossible assumption that an ass, possessing neither the requisite intelligence or organs of speech, did actually utter the rebuke in question.

There is a grand development of spiritual truth now in progress throughout the world, that will turn the sneer of contempt to the other corner of the mouths of professed scientists, and the prodigies of the Bible will be vindicated through the development of natures higher spiritual laws.

We have here, in the case of Balaam, a fearful illustration of the influence of the love of money and fame on the human heart. His sin consisted in this. After being distinctly warned from God not to go with Balak to curse Israel, he still persisted in seeking permission to go, having his evil eye on the money and fame offered him as a reward. And it would be well for us all to learn the lesson found in this experience of Balaam—never to indulge in a conscious wrong for the sake of gain, as ultimate defeat and mortification is sure to come sooner or later.

I shall now ask the attention of the reader to several cases of Trance recorded in the New Testament. In the 10th chapter of the Acts, we have several cases of trance recorded, having for their object the correction of a popular error that existed at that time. That error was that the Jews were exclusively entitled to the blessings and privileges of the gospel. In this case we have a beautiful illustration of the declaration of Paul, that the angels are "ministering

spirits, sent forth to minister to the heirs of salvation." The cases I shall here present demonstrate the fact, that our Father in heaven uses the angels as his messengers, in carrying out his moral government in this world. The two individuals chosen as subjects in this case, represented the extreme wings of society, religiously considered, at that time. The one was Peter, an Israelite of the most bigoted cast; the other was Cornelius, a Centurion, or captain of one hundred Roman soldiers. The latter class was utterly ostracised by the Jews as unclean, and unfit to enjoy gospel privileges. We are told this Roman captain, Cornelius, was a "devout man, and feared, with all his house, gave much alms to the poor, and prayed to God always." From this description it will be seen that this Gentile, though ostracised by the Jews, cherished and practiced the principles of that true religion which is universal—common to all good people throughout the world. To this good "heathen" God sent one of his ministering spirits, an angel, who appeared to him in a vision, when he was praying in his house, and said to him, "Cornelius, thy prayers and alms are come up for a memorial before God; and now send men to Joppa, and call for Simon, whose surname is Peter; he shall tell thee what do."

The mission of the angel to Cornelius being completed, he immediately departed for Joppa himself, in advance of the messengers of Cornelius, to prepare the mind of Peter for the reception of these strange and interdicted visitors. He found Peter engaged in the noon-tide prayers, common to devout Jews. And as Peter was hungry at the time, the angel availed himself of this psychological advantage, and entranced him; and then presented before him the vision of a sheet, let down from heaven, filled with all manner of beasts, birds, and creeping things of the earth; and a voice came from heaven, saying, "Arise Peter, kill and eat." At this strange command Peter was startled, as the sheet contained many animals forbidden as food by the Jewish code. Peter, therefore, answered, "Not so, Lord; for I have never eaten anything common or unclean." The voice answered, "What I have cleansed, call not common or unclean." On awaking from his trance, Peter was pondering in his mind what this strange vision should mean, the men from Cornelius arrived, and made known the object of their mission; relating to Peter the circumstance of the vision of Cornelius, and the instructions of the angel to send for him.

The angel then bid Peter go with the men, nothing doubting, for, says he, I have sent them.

The sequel of this narrative is well known to all who study the Acts of the Apostles. It resulted in the revelation of the new and sublime truth, never before understood and appreciated, that "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him." A truth too little appreciated in modern times. We are apt to regard all who are outside of the pales of Christian sects, as "common or unclean."

There are other cases of trance recorded in the New Testament; but I shall only cite one more from that volume. In the 22nd chapter of Acts, Paul tells us that after his conversion he returned to Jerusalem; and while he was engaged in prayer in the temple, he was *entranced* and saw Jesus, who bade him to hasten and get out of Jerusalem, as the people there would not receive his testimony. It was then and there, in that trance, that Paul received his special mission to the Gentiles.

Perhaps I should call attention here to the experience of Paul, as given in and Corinthians, 12th chapter. He says he was caught up into Paradise—the third heaven—and heard unspeakable words, which are not lawful for man to utter. He was undoubtedly *entranced*; as he said he could not tell whether he was in the body or out of the body during that experience.

Whether the Spirit ever leaves the body during the trance, is a question not definitely settled. The evidence supporting the affirmative is voluminous, and apparently conclusive; yet there are arguments that bear with much force against it. The *discretion* of Paul is therefore apparent, in saying, "Whether *in* the body or *out of* the body, I cannot tell: God knoweth." So we should suspend our judgment for the present.

In my next essay, I shall investigate the subject in the light of *modern* history. Oxford, Ohio.

The *Religio Philosophical Journal*, of Chicago, appears in a new dress this week, and although it has altered the *face* of its type, the *form* remains the same, and the *spirit* that animates it is as bright and interesting as ever. Long may it prosper—the spiritual beacon in the West.

LETTER FROM DR. DEWY.

Though this was not written for publication, there are some thoughts which are worthy of being engraven on the tablets of our hearts to influence our lives.

BOSTON, Dec. 29, 1876.

DEAR BRO. WATSON—Weeks have lengthened into months since I began to feel that I ought to write and acknowledge to you the pleasure each number of your truly SPIRITUAL MAGAZINE has brought me and—now, I have so much to say from this long waiting and accumulating of thought matter that I am really at a loss to know how to condense my letter, lest I encroach upon your valuable, and of necessity, crowded time. My soul is alive to the great issues of the hour, and I feel the burden of a new conception and experience, now struggling for birth in the conscious life of humanity. In every number of your magazine, from the "Inner Life Department," I find some expressions which foreshadow the coming day; and each time it awakens within me the impulse to throw in my word also. And allow me to say, that with the reception of each number, I also feel the touch of your own warm religious life, spiritual aspiration, and consecrated devotion to the cause of truth. And though I never had the pleasure of meeting you (the one, of all others, I most wished to meet at Philadelphia last July), I felt, on reading young Walker's description of your character, that he was correct, and I feel a deep sense of gratitude that you have been called to occupy the position you do in this great modern movement.

The true condition and needs of this movement in America are very clearly and truthfully set forth by the spirit of "Abbie E. Lansing," in the December number of your magazine. Every Spiritualist should read it. And some very suggestive words are given, also, in the September number, by one called "The Disciple." And let me say also, that in the same number, by one "Incog," a communication is given that embodies a profounder philosophy of life and development than any thinker or philosopher of Europe or America has ever yet given to the world. It shadows forth something of that conception and experience referred to in the first of this letter. When we have thoroughly re-examined and studied man's religious nature in the light of our experience as Spiritualists, we shall then begin

to find the elements of a true Spiritual science, and to get some adequate conception of what constitutes true religion; and this, it seems to me, is one of the great needs of the hour, and perhaps the greatest. The flippant manner in which the words, science philosophy, religion, are used by a large class of talkers and writers in the name of Spiritualism, who, by the very use they, make of the words, show that they have no clearly defined and correct conceptions of what constitutes either science, philosophy or religion, and but too clearly indicate the great need there is of education in this direction. With the light which modern microscopic research has thrown upon living tissues, and the great advance of physiological science generally, in the domain of vitality, on the one hand; and with the light which modern mediumistic development, and its great variety of psychical phenomena, throws upon the mental and spiritual constitution of man upon the other, we are enabled to investigate the laws and relations of mind and matter—soul and body, with a precision and success never possible before on our planet. And before we have done this we can lay no claim to either a spiritual science—philosophy—or a scientific religion. The theologies of the past have been called religious science, but they were all based upon a supposed “supernatural revelation,” the very basis of which, if accepted, renders science impossible and the modern revelations from spirits accepted as authority, form no better basis for a religious science than that claimed by the theologians themselves. A thorough knowledge of the laws and relationships of the religious nature of man is absolutely essential to the development of a genuine religious science; and, as before remarked, the opportunity for attaining this knowledge was never so grand as now. But as yet we have nothing worthy the name of religious science. And it does seem to me Spiritualists, as well as theologians, and even the material scientists, in consequence of this ignorance, are generally laboring under a thorough misconception of man’s religious nature and capabilities, and, as a result also, have almost as thoroughly misinterpreted the teachings of the great religious seers, and especially of him who, it seems to me, was the profoundest and divinest of them all—Jesus of Nazareth—as the theologians themselves. And it is because of this prevalent misconception that the most advanced teaching of the higher *Spirits to-day* are also misunderstood and

misinterpreted. And I doubt if there are many of your readers who have caught the spirit of those diviner utterances, which, given from time to time at your home circle, have prefigured a new and higher conception and experience for man. When men and women have caught that Spirit, they will feel the need, and desire an increase of Spirituality, and moved by it will spontaneously unite their lives and purposes for its attainment, and will continue with one accord in one direction until they have received the true *Spiritual baptism*. Then we shall have an organization of life within, that will spontaneously organize the true body without—a brotherhood of love—and we shall then see a realization of that true church described by Jesus, where “the true worshipers, shall worship the Father in Spirit and in Truth.” My dear brother, the change is upon us, and the new day is dawning. I am full of hope for humanity.

I understand the necessity of advancing, yet lingering twilight before the full orb’d day shall burst in dazzling splendor on the world—yet they who early leave the valley, and climb the mountain heights, shall be first transfigured by its light. We are in the transition period, between the night of an old dispensation and the morning of a new. Spiritism is but a John the Baptist going before—a voice crying in the wilderness of superstition on the one hand, and Materialism on the other, saying, “Prepare ye the way of the Spirit, make straight and easy its paths, for lo, its kingdom is nigh, even at your doors;” and the cry of its evangelists, to one and all, is, “come up higher.” The kingdom of the Spirit, which is deeper and higher than the kingdom of spirits, is the Kingdom of God, which the Great Teacher bids us first to seek, then all else would be added unto us. Spiritism pertains only to the domain of spirits, who may be either high or low, but true Spiritualism relates us to the realm of Spirit, of life, or the Kingdom of God, which is about to descend, or rather, evolve from the now unconscious spiritual nature within, out into the conscious life of humanity, and thus inaugurate that spiritual era foretold by seers and prophets of every age.

THE STATE ASSOCIATION of Spiritualists and Liberalists have postponed their Convention to the 22nd day of February. All liberal people are invited to attend at Houston.

Address A. B. BRISTOL, *Active B. of Association*, Houston, Tex.

THE PRESENT POSITION OF SPIRITUALISM.

Extract from an Address to the "Star Circle"
by J. Burns.

At the present time the great majority of the active friends of Spiritualism are wholly engaged in considering the merits of mediums that have been attacked and in defending them from their enemies. The cause is in a state of domestic perturbation, and the means of extending and strengthening it is, by many, for the time neglected. Public lectures are few, literature is disregarded, and the door of the seance-room is now more strictly guarded. Spiritualists are doing little for Spiritualism. Their care is for themselves and their public mediums.

The picture has another side to it. Those adherents whose names appear but seldom in the public prints, whose efforts do not consist in donations, and whose temperament is more adapted for private unostentatious work than for public display, appear to be endowed with renewed life and enthusiasm and derive from their private circles a larger amount of satisfaction than has been usual in recent times. The mediumistic power has been concentrated. The ability of spirits to communicate has been intensified, and while the church militant is fighting with the enemy on the ramparts, those within the walls are beginning a new course, holding their meetings in a more select fashion, and gathering a stock of Spiritual power for future use.

While Spiritualists are thus somewhat paralyzed and thrown back upon themselves, the outside world is taking a more intense interest in the matter than ever before. Thousands of families are earnestly and patiently endeavoring to solve that old-time problem, "To be or not to be." The spirit of levity which has been so abundant at these preliminary investigations, has almost departed, and pious, serious people, members of churches, well-informed and cultured families occupying prominent positions in the world's history, are with devoted persistency endeavoring to fathom the mysteries of the spirit circle. Nor are they disappointed in these endeavors; the spirit world rewards their labors liberally. The phenomena are abundant, and, being no longer regarded as a plaything, the spiritual idea within the mind of the sitters like a beacon light on a dark shore, attracting thereto the loving spirit-friends who linger so near, and so earnestly desire to float across the gulf that divides their state from that of their friends

in mortal form. The teachings of Spiritualism, already taking deep effect on the public, open the door in thousands of hearts for the advent of spirit-guests, and the result is that many an amateur circle sit down to the table filled with mingled emotions of hope, fear, skepticism, or ridicule, but rise, after two hours' investigation, confirmed Spiritualists. Reliable tests, truthful messages, are accompanied by wonderful manifestations of the power of spirits over physical objects. Clairvoyance, trance, healing, and other gifts of the highest order, abound; and the thoughtful sitter is forced to the conclusion that all he has heard of Spiritualism, and much more, is true, that it is one of God's highest gifts to man, and a special revelation of his will and love to the people of this age.

Spiritualism appeals to the whole man, from the principles of his inmost being to the proper use of his external organs. It means man, soul, and body, organ and function, in time and throughout eternity. It means man and all his relations: his relations to God, his relations to the future, his relations to spirit-friends, his relations to his own body, his relations to the neighbor; and yet these scientific, wonder-working phenomena-seekers limit the interest in Spiritualism to the exercise of a mere slice of the anterior lobe of the brain! The lower range of the perceptive intellect is alone engaged in their problems, while the real man, the soul and all its belongings, are left in outer darkness.

This is a Godless, soulless, irreligious, one-sided, childish Spiritualism, mistaken by some for conjuring, and having no life within it, being purely phenomenal; like the rainbow or aurora borealis it vanishes; like the snowflake in the river it melts, to be seen no more.

THE FUTURE OF SPIRITUALISM.

But to us the child of truth is born anew, reincarnated, freshly endowed with mortal privileges, to work for us and with us, as a self-denying brother for those dear ones whom he loves; let us listen to his voice—wise, yet in babyhood, powerful, though in swaddling clothes. What does it say to you, Spiritualist? Hark: it says, Be servants of the spirit, and not the menials of human conceit; obey the voice from within, and not the ignorant clamor of the sceptical intellect from without; be Spiritualists first, and phenomenals afterwards: serve religion rather than churches; obey the voice of God, though you offend against popular

bigotry; study the laws of spirit-communion in place of squandering its gifts on those who appreciate them not; in a word, allow Spiritualism to take its proper place, as a spiritual, philosophical, and religious movement, with powerful phenomena and undeniable facts to sustain it in that supreme position.

SPIRITUALISM.

Written for the Somerville Citizen by an Investigator.

Since we commenced, we have been asked by Christian ministers, what is the use of writing on this subject? it is all fraud and humbug, and not worth investigating or preaching upon. Strange decision for a public teacher! What millions of people are interested in, is not worth investigating! Spiritualism is either right or wrong; if right we should know it—if fraud and humbug we should be prepared to fight it. We fit our missionaries and support missions at an enormous expense to fight Buddhism, Brahminism, devil worship, etc., among the Pagans and heathens, and it is too much trouble to investigate a "fraud and humbug" in which some millions of our own people are risking their future happiness. "But," said one of these ministers, "what does it amount to? it is all a delusion." Just so we have heard people ask and say of a Methodist revival, and we have heard the answer given in a prayer-meeting, "if this is a delusion which makes us all so happy, we want to be under the delusion for the rest of our lives." So Spiritualists claim their belief makes them happier, and if so, it should not be uninteresting to Christians. God is interested in the happiness of his children, and why should men not be in each other's.

The first question to be considered by the investigator of Spiritualism, whether the investigations are presented in favor of, or against the theory, is, do the spirits of the departed communicate with those in the flesh?

The second is—if they do thus communicate—is such communication beneficial or otherwise?

The third question is, what is the character of these spirits, and their status in the spirit land?

In answer to the first question Spiritualists assert that they have abundant proof of actual spirit communion aside from all the theories of psychology or mind-reading, and independent of any of the hocus-pocusing of physical manifestations which may or may

not be counterfeited by dexterous tricksters. They claim that necromancers (which means Spiritualist mediums) were common in Bible times—else the Jews would not have made laws against them,—that Abraham was a medium, and was visited by angelic beings,—that Moses also was mediumistic and conversed with spirits, that Joshua was a medium, and had an interview with a spirit who called himself "the captain of the Lord's hosts," that Samuel was a medium, and heard the Spirit voice calling to him; that he was led and directed by spirit communion all through his life; that Saul was a medium—sometimes possessed by an evil and at other times by a good spirit, according to the Bible account; that the woman of Endor was a medium, and that all the prophets were really spirit mediums. They refer to the Hebrew children who were protected from the action of fire by direct spirit agency,—to Daniel, who said, "The Lord hath sent his angel (or messenger) and shut the lions' mouths," to the vision of Moses and Elias on the Mount of Transfiguration, to the rending of the Temple's veil, which they claim was done by spirits, to the angels at the Holy Sepulchre, the many spirits which appeared in Jerusalem at that time, the angels who rescued Peter from the prison, who caused the earthquake when Paul and Silas were confined; and finally they find in John's vision on Patmos, and in his visitor who announced himself as of his brethren "the prophets" the strongest evidence of the existence of communion with both the spirits of departed men and those from other conditions of existence, in ancient times, whatever there may be in modern. They point with confidence to Paul's recital of his experience when he was "caught up to the third heaven" and saw unutterable things there, and claim that while in a state of trance, or else in a highly ecstatic condition, his spirit did actually leave the body and mingle with the world of spirits. In regard to the present time they say that all Christians believe that we are encompassed by a great cloud of witnesses, that we are surrounded by spirits both good and evil, they quote the Roman Catholic Idea of guardian angels, and ask, who is as likely to be entrusted with, or interested in our welfare, as those of our own kin and family. Standing, therefore, on the ground of spirit presence and interest, with the fact of communication in the past established, they proceed to demonstrate the proofs of similar communication to-day.

THROUGH OUR "HOME MEDIUM."

"God moves in a mysterious way his wonders to perform." The weak things of this world are chosen to manifest the power of God more frequently than greater ones. God's praise is perfected from out the mouths of babes and sucklings. The mediums are chosen from their magnetic powers rather than their intellects or morals. This is often urged as an argument against spiritual manifestations. Those who do this, forget Christ selected his followers from the low walks of life—men of low vocations.

MOLLIE.

Pa, I have not communicated with you for some time, not because I did not feel interested in doing so, but ma and others have been the control and I gave way, for I thought they could write more to your satisfaction. My condition is onward and upward continually. The light is breaking upon me from the higher spheres and my soul's aspirations are reaching out after those blessings which come only by the effort we must make to grasp the light of love and knowledge.

The spirit world is full of beauty, but there is more beauty in seeing the light of the higher spheres and reaching upward to grasp it, than beholding that we have left behind: for the spirit world is much like earth. I am growing toward that light just as the plant in darkness seeks the light beaming through some aperture which admits its rays. My spirit is expanding and I am rising higher in the world of spirits. Ma has never lost sight of me. No. She has come time after time to tell me to press upward—that there were higher joys in her beautiful home than I have yet realized—and that above her home are still those more lovely and bright prepared for us when we can reach them by the progressive laws of spirit. This I cannot comprehend only as I rise which is slow but sure. Still continue to pray for me that I may see more of glory and of God.

JOHNNIE.

Sorrows never come to the mansions of the blest. Jesus meant this when he said, "Come unto me all ye that labor and are heavily laden and I will give you rest." The burdened soul must look away from earth, where he has gone to prepare the mansion of rest. Bright glory beams from the spirit spheres when your souls harmonize as they do *to-night in contemplation of*

the rest beyond this vale of tears. "Look and live" will be your employment in brighter spheres. To look is to live, for you see in that life what was the end and design of your creation. You are all traveling to the end of earthly pilgrimage. Make your journey to record the deeds which will secure to you the plaudit well done, good and faithful servants. This plaudit can be secured in no other way than by following in the footsteps of your divine Master, who by his example and life marked out the road in which you should travel. He suffered to make the will and requirements of God known, and you must suffer too. Without the cross the crown is not gained. Christ taught no heresy, but taught the will and commandments of God. He said love to God and love to man was the foundation of all law and prophecy. He gave no written creed or ceremony, but said he that giveth a cup of cold water in the name of love and charity should not lose his reward. Just in proportion as you do good you will get good to yourselves.

I came to the medium to-night to comfort, as you are in good condition for spirit communion. "Be not weary in well-doing." The prize is before you and will be reached by patient endurance and faithful performance of those duties which Jesus told you should determine your position in the world of reward or punishment. There is a world of reward as well as punishment, but you make that world or condition by the lives you live while in the body.

No name being signed to the above communication, I asked for the name and received the following:

Brother, never be solicitous about names. The medium is so sensitive about them I thought best to withhold mine. You have shared my griefs and joys while with you laboring for the salvation of sinners. We labored honestly, but with closed eyes as to the spiritual meaning of much we preached, still we were honest, and we will meet an honest reward.

D. D. HOME'S BOOK.—The book on exposures and kindred subjects, by Daniel D. Home, the eminent medium, concerning which so much discussion was lately engendered, has gone to press, and will soon be given to the world. We believe it cannot fail of being a valuable and interesting work, and in the domain which it enters a medium is fully as competent as any other person to give the information that is now so much needed.

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription :

ONE YEAR, - - - - - \$2 00
SINGLE COPIES, 25c. BY MAIL, 25c.

MEMPHIS, FEBRUARY, 1877.

MEMPHIS, TENN., Jan. 1, 1877.

To the Pastors' Association :

DEAR BRETHREN—Having long been acquainted with some of you, and probably know all of you personally, and believing you are searching for truth, I extend to you an invitation to witness some phenomena which I think will soon occur in my library, 225 Union street. It is that phase of Spiritualism known as materialization. If any of you desire to investigate this subject in connection with representatives from the press, the bench, the bar and materialism, and will signify the same to me, I will take pleasure in affording you such an opportunity, and will give you due notice of the time when such manifestations are expected to occur. An early reply is desirable, as only a limited number will be invited to fill the room.

I am yours truly,

SAMUEL WATSON.

WHAT OF THE RESURRECTION?

We have been reading the New Testament regularly through recently for a purpose. We have tried to divest ourselves of our former teachings and look at it without prejudice as to any doctrinal issues which may have been inculcated in our early life. There is one doctrine we wish to notice. We have been taught, and believed, that the resurrection would be somewhere in the future, when the angel was to swear that time should be no more; that then there was to be a general judgment, when each individual case was to be tried and their final destiny unchangeably fixed for weal or woe forever.

We frankly confess we do not entertain such views now, nor do we believe that the Scriptures, properly understood, teach such things. There are, to our mind, insurmountable difficulties attending such a belief. The "wreck of matter and crush of worlds," may be sublime poetry, but we cannot believe that such events will ever occur, nor do we believe that Jesus ever taught that such things were to happen. It is true he uses some grand, terrific figures to represent the destruction of Jerusalem, and the abolition of the Jewish polity and temple, and yet in that connection he declares that "this generation shall not pass away till all these things shall be fulfilled."

When does the resurrection of the body occur? and what body is the resurrection body of which Jesus and Paul speak? That "there is," as Paul says, "a natural body and a spiritual body," no one can question who believes the New Testament or has any correct knowledge of the complex nature of the being made in the image of God. The spiritual body, the real being, who has gathered around it, so to speak, by natural laws, a material structure, constituting its outer covering, which is constantly changing. What is termed death is nothing but the throwing off of this material form, which returns to its original elements, from which it has been taken. This is a simple, natural process, which is in perfect harmony with the manner in which God or nature works.

The material came from and is adapted to its earthly mode of existence, and to no other state of being. Man's final destiny we know is not in the natural world. His material faculties in the course of nature wear out—"the dust must return to the dust as it was, but the spirit to God who gave it." It has accomplished its purpose in its conception, growth, maturity, and decay is inevitable. He then enters upon a new life—a spiritual life, in a spiritual world, and with spiritual surroundings, as real, and more so, than the earth life through which he has passed.

Of what use can there be of a natural body in a spiritual world? We answer, None. Nor, can we believe that the writers

of the New Testament designed to teach that the spirit should ever enter the material body, however refined or changed the old theory of resurrection may require, to fit it for the spiritual world in which it is to live and develop forever?

But to the law and the testimony. Jesus and Paul are the only ones who give us ideas on this momentous question. When the materialists of Judea proposed the difficulty of the marriage relation in the resurrection to Jesus, He said, "For when they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in heaven." Mark xii, 25. Observe the present tense used in regard to those of whom He speaks as well as the angels, versè 26, "And as touching the dead that rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac and the God of Jacob." Observe the same tense continued—"the dead that they rise," not that they will rise at some future time. Abraham, Isaac and Jacob were already subjects of the resurrection of which He is speaking. 27—"He is not the God of the dead," (for there are no dead), "but the God of the living; ye therefore do greatly err" who are expecting a resurrection of the natural body in the coming future.

Again, at the transfiguration of Jesus, "And behold, there talked with him two men, which were Moses and Elias." Moses was not permitted to go over into Canaan, but his body was buried on the other side of Jordan, and Elijah went up, we know not where, according to the history. Peter, James and John "saw the two men that stood with him." They were there in their spiritual bodies seen and recognized, as many are being seen and recognized by thousands of living witnesses all over the world at the present time.

The resurrected body of Jesus was the type of ours, in his appearing first to Mary Magdalene, out of whom he had cast seven devils. After that he appeared in another form unto two of them, as they

walked, and went into the country. "But their eyes were holden that they should not know him." Then the eleven disciples went away into Gallilee, into a mountain, where Jesus had appointed them. And when they saw Him they worshiped Him, but some doubted." Thomas said on another occasion, "Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hand in his side I will not believe." And after eight days again His disciples went within and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst of them, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing.

On another occasion he met with Peter and others at the "Sea of Tiberias," where they were fishing. "Jesus saith unto them, Come and dine."

We have quoted these passages from the Evangelists to show that the resurrected body of Jesus was a real, tangible body, whenever he desired it, and that he came to them when the doors were shut, and vanished out of sight when he sat with them at meat. It is distinctly declared that our bodies in the resurrection shall be like his. It is a clearly demonstrated fact that every characteristic which he manifested after his resurrection is possessed now by the materialized spirits that are seen all over the world. And that when they appear their bodies are a counterpart of that which they formerly occupied. This is as necessary for their identification as it was to convince Thomas for Jesus to show the prints of the nails in his hands and the spear in his side.

The disciples were not developed far enough to comprehend that the body their Master appeared to them in was materialized for a purpose. They doubtless believed it to be the identical body which had been deposited in Joseph's tomb. There has been a great diversity of opinion in the church as to the nature of the risen body of Jesus.

For many years, while a member of the Book Committee of the Southern Methodist Publishing House, at Nashville, we met annually with the bishops. At one of our meetings, while dining with a wealthy member of the Committee, the question as to the kind of body Jesus had after his resurrection, was discussed freely. We found there was quite a difference of opinion among the bishops in regard to the nature of the risen body of Jesus. Had we been as well posted then as now, we should have given our opinion that it was just such a body as we have been seeing for several years.

We are forced to the conclusion by all the investigation we are capable of giving this subject that the resurrection occurs at the going out of the spiritual from the natural body.

Let us now see what Paul says about it: "But some man will say, How are the dead raised up and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body."

Observe Paul calls the man a fool who would ask the question, how are the dead raised up? The whole vegetable kingdom teaches you this lesson, You sow the seed; it dies, and then comes up the body that shall be. The seed does not lie in the ground for years before it germinates. Nor does the spiritual part which God gave to man wait for the coming ages to arise from the natural body with which it has been identified. "It is sown a natural body it is raised a spiritual body. There is a natural body and there is a spiritual body. The one is of the earth, earthy, the other was breathed into man by his Creator when he became a living soul." Solomon, speaking of the dissolution of the body, says, "Then shall dust return to the earth as it was, and the spirit return to God, who gave it."

There are insurmountable difficulties to be

overcome in believing in the literal resurrection of the natural body. We believe it is not only unphilosophical, but unscriptural, having no foundation in the teachings of Jesus or the apostles. It is a weight the church has had to carry, which they should throw off, and take a more natural, reasonable and Scriptural view of the whole subject, as taught in the Bible.

The doctrine of a literal, eternal fire for the punishment of the wicked, and the preservation of the particles of matter of which the natural body is composed, and its resurrection and reunion with the soul at the last day, have made more infidels than all the Humes, Volneys, Voltaires and Paines who have ever written. The world demands a reasonable religion, and will be satisfied with no other. The sooner this is learned and taught the better it will be for humanity. There are some ministers we know who have already discarded the old theory of the resurrection, as well as some other dogmas that have impeded the spread of truth among thinking people. Let them "lay aside every weight," and present the teachings of Jesus, and the definition of true religion as given by Jesus as the sum and substance of the gospel, which is indeed glad tidings of great joy to all people, which all may receive and rejoice in the hope of a blissful immortality.

MRS. ELDRIDGE.

This medium, to whom we referred in our last issue, is being developed in several phases of mediumship. Her slate-writing is the most satisfactory of any we have ever seen. The double slate is used, and the investigator is permitted to hold one end of it closed while the writing is being done. She has a curtain drawn across the corner of the room, behind which she sits confined securely and under strict test conditions. Harry Patterson, who died of yellow fever, here, in 1873, and whose father has a family grocery in the room below, is her main

control. He is a genial, pleasant spirit, who gives every opportunity he can for those who are investigating to satisfy themselves of the genuineness of the manifestations.

We were there one morning recently, rather accidentally. Mrs. Shindler, who has written a book giving her experiences in her investigations of Spiritualism, desired us to go with her to the Baptist Publishing house to make arrangements about publishing her book; on our return, having to pass Mrs. Eldridge's door, we saw four persons sitting at a table. We went in and took a seat as a looker-on, but soon became an interested spectator. The investigator was a lady, who (Nicodemus like) desiring to learn something about the strange things said to be occurring there, had gone without ever having seen Mrs. Eldridge. She received a number of facts in regard to her friends who had passed over, that were very demonstrative, none of which were known to Mrs. E. If they had been she could not have possibly written them, as the slate is placed on the palm of her hand, and pressed closely to the bottom of the table, the writing, with no pencil placed there, being done on the side next to the table, while her other hand is on the top of the table. The print of the entire hand is on the bottom of the slate with perspiration. There is evidently some one or more persons under the table, as hands will pull the cloth about, shake hands with you and put their hands out in open daylight, of different sizes. Mrs. E. then went behind the curtain and was tied very securely. We sat where we could lay our hand upon her. Our incog. lady was introduced to Harry when a very interesting confab was held between them. He told her he had visited her, and heard her play on the organ in her library, and sing "ANGEL CARE." He said he liked it very much, and asked her to play it on the piano, which she said was very much out of tune. This she did, and we joined in the song, which was enjoyed by both *spirits and mortals*.

A free and easy conversation upon a number of subjects was had with Harry, who is one of the most polite, gentlemanly men we have met with. He is fond of scaring those who are timid. We observed he was talking to Mrs. Shindler in rather a low tone, when she went into an adjoining room and brought something and gave him; soon a report as loud as a pistol shot was heard from the torpedo she had given him.

He eats fruits, candy, crackers, etc., as naturally as mortals. He brings flowers from gardens, and various things, which he hands out to those present.

There are often a number of hands outside, several feet apart. We observed at one time that morning a large hand out at the top, said to be the hand of our investigator's former husband, who had been communicating with her by slate writing. Another large, double the size of the medium's, at the side of the curtain, and yet another held by Mrs. Shindler; all in daylight, several feet apart.

Harry told us he wanted us to write something about his medium, but not to put it on the cover as we did last month, but put it on the inside of the MAGAZINE.

We would say to those who wish to investigate this subject with this medium, they had better do so soon. She is invited to a number of places where she will be more liberally compensated than she has been here by those who have visited her. We can scarcely conceive it possible for an honest person, really desirous to know the truth, to go and see, hear, and feel, for themselves, and then doubt the truth of these manifestations. Some have seen and recognized their friends face to face. This we have not done, but we have on a number of occasions witnessed what we thought would convince the most sceptical. We renew our proposition for the Press to go and report what occurs. Let scientific materialists go and demand the same kind of testimony they require to demonstrate a new fact in science.

We advise those who doubt the immortality of man to go and see and talk to those

who have passed through the change called death, and they will find it is only a birth to a higher life, which is free from the ills of the present STATE.

ORGANIZATION.

* We copy from the *R. P. Journal*, in extenso, the editorials on organization. If the space used to make the impression that the Philadelphia Convention was in favor of a creedal organization had been devoted to harmonizing the views of Spiritualists, we think it would have been better employed. That there never was any such a design we have asserted through our own and other periodicals; and we now appeal to Dr. Childs, who was the Secretary, who has charge of the Philadelphia department of the *R. P. Journal*, to state the facts in that paper. Also to Col. S. P. Kase, of Philadelphia, who was Treasurer, to testify if we did not ignore "all creeds" as a basis of organization.

We have not been inconsistent, nor taken any departure from our purpose, and no good can be accomplished by any efforts to make that impression. Such controversies do not tend to cohesion, but may result in division, which will weaken our influence in any organization that may be effected. We replied to a long article in the *Banner*, which if published we would be obliged to the *R. P. Journal* to copy, as it has copied the *Banner's*.

And now, as we hope in conclusion relative to the past, we wish to say again, that any phase of Spiritualism that does not make us better men and women, that does not prepare us for more usefulness in this life, and thus fit us for a higher sphere in the other, we consider of little value. And furthermore, that any plan of organization that does not have a tendency to develop the religious element of our nature, will accomplish but little real good. We must have something more elevating for our moral and spiritual nature than the churches afford, or we offer no inducements for persons to sever their connection therewith. We

must show to the world that it is not the phenomenal but the internal phase of the subject which is to accomplish this great revolution. The trusting in forms and ceremonies has been the curse of the church in all ages. There are many now, as Paul said, "have the form of godliness who deny the power thereof—from such turn away." This we have personally done several years since, but before entering any other organization we must be satisfied that we are going up higher. And while we never would require a belief in any dogma as a condition of membership, yet we need and must have those facilities which we consider necessary for the development of our "inner man."

A letter from a prominent man of the South, says: "The organization movement is one that merits my cordial approbation. I have no doubt that a proper organization headed by noble minds that are fully imbued with the sublime truths of the higher spheres, would soon collect to its ranks all the intuitive minds of this age. I find many inquiring minds. Light is what we want, and could you, or some of our first-class lecturers, with a good medium for materialization, spend a few months in Alabama, you would find warm hearts to greet you and many that would respond to the sublime teachings of Spiritualism.

Yours for truth and progress,

JAMES A. REYNOLDS.

Address, Prattville, Ala.

GREETINGS OF THE NEW YEAR.

The advent of eighteen hundred and seventy-seven finds the American continent in the throes of a revolution—less bloody, but more important than the revolution of a century ago.

The war of ideas is hewing its way through the errors of past ages, and clearing away the rubbish which has burdened reason and obstructed the pathway of right and justice, so that truth may be raised from her fabled well, and all the nations may quaff the treasure draught.

With the rolling of the centuries her beacon fires have been kept glowing with added brightness, and angel forms have been

seen walking in the glory and splendor of an immortal day.

And now what is our duty? What the duty, the privilege, the work essential for all Spiritualists everywhere?

To my mind—and it comes with the force of an inspired revelation—we should harmonize our efforts, unite our energies, organize our strength to strengthen one another, and develop our soul powers through continued action, in accordance with the well known principles of mental and spiritual growth.

This can only be accomplished by concentrating our forces into an organization for business purposes, for comparing ideas, laying aside all bickerings and personal strife, seeking only the elevation, growth and harmonization of humanity; that the divine principles of love, goodness and justice may be exemplified in all, and by all, and the fullness of angel communion be enjoyed by all.

I will gladly lend my assistance to aid in the organization of societies for a reasonable compensation and hope the good work will go on until the united wisdom of the mundane and spirit spheres shall be able to bring about those conditions in which every person shall be interested in aiding every other one, and all shall be spiritualized in the form.

D. P. KAYNER.

St. Charles, Ill.

A preacher sending us five dollars for the MAGAZINE from Vincennes, Indiana, writes:

I have read your MAGAZINE with much interest, being a searcher after truth, and yours is the only periodical of spiritual literature I can endorse and herein is a mystery how Christian mediums get Christian communications and no Christ and no God mediums get messages like themselves. So do democratic and republican mediums get opposite messages from the spirit world; so do the friends of organization and their opponents also differ.

I believe in spiritual existence separate from the body and could never see why the signs of believers should not follow now as in the apostolic day.

Gods speed and a happy and prosperous new year.

Faternally,

S. BURNET.

The writer may have some light shed upon those questions by reading the following extracts from a letter received since his from a prominent Spiritualist.

All Spiritualists agree, we believe, that every one carries into the spiritual world all their mentality with their peculiar views in regard to almost every thing. These opinions they entertain and as far as they can advocate them here as well as there until they learn better, grow up higher, and grow out of them. Admit this and we are forced to the conviction that there must be diversity of opinion there as well as here. There are lying spirits and devils in spirit-life as well as in this.

It may be that they differ in politics as well as religion. These antagonisms have their uses. They stimulate investigation and elicit light, bringing development, and like the ribs of an umbrella the higher we ascend the nearer we will approximate, until finally we shall not see through a glass darkly, but face to face see the truth without any admixture of error. This and only this will make us free indeed. But to the extract and what the spirit says:

I do believe there is no other way to effectually build up the cause but by organization.

I know the opposition, but, brother, there is only a part of humanity who will build up any cause.

The question is one of spheres.

All spirits teach that there are spheres in the spirit world, one above another. A sphere to my understanding represents classes of mind.

It was said twenty-five years ago through the Fox girls that there were seven spheres; if so, these seven spheres have been coming back here, and teaching the ideas peculiar to their respective spheres. The result is, seven different classes of Spiritualists. Now, if we pray, Thy kingdom come, thy will be done on earth as it is done in Heaven, then Spiritualists will separate into spheres: organize.

Our Brother, S. S. Jones, has been driving one sphere of Spiritualists to themselves for three years, and with the aids he has had has drawn a line of separation quite marked. Another sphere asks to be separated and known, and again we find some on the drive and some standing to know which way to proceed: but organization is the order of the day, and to every spiritualist will be given the choice with what people will you work?

I am a Christian spiritualist and want to labor for the advancement of the cause; for I believe that the acts of Jesus and the apostles were identical with modern Spiritualism; there were the true and false in olden time, there is still the true and the false with us; but the true is still known by its fruit. Spiritualists are known by their works.

Can it not be that these mediums who are developed to have remedies formed in their hands from an invisible source for the cure of disease? Can it not be that these shall become the elders in our modern Zion. Can it not be that those who raise the dead shall become the priests of the covenant and the cabinet; the tribunal of justice? Who is a going to commit sin when a materializing medium is found in every town, and spirits quick as thought bring to light every dark thing? My spirit husband said to me when materialized some time ago, "This is the judgment seat. The judgment is now set, and the books are now open, the book of nature and the book of revelation." He referred to the materialization of spirits.

How highly should we prize our true, our glorious religion, the followers of the apostles hope, the dawning of the immortal day.

Go on Brother Watson, the spheres must separate, and a true and holy people with full representations of all the gifts of the spirit be the central sun of light and truth to the world.

MRS. DR. M. P. HENDERSON.

There is much truth in a letter. Mr. Watson, you read this evening in regard to the spheres, and what is meant by them. There are steps gained by improvement in Spiritualism, which can be called spheres and the different phases of mediumship are degrees and spheres. There are so many different kinds of Spiritualism too, which is one reason why one body cannot unite into organization, and if you do not speedily form yourselves into one, you will be farther apart, and you will be weakened very much.

GEORGE ATKINS.

The above opinion was given at our home circle the evening the letter was received.

"Try the spirits," says John. "Prove all things; hold fast to that which is good," says Paul—good advice, which should be followed.—[Editor.

Men and women ushered into spirit life undeveloped in good, and carrying with them the memories of earth's warfare, swarming around mediumistic homes like vultures, rejoicing in their brief reign, and holding possession while they may. Where is the remedy? Guard well all the avenues of approach (especially the rudimentary and physical phases of mediumship); surround yourselves by the pure, sweet atmosphere of love and charity, which they cannot breathe, and which will attract and hold the higher intelligences, who can and will assist us in all aspirations for spiritual growth, but who cannot come time after time from those blessed regions of light only to contest the ground with these elements of discord and inharmony.

This is the "lesson of the hour," the reason of this Babel and confusion—this admixture of truth and falsehood.

We must prayerfully turn to the higher fountain of inspiration and drink rich draughts of love and hope and faith pressed to our parching lips by loving hands "Waiting only waiting."

MARY C. TURNER.

Colfax, Iowa, Dec. 28, 1876.

WASHINGTON, D. C., Jan. 1, 1877.

BRO. WATSON—As the committee will doubtless soon decide when and where they will hold their next Convention of the movement put on foot at Philadelphia last year, by the preliminary conference of Spiritualists there assembled, allow me to suggest Washington as a suitable place to hold the Convention for the present year. The national capital is the great political center of the nation. It will be a suitable place to inaugurate a new era in religion, science and philosophy, as presented in the last quarter of a century through the new gospel dispensation of modern Spiritualism.

Let our friends send up delegates from all over this broad land—men and women imbued with the spirit of the angels of love and harmony.

I have no doubt the Spiritualists of Washington will be actuated by a generous hospitality, and extend a cordial welcome to the delegates in attendance, in the event the committee decide upon this city as the proper place to hold its next meeting.

Fraternally,

J. EDWARDS.

SECTARIANISM.

The ancient Jews, through the instrumentality of prophets and seers, drew from the wells of salvation that degree of wisdom which was adapted to their day and generation—yet it was not the Pharisee who made broad his phylocteries by scripture texts that was most in harmony with the outwork of God; when Christ came forth as the exponent of truth; but those who foreknew and welcomed the Redeemer's advent, were, through communion with angelic visitants, quickened to receive the fuller truths of an ever cumulative revelation.

Once more ages have lapsed into eternity, and now apostolic utterances enter blendingly with sayings of the Jewish law-giver, emblazon gorgeous temples and sacrificial altars.

Are sectaries of the present, in thus bowing before the liberalism of a largely mystical revelation, any wiser than their Jewish prototypes—nay, are they not in this Biblical idolatry far more widely astray? for the promised revealer of the "all things" unrevealed by Christ is not "the letter" but "the spirit."

Religion ignored evolution and assisted in the crucifixion of religious systems. John the Revelator wrote "mystery, Babylon the great, the mother of harlots and abominations of the earth." CALEB BRINTON.

THE BASIS OF ORGANIZATION.

J. M. Peebles says that for ten years past he has written and lectured on the necessity of organization among Spiritualists upon a religious basis. When we reflect how many times during that period experience has taught the same lesson, it is a wonder that his labors have not been productive of better results. A belief in future existence and communion of spirits is not of itself sufficiently characteristic to constitute a bond of union for marked results on existing creeds or customs. A leavening effect may be and indeed has been exerted by individuals whose opinions have been affected by a demonstration of an after-life. Thus far the fruits of spirit communion are more apparent in this direction than in any other. Each one is pursuing his or her own work as a Spiritualist according as he or she may be developed spiritually. Perhaps we should not expect any effort in other directions; possible the world may progress in this manner to a knowledge of the truths that shall regenerate it; it may be as some

urge with great earnestness "the spirits don't want organization"; if all these suppositions be true what necessity is there for any movement in the interests of Spiritualism.

The fact is that a large number of individuals hold aloof from churches in the belief that they have something in advance of what is taught there. They stand outside seemingly content with doing as they have done and apparently lacking the energy to carry forward to a successful completion the work that has long been commenced. This apathy continues because the advance is not sounded or repeated in the trumpet tones that shall reach every ear.

A standard is needed to rally the scattered forces and attract the many recruits that are ready to join the ranks. Spiritualism is a lever already in position, that is destined to lift an immense load. There is no strength in numbers unless their efforts are directed to a common end; the religious teaching of Spiritualism—the legitimate deductions from the manifestations constantly occurring—would form the proper basis of an organization, and for this purpose it is earnestly desired by J. M. Peebles and many others, who are laboring as Spiritualists to do something for humanity in this earthly life.

DECEMBER 28, 1876.

BRO. S. WATSON—Please find enclosed two dollars to pay for your magazine another year. I find it invaluable in our family as a record of the progress of our Philosophy, the experiences of our mediums, the different phases of physical manifestations all bearing their part as testimony of the power of disembodied spirits to communicate with mortals, forming a net-work of collateral evidence that is incontrovertable to every reasoning mind who will investigate and listen to the appeals for recognition from the dear ones gone before. Go on in your good work. Strengthen the hands of the weak and by stubborn facts and positive evidence undermine and eventually destroy the cold, proud edifice of materialism and in its stead rear the beautiful temple of truth, bringing joy and peace to thousands of starving souls, and a realization of that "Land beyond the River" and the happiness awaiting all who have made for thousands a bright record, in deeds of kindness, in words of sympathy and love for the universal brotherhood of man.

Yours, MRS. J. M. PEASE,
Colfax, Jasper County, Iowa.

OUR HOME CIRCLE.

On Tuesday night, the 16th, being our regular meeting night, the following was written. After the signature was given; we asked if we must publish it.

We have received a letter from Brother T. B. Clark of San Francisco:

I have a very great favor to ask of you, which is this: If Washington does materialize in your presence or through some reliable medium, will you please inquire whether the communication written by Mrs. Hendee, purporting to come from George Washington and the one by Mary Washington are genuine? also whether the one now purporting to be writing by Martha Washington is a truth? They are their wonderful communications.

The answers to the above will be seen at the close of the communication.

I come again to-night for the purpose of asking you a favor to be conferred when my medium arrives. She will be here as soon as circumstances will justify. The favor is this: Before each sitting let your hearts go up in prayer to God, the giver of all blessings—who is the power of all spirit to enable me to so manifest that those who may be present may believe that the spirit body can return to earth and take upon itself such form of identity as to be known and recognized. You must attach more importance to prayer, for through that channel the minds of the sitters are harmonized and God is in their thoughts. Then the laws of spirit are brought into action in the way of materialization. Matter is so arranged by spirit power as to manifest a personal identity. Sing! oh yes, sing, for song is one chief delight and employment of the angel world, "spirits of just men made perfect," sing the angels song, which is "glory to God in the highest peace on earth, good will to men."

My medium health is rather feeble, but the disease will give way and she will soon make the promised visit. I am looking forward with much interest and anxiety for the fulfillment of one of the chief desires of my spirit life connected with earth ones.

I want to write through you occasionally. You are too skeptical in regard to your control. You must be passive. If evil spirits control sometimes it is owing to the confused state of your own mind. They are very near the earth, and always anxious to communicate. When higher spirits

who control for spiritual purposes alone are engaged on other missions, they come representing them, and thus often teach what they do not understand. This leads to confusion in your mind, and you begin to doubt. There are few if any mediums who are not liable to doubtful, if not wicked control sometimes. This must not be used as an argument against spirit communion, for it argues favorably to it. The point is, you must accept the good and ignore the bad just as you would from earth ones, for spirits are not infallible.

When the medium comes let the selection of those who may be present at the sittings be guarded so far as regards harmony. I mean let all be kindly disposed to each other, and honest, so far as giving credit to what occurs is concerned. Sing, yes, sing and pray before the seance begins. It is not my object to write of political affairs to-night. The aspect of the Government is alarming and much to be dreaded. Republicanism is tottering and the country is in danger of despotism. I will write more some other time on Governmental affairs. Good night.

GEORGE WASHINGTON.

Shall I publish the communication in the MAGAZINE?

ANS.—I did not write with that expectation, but do as you think best with all I write.

QUES.—How many persons shall we have present at your medium's seances?

ANS.—Let circumstances govern that after the first sitting. Have a small company until one experiment is made. Your own family with a few others, I think, would be best to make that experiment.

QUES.—A friend requested me to ask you if the communications purporting to come from Martha Washington through his medium were genuine.

ANS.—Martha Washington will tell him herself when they have materializations in his own city—which they will have. Mediums are being developed for the purpose of ratifying what comes from spirits through writing mediums. We will not answer his question directly to-night for an object which will be told hereafter.

WE expect to preach the funeral of Dr. Matson, at the Assembly Hall, on Sabbath morning the 21st. Text, by request, "If a man die shall he live again." Should be translated "If a man die shall he live on."

American Spiritual Magazine.

A MONTHLY JOURNAL,

**Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings
FROM A CHRISTIAN STANDPOINT.**

VOLUME III.

MARCH, 1877.

NUMBER 3

SPIRITUAL BAPTISM.

—
THROUGH OUR HOME MEDIUM.
—

Jesus said to his disciples, "I go away that the Comforter may come." The disciples did not understand this to mean, as it did, the baptism from the Christ heavens, which was both seen and felt on the day of Pentecost. The Christ heavens, where Christ dwells, and from which descends all spiritual baptisms, is the Holy of Holies into which the spirit enters when it has been purified from the faults and blemishes the sins of earth-life leave upon it. This is done by the laws which God ordained for the soul's progression. The Holy Ghost is the Spirit of God as it comes from the Christ heavens upon the spirit-man when he lives in communion with his God and Creator. The spiritual baptism came upon the praying Jews because their souls by prayer were harmonized into that state of spiritual unity which Jesus said should bring the result desired, or blessings asked for. When the soul is longing and seeking for God then comes the Spiritual baptism.

The spirit manifestations of the present day are the means by which God intends to convert the world, when spirits so understand the laws of spirit as to enable them to manifest to earth-ones in that way and manner which will add most rapidly to the success of Christ's kingdom on earth. This kingdom is within you, and when this is realized the spirit is continually baptized with that baptism which designated Jesus Christ as the Son of God. His spirit was in harmony with his Father because he felt the baptism which comes from the Spirit of all spirits.

This baptism continually descended upon him for the reason he constantly and faithfully performed his Father's will and work. This baptism will come in tangible form, as on the day of Pentecost, and at Jesus' baptism, when the world by prayer and faith is prepared for its reception. What means the powerful moving of the minds of the people in regard to spirit manifestations? It is the spirit of God bearing witness with the spirit of man that he must get up higher.

Jesus did not manifest to his disciples in a materialized form after his ascension, but came to them in spirit manifestations, controlling their organism just as you and other mediums are controlled by his delegated agencies. Christ, as I said in a former article, is the dispenser of angel missionaries to the spheres lower in the plan of God's creation. These come to the spirit world with the baptism which "He promised, and manifest this baptism by signs and wonders so-called, that the world may believe that the promise is as good to-day as when the praying Jews received its fulfillment on the day of Pentecost. Spiritual baptism comes in accordance with the laws of spirit. The spirit must be prepared for it. When the Apostle asked, "Have ye received the Holy Ghost"—they were answered, "We have not so much as heard if there be any Holy Ghost." Then Peter put his hands upon them and they received the baptism because of their spirit and faith being in condition to receive it.

When the soul is elevated the spiritual baptism is continually descending from the Christ heavens, which the recipient knows by the longing soul's desires to go up higher. This longing elevates the spirit-man and draws nearer the angel ministers, who

are ever watching the soul's progress upward, and always anxious to come to its assistance.

Jesus said to his disciples, "As oft as ye eat this bread and drink this wine ye do show forth my death until I come again." Orthodox teachers give the words bread and wine as emblematic of the body and blood of Jesus which was shed for the world's redemption. He meant to instruct his disciples in regard to his connection with the Father, and his mission to the world. He said the will of God be done when the blood was streaming from his wounds. He came to establish that will, and, notwithstanding his blood must be shed, he was submissive to the will of his Father. "Ye do show forth my death until I come again." That is, ye remember what I have told you, and remembering ye will do what I have told you. The Comforter which I shall send, or will be sent in my name, he shall teach and bring all things to your remembrance, whatsoever I have commanded you. Now I wish to make you understand how this spirit or Comforter teaches and brings to remembrance what Jesus taught as the will and commandments of his Father and your Father.

God's plan of government is in delegated authority. Spirits come and testify the way of salvation by explaining to you the spiritual condition of those passed from earth. By doing this you see the spiritual meaning of Christ's teachings. In these manifestations you see just what he said would follow faith in his Word. The effect of spiritual development is to bring your spirit in harmony with the plan of salvation, and enable you to comprehend the spiritual part of your being. When you comprehend how the spiritual baptism comes then you will so live as to receive it through the natural channel which God created for the display of his goodness and care for his creatures.

When the spirit lives in harmony with the teachings of Jesus the trials and gloom incident to earth-life are counteracted by the constant spiritual baptism which is felt and realized in the spirit-man. When he was about to leave his disciples he said, "Let not your hearts be troubled, the Comforter will come. Peace I leave with you. Peace I give unto you, not as the world giveth, give I unto you." His peace is only to be realized in the obedience which he suffered; for God requires the sacrifice of the outward man that the "inward man may be renewed day by day." When the outward part is

not purified from the pure fountain within the spiritual baptism is not felt, and gloom and trials await the man in spirit. Make the fountain pure and all the streams which proceed from it will be pure. Make the tree good and the fruit will be good. The spirit-man receives the spiritual baptism only as it grows by the regenerating, progressive laws of God. The First Great Cause will produce effects harmonious with that cause.

THE LUNATICS OF SPECULATION.

Extract From an Unpublished Lecture.

BY PROF. S. B. BRITTAN, M. D.

There are speculators in live stock so madly in love with the brute creation that they are quite willing to sell all they have if they may thus be enabled to purchase even one rare specimen of a four-footed beast. Without the means and incentives of the imperial personage in the play, they are generous enough to offer a

"Kingdom for a horse."

Nor do these people always select the noblest objects in the animal kingdom. It often happens that this passion does not rise above the sty and the dung-hill. It exhibits frequent variations in the forms of manifestation, degrees of intensity, and the objects it pursues. It assumes one phase in Ohio, and another in Massachusetts. It will be remembered some years ago Boston had the "Hen Fever." Enterprising speculators traveled through the Eastern States in search of fowls of unusual plumage and unsightly proportions. These were taken out to sea, put on board vessels arriving from remote parts of the world, and in a few days were sold at Long Wharf at enormous prices. A ragged rooster—with bare legs and damaged crest—and his mate were worth forty dollars! The market was active, and the purchasers were by common consent the best people in New England and New York.

There is considerable effort made to improve the domestic animals, and this is no unimportant object. But here we are called to contemplate one of the mournful evidences of our insanity. Anything that walks on all-fours will command a price whether living or dead; but good men and women are everywhere at a discount. We find out what a pig or a calf is worth by putting him on the scales; we ascertain his *avoirdupois*; but it is not *the man* we weigh when we es

timate *his* value. We have not the least regard to either his physical or moral constitution. We neither weigh his body, mind nor character. We do not so much as look at his teeth, nor inquire into his pedigree. On the contrary, we determine precisely what a man is worth by looking into his iron safe; by an examination of his bank-book; by reading his title deeds, or otherwise by reference to a schedule. If the safe is empty; if he has no balance in bank, and no assets of any kind, we say the man *is not worth a dollar!* But we apply a very different standard to the brute creation. Not long since the fact was extensively published that at an auction sale of cattle near Utica, N. Y., some lunatic actually paid \$28,000 for one bull calf! Verily, humanity is the cheapest of all commodities and will not pay for transportation to the nearest market.

Is it not apparent that the animals possess several advantages over men? Premiums are offered at all the county fairs for the best brutes, with or without horns. But there is no premium on manhood or womanhood. Barnum is the only man, perhaps, who ever conceived the idea of offering a premium on babies, and he was pursuing his own interest as a showman rather than the elevation of mankind. Indeed, no rational effort is made to improve the human race. On the contrary, the lunatics continue to propagate debility, deformity, disease, dishonesty and deviltry, filling poor-houses, asylums and prisons; and then they profanely ascribe all this mischief to Divine Providence! Now, while we sometimes rise to the dignity of human nature, in our treatment of the inferior creation, this systematic abuse of ourselves and each other almost justifies the grave charge of the Latins—"Homo homini, lupus." And thus from age to age, and in the superior light of our boasted civilization and Christian intelligence,

**"Man's inhumanity to man
Makes countless millions mourn"**

The heavy dealers in stocks, who build up colossal fortunes on fictitious values, are a somewhat numerous class in all civilized nations. Their influence is chiefly felt at the great commercial centers of Europe and America. These men are usually credited with unusual sagacity. Few seem to suspect that they are of unsound mind. But let us look at their manner of life and the methods they adopt in the prosecution of their enterprises. In ordinary business, sane

men only purchase what they want, and at prices supposed to approximate the real value. Whatever they buy they expect to put to some use. If they possess anything they do not want, they contrive to sell that to some one who needs it and is willing to pay what it is worth. But no such rational principles govern the speculators in stocks. Day after day they assemble to buy and sell certain illustrated papers. They are generally sold by those who never owned them and often bought by those who never will. This amazing business is conducted somewhat after the following manner: Several persons having a common purpose select a sample of paper that has no value in itself. Perhaps it does not represent any value in anything else. All day long, and from day to day, they keep on buying and selling the same among themselves at advancing prices. It is kept in sight and in rapid motion. It is well understood that *the thing must be moved* in order to excite an interest outside of the ring of gamblers, and so it is driven back and forth like a shuttlecock. The bystanders are entertained as boys are amused while watching a dancing-jack. The players shout aloud to each other—all at the same time—in the most incoherent speech, and this deceptive farce is kept up until these land-sharks have secured a victim.

At the Stock Board in Broad street, the sales are made, six days in the week, often figuring up to millions in a single day. Little money may change hands, but the sales go on all the same. They occur whenever some one appears who does not quite comprehend the game. When one stops to look on he is liable to be psychologized by the gamblers. Immersed in an atmosphere of contagious delirium, he loses his self-control. Borne along by the tide, bewildered by the whirlwind of excitement, visions of fabulous wealth are made to rise before him as objective realities. What can he do but grasp at the glittering phantom? He follows the irresistible impulse. When he wakes from his momentary dream he is clutching the pictures, and his pockets are empty. The principal operators having thus finished the business of the day, in the fulness of their pious gratitude sing the doxology and go home.

St. Paul says that after the manner of his time he fought with beasts at Ephesus. He neither describes the animals, nor tells us precisely where the contest took place. It only requires the ordinary theological accommodation to warrant the inference that

they were Bulls and Bears, and that the scene was the Brokers' Board, where the Ephesian speculators worshipped at gilded shrines and were stockholders in the goddess Diana. But an apostle would require large faith and some muscle—with a determination to go in *pugnis et calcibus*—to enter the arena where our modern Christian Bulls and Bears hold perpetual carnival under the shadow of the Cross. The man who should find his way for the first time into New York's great legalized gambling shop would at once conclude that he was in one of three several places, namely: either that the ancient Babel had been restored with all modern improvements in the sublime art of "confusion worse confounded;" that he had already entered the portals of the grand council chamber of evil demons; or that he was in a poorly kept lunatic asylum where there were no straight-jackets in use.

There is often something singularly suggestive in the incidental relations of conspicuous objects. Trinity church, with its tall spire pointing to the stars, stands at the head of Wall street. The common sense of propriety is satisfied to have it there and nowhere else. Had the cite been chosen with special reference to moral purposes and uses, it could scarcely have been selected with a more appreciative discrimination. Trinity! that to-day represents a selfish and soulless moneyed aristocracy, holding millions in its grasp that rightfully belong to the poor of New York. Trinity! that all day long—every day in the year—leaves the image of God, covered with filth and rags, at the outer gate. Trinity! whose most conspicuous worshippers are among the money changers; whose love is the lust for gold; who deny the Lord and mock at the honest penury of Jesus. Where should such a church be located if not at the head of Wall street? The subject presents something grotesque and almost ghastly in this association of objects and ideas. There is a grim-visaged irony in the simple fact that the pandemonium of the mammon worshippers and this imposing temple—the stony symbol of a hollow faith and a venerated godliness—are thus placed in immediate juxtaposition. This seems to be all right, and the moral relation appears to be extremely logical.

Let us see how things sacred and profane mingle and co-operate. Harsh voices, loud and deep, wake the echoes in vault and dome and corridor—a horrid din of all un-
earthly sounds as if the door of hell were *left ajar*—come up from beneath and mingle

confusedly with the solemn chimes that descend from the tall spire through the trackless air. Deep and musical are the voices of the bells. Beneath the shadow of that stately pile, sleep the generations of the peaceful dead. There, too, in the same shadow, the money changers count their gains. Even there, common knaves invent new schemes of popular deception and lawful robbery; and Shylock claims his pound of warm and quivering flesh. Thus gigantic wrongs and fashionable religion together grow. Why not? Do they not harmonize? And how, then, shall the one destroy the other? The saints of this description, by their devilish alchemy, contrive to blend the interests of God and gold in a most mysterious manner. We are often confused and deceived, and only experts, in things sacred and profane, may be able to detect

"The marks and differences of Sovereignty."

232 W. 11th St., N. Y., Jan. 22, 1877.

The author of the above article is one of the oldest and most prominent Spiritualists. He and Partridge published one of the first spiritual papers we ever read. We exchanged with the *Spiritual Telegraph* more than twenty years ago. Before us lies a copy, bearing date December 20, 1856. We make the following extract from Dr. Brittan's reply to Mr. Jamieson:

Whatever belongs to morals and religion comes within the jurisdiction of reason and conscience. We are not under Cæsar, and we propose to keep the civil authority, or the law-making power, within its proper limits. This will be done, whatever may be the consequences to the bold and insidious enemies of universal freedom. But is Mr. Jamieson's method of dealing with this question best suited to promote the object he has in view? Is the sweeping denunciation of Christianity and its clerical representatives—which makes the staple of much of the so-called spiritual literature—calculated to inspire public confidence in our wisdom and moderation? Any misstatement, or distorted representation of the views of our opposers, to their prejudice, indicates a want of candor, and the inability to form a dispassionate judgment. Nor is this all; it imperils our chances of a popular verdict on the right side. No matter what may be the nature of the contest, the spectators—who have no personal interest in the issue—like to see "fair play." Even in the prize-ring, where

men are not presumed to be governed by a very nice sense of justice, the man who strikes a "foul blow" is ruled out of the ring. The palm of victory is awarded to his antagonist—

"Thrice armed is he who hath his quarrel just."

In a struggle so utterly unworthy of our manhood, the combatants are thus compelled to recognize a certain principle of honor. Those who enter the higher arena of polemics, and the advocates of the noblest principles should be just and not tarnish the weapons of their warfare. If we aim at the triumph of truth, our indictment against an offending party will be precisely drawn, in accordance with the facts. We shall neither allow the imagination a momentary enthusiasm, nor a passion for victory to pervert the testimony of the witnesses.

In his opening address "To the Friends of Civil and Religious Liberty," Mr. Jamieson says:

"Christianity is not only foreign, but antagonistic, to American liberty. Either Christianity or a people's free government must fall!"

This assumption does not indicate any very clear or profound ideas of the Christian religion, by which *I mean the religion of Jesus, and not the poor but well-dressed effigy that appears in the temples.* There is a spiritual and sublime philosophy in the teachings of the Nazarene. A divine nobility is illustrated in the record of his life, or I have studied the subject to no purpose. This profound philosophy and that simple and beautiful life must be comprehended if we would either correctly interpret the one, or form a just estimate of the other.

They claim the same absolute authority for *the whole*—the Oriental Love Song of Solomon, with its sensuous thought and voluptuous imagery; the passionate and pensive lays of a penitent adulterer; and the pure ethics of Jesus and John. The obvious absurdity of this claim leads the minds that are not well poised, to reject much that is intrinsically good and true. Thus multitudes are driven out to wander in the wilderness of a barren skepticism. Because Christians are so shamefully ignorant, and so sadly warped by prejudice, and false education, shall we jump at conclusions founded on popular ignorance? Because a clumsy saint or a blind Pharisee stumbles and falls, shall we be excused for going headlong after him? No; never. It is for us to exercise

a just discrimination; it is for Spiritualists to look at the whole subject from the high standpoint of our Philosophy. While the "leaders of the blind" go their own way, it yet remains for us to make proper distinctions, to recognize the differences in men and things, and to reason to more logical conclusions.

Mr. Jamieson and the writers of his class, have exercised considerable influence in the direction of popular thought. But my observations are by no means intended for a limited or personal application. I trust that the freedom of these strictures will not be misinterpreted. They are prompted by no disposition to give offense; no private interest, no personal consideration, no unfriendly feeling inspires the present discussion. It is the duty of a candid reviewer to rise above all such incentives. But I will not disguise the fact, that as a people, we are too much disposed to accept everything that comes to us in the abused name of Spiritualism. We have permitted this too long. Our sublime philosophy has become a pack-horse—a patient beast of burden that staggers under a vast load of monstrous absurdities and moral trumpery. The public should be made to understand that we are not a mere transportation company. We must get rid of our heavy freight, or the better class of passengers will take another line. In this remark no personal application is intended. The evils that lie in our way are quite too general to admit of such restrictions. It is time to stop the child's play of closing the eyes, opening the mouth and swallowing; for why should the function of deglutition in a Spiritualist embrace everything deleterious and unclean? We make use of sieves and strainers in the kitchen, but seldom in the library. We "strain at a gnat" in the water, and swallow an invoice of scorpions and a nest of adders in a bad book. We winnow the grain we eat and filter the water we drink, and why not sift our literature? It may be a thankless task but some one must perform this labor for the spiritual household.

By common consent Religion is a universal principle or constituent element in the composition of human nature. In all climes and countries; in the savage state, and in all stages of civilization, man is a religious being. His temples and altars exist in all lands. It is this that chiefly distinguishes man from the inferior animated creation. There is something in animal instinct that is often closely allied to reason, but we discover no distinct shadow of the religious

sentiment below the plane of human existence.

The faculties are all essential to the normal constitution of the human mind. Its integrity could never be maintained in the absence of the religious principle. The errors and abuses which have hitherto characterized the religious life of individuals and nations neither warrant the assumption that religion is an evil in itself, nor do they diminish our estimate of its immeasurable power and importance in the economy of human nature. Were it even possible to separate this mysterious force from the faculties and affections of the mind, we should at once disfigure and destroy the humanity in man; interrupt all his higher relations, and forever limit his pursuits and aspirations to the ephemeral interests of time and sense. While the religious life of a people can never rise above the average level of human development and refinement, it is still true that these faculties constitute the crowning glory of human nature. They especially occupy the coronal region of the brain. Thus, from the very dome of the spirit's temple, they feel after invisible realities—peer into the opening heavens, and lay hold on immortality.

For the American Spiritual Magazine.

ORGANIZATION.

BY GEN. J. EDWARDS.

Having carefully considered the plan of organization, proposed by Brother Jones, through the *Religio P. Journal*, I have come to the conclusion that while the plan looks very pretty, in its unbounded liberality in theory, it will not succeed practically.

It would require a radical change in human nature, from what it is at present, before any respectable number of people, comprising a congregation of listeners, holding divers sentiments, antagonistic to each other, as well as by many against the speakers, to harmonize, so as to prosper as a society.

The plan of organization presented by Brother Jones, is intended to mass all classes of Spiritualists into one general organization, and to meet the difficulty in the conflicting opinions held by Spiritualists, presents us with a motto or principle; but no principle. The motto is: "Think for yourself, and express that thought, free thought will give us truth." No one can object to the motto, but the question of appropriateness arises, when and where

shall the result of free thought find expression? The Woodhull convention of 1872 acted upon the principle of Brother Jones' motto, and gave free expression in favor of the so-called social system. Brother Jones thought freely to combat the thoughts expressed in that convention. The consequence was a state of inharmony. The Woodhull's called this convention upon the Jones free platform motto. The plan did not work then, and never will work harmoniously and successfully.

Those who hold to the doctrine, that Spiritualism is purely a science, with that class of Spiritualists who are Atheists, cannot be brought into the same organization, and expect them to harmonize with the friends of the Philadelphia conference of Spiritualists.

The only way to have harmony and prosperity, is for each separate class of Spiritualists, differing in opinion upon cardinal or fundamental points of difference, to organize separately; then to cultivate a spirit of broad charity and toleration; otherwise confusion in the temple will be the consequence. Harmony is the strength and beauty of all well regulated institutions; more especially this of ours. Order is the first law of heaven. There is not a single spirit manifestation or message received from the upper sanctuary, but must pass through prescribed harmonious conditions, in order to reach the human senses.

It will be as easy to mix oil and water together, as to unite all the discordant elements and conflicting opinions held by Spiritualists in the same organization.

With the greatest charity and kind wishes for all those who may entertain different opinions, there is a plain duty for the friends of the Philadelphia movement to perform; and that is, to move straight forward and perfect their organization, and inscribe their principles upon their banner, so all outsiders can understand us. It is impossible for the angels to co-operate with us unless the conditions are harmonious. If we possess the right kind of a spirit, and have faith to believe, there is no estimating the power which would be displayed by the spirits, "For these signs shall follow those who believe."

The friends of the Philadelphia movement must not become frightened over the howl about creed and church.

The Atheist who believes there is no God, it is his creed. The persons who hold that Spiritualism is purely a science, or no religion at all, that is their belief or creed. There is at present a persistent effort being

made, to switch Spiritualism off, upon the side track of Atheism. I am in favor of keeping Spiritualism as far as possible from Atheism.

W. F. Jameson joins the *Banner of Light* in the cry that our movement is "dead, an abortion." They will find out the organization will not die out as soon as Mr. Jameson's Atheistical "free love" organization did; of which he was the Secretary, and which he assisted in placing on foot, at Chicago, in 1872. A person who advertises himself as an avowed Atheist, as Jameson did in a late issue of the *Banner of Light*, and then travels through the country lecturing, of course attracts the Atheist to himself, and whether in the West or East, he cannot speak for our kind of Spiritualists, whose name is legion.

We have abandoned the old creedal dogmas of the churches for the reason they were found to be based upon errors, either the inventions of priest-craft, or founded upon a wrong interpretation of scripture record.

The country by this time, ought to understand our position upon the question of the God head of Jesus, the vicarious atonement, etc., without misrepresenting us. Still we cling to Jesus Christ, as a great reformer of his day, and the greatest of spiritual leaders of men. Our elder brother, as well as the purest and most powerful medium, the world has any knowledge of, while therefore, we are not saved by the blood, which ran through his veins, which he shed for the truth of what he preached. But if we practice the Christ principle or spirit, that will save us. To practice the precepts and example of any really good men and women, will save us, in any department of life, therefore they may be called our saviors. The Bible is simply a record or compilation of spirit utterances. Our opponents ought by this time understand us in the estimate and interpretation we place upon that record, and not place us in a false position. While we entertain the greatest respect and veneration for A. J. Davis and many other spiritual writers, we hold the Bible is as clear and not any more ambiguous than the books of those modern authors.

To become a tower of strength, and a beautiful temple, in my humble judgment, as far as we have unmistakably learned the teachings of the angels, let us not fear what man may say, but inscribe those truths upon our banners to-wit: The fatherhood of God, the motherhood of nature, the return

of angels and communion of spirits, the resurrection of the spiritual body, unfolding progression, rewards and punishments, according to the deeds done in the body; that there is no such place as never ending hell; that the spirit of every man or woman that has died, can and will continue to progress upward and higher.

We may look for opposition, and to be misrepresented; our duty is a plain one: press onward, and entrench behind the bulwarks of immutable truths, fear not, and in charity possess our souls in patience, learning wisdom and knowledge, as those subtle forces or laws on which God's universe stands, and which connect heaven and earth together, shall become unfolded to our better and higher understandings, while with us Spiritualism is a science and philosophy. It is also a religion and commands our affectional natures. To hold sacred converse with our loved ones who have gone on before, is the highest aspiration of mortals. Immortality and eternal life is here based upon actual knowledge. The conditions are known before we enter upon the after-life. The windows of heaven are now opened, and our angel friends stand upon the evergreen shore of eternity, beckoning us onward. If we are bowed down with troubles, if we are sick and afflicted, if we are on our dying couches, our Heavenly Father administers to our necessities, by commissioning our angel friends, to fly to our rescue. They come with light tread, and whisper peace to our troubled spirits.

Our's is the new gospel, lopping off the old dogmatic creeds, the inventions of men; and coming back to the pure and unadulterated teachings of Jesus in their simplicity and truth. It is to become the universal religion of the world. It is tolerant and liberal in its teachings, and glorious in its final results.

WASHINGTON, D. C.

TRANCE, DREAMS, AND VISIONS.

BY D. WINDER.

(No 2)

The trance is a phenomenon which has always excited great interest and attention. By many, it has been regarded as an actual separation of the spirit from the body. The physical appearance of an entranced subject, in some cases, bears a strong resemblance to that of a corpse; in others it can be more fitly compared to a person in a profound sleep. The mental condition also varies in

different subjects. These visual modifications may be the result of individual idiosyncrasies; or they may depend on the depth and thoroughness of the abnormal state of the faculties and nervous system.

In some cases the subject remembers everything that occurred during the entrancement; and describes places, scenes and persons, which it had never seen in its normal state. In other cases it remembers nothing; and may therefore have been unconscious; if, indeed, mind can ever be unconscious.

In the transactions of the Royal Society of Edinburg, there is a case recorded of a lady who was entranced, or fell asleep, on the 20th of June, and remained in that state 10 days. She then fell into the trance state again on the 1st of July, and remained in that state 38 days. During that period she was bled, blistered, and placed in a warm bath for the purpose of arousing her; but all to no purpose. After she awoke from her trance, she remained entirely *deaf* four days.

It is not an uncommon thing for a long continued trance to be followed by a temporary suspension of some of the faculties. I am reminded here of a case I witnessed in person in Wayne county, Indiana, some 35 years since. I was then pastor of a Christian church in that county; and during a religious excitement in that place, a young lady became entranced, and remained in a state of insensibility during a period of 14 days. During this time she took no refreshment, and manifested no signs of physical sensations or mental emotions. When she recovered from her trance, her power of speech was gone; and notwithstanding she seemed to have recovered her normal condition in all other respects; she never uttered another word for a period of 30 years; when she was restored to the use of her speech by being made *dead drunk*. The parties to this remarkable case are all still living, and the above facts can be authenticated at any time.

In relation to the question, whether the spirit ever leaves the body during a trance, or during our dreams while in profound sleep, many very curious facts are recorded, and many more experienced, which are difficult to account for on any other hypothesis. I will now ask the attention of the reader to some of these facts, which cannot fail to be interesting, whether they are conclusive or not, as proof that the spirit sometimes leaves the body in trance or sleep.

That this subject, viewed in the light of a science, is yet in its infancy of develop-

ment, is evident from the fact that the phenomenon of dreaming is involved in as much mystery now as it was a thousand years ago. And if it is true, as science has decided, that "we are dependent on the *perceptive faculties* for all our ideas," then many of the facts involved in our dreams can only be accounted for on the supposition that the spirit sometimes leaves the body, in dreams and trances, and traverses regions, and views places and scenes, of which it never obtained any knowledge by perception in the normal state.

We can all call to mind occasions, when, in our dreams, we visited strange localities and scenes, and had the images of strange objects and persons so indelibly impressed on the tablet of memory as never to be forgotten. I will, no doubt, be excused, if, at this point, I relate an incident in my own personal experience.

Some twenty years ago I dreamed a great many times of visiting the same strange place which I had never seen. I visited that place so often in my dreams, that I became as familiar with it as I was with the home I occupied; yet I had never seen the place, or one just like it. In the course of time I received a call from the directors of the public school at Jones' Station, Butler county, Ohio, to take charge of their school. I accepted, and made an engagement. One of the directors turned out with me to look for a house for my family. He spoke of a farm-house in the vicinity not then occupied; and we proceeded to see the house and its owner. The house stood about half a mile from the pike leading from Jones' Station to Hamilton. The instant I entered the lane leading from the pike to the house, I recognized the place as the one I had so often visited in my dreams. Every thing my eyes fell upon was as familiar to me as if I had lived there for years. The *bend* in the lane, the *hill* to ascend in reaching the house, the *gate* of ingress, the *yard*, the *house*, the *barn*, the other *outbuildings*, the *orchard*, and all the surroundings, were just as familiar to me as if I had lived there for years. And yet *I am sure I had never seen the place before*, only in my dreams. The sensations I experienced were very remarkable, and noticed by the director, who enquired the cause. And when I explained, he expressed his conviction that the matter would have an explanatory *sequel*. And so it did; and a tragedy was prevented by heeding the impressions made by these strange coincidences. But further particulars would be improper. I will merely

add, I rented the place, and occupied the house about one year, exercising perpetual *caution*.

Now, if it is true, as science has decided, that we are dependent on the perceptive faculties for all our ideas, I must really have *seen* this place before I went there to rent it, yet I am *sure* that I never saw it with my physical eyes. History abounds with experiences of this kind, and I have no doubt that many will read this who have had similar experience.

The true philosopher bases all his investigations on established facts. He does not reason against facts from *assumed impossibilities*. If a fact is established, that settles its *possibility* with him, even if he cannot comprehend at present the *modus operandi* of its accomplishment. If it should ultimately prove to be a fact, that the spirit can, either in the trance or sleep, leave the body temporarily, and visit terrestrial and celestial regions, it will explain many mysterious problems that have embarrassed philosophers from the beginning of the world.

Hitherto philosophers have entirely failed to give any rational or intelligible explanation of the phenomenon of dreaming. I do not avow my conviction of the truth of this new theory of the temporary separation of the spirit from the body; but I hold myself ready to investigate all the facts that can throw any light on the subject. That this question is attracting unusual attention among scientists at present, is evident from the numerous notices of incidents bearing on the subject found in scientific journals.

A paper published in London in February last, gives an account how the sister of Prince of Wittgenstein appeared to him while the body was lying in a trance at a distance. It also tells how the spirit of a mesmeric subject left her body, and produced physical effects in a house at a distance. This fact is authenticated by Mr. Fitzgerald, the celebrated Electrician. It also gives an account of the spirits of several persons being photographed while their bodies were lying at a distance.

This same paper holds the following language: "Since publishing the foregoing we have received the following startling information on the same subject: 'Sir—In collecting evidence for some articles I have been publishing on this mysterious subject, I was astonished to find it stated, on good authority, that M. Buguet, of No. 5, Boulevard Montmartre, Paris, had several times photographed the spiritual image of living

persons in their absence. The *Compte de Bullet*, I found, had been especially fortunate in obtaining pictures of his sister and her children, who live in Baltimore, U. S. A., and also of his mother. I placed myself in communication with him, and received an attestation of the fact you referred to in your last paper. The evidence was so complete, that it set me to thinking on the transcorporeal action of spirit; cases readily occurring to me in which I had heard of the spirit leaving the body, and retaining recollections of its wanderings. I had been familiar with the fact in my own person. Many times I had wandered in the spirit, and a vivid remembrance of the scenes through which I passed. On one occasion I had been able to test the truth of my vision, and had found my record of a scene at which I was not physically present, to be so literally exact that I had no doubt of my having been spiritually present. It seemed a good opportunity to ascertain whether it were possible for my spirit to leave on the sensitive plate a permanent record of its wanderings. I knew that peculiar conditions were necessary, and believed they existed in me. An arrangement was accordingly made between Mr. Gladstones and myself to this effect: He was to present himself at M. Buguet's studio at 11 a.m. on Sunday, Jan. 31st, to sit as soon after his arrival as possible, and to evoke me,—*i. e.*, fix his mind on me, and *will* that my spirit should present itself. On my part, I engaged to remain quiet in my room, and, if possible, be asleep. If not asleep, ask my friends to magnetize me. Mr. Gladstones passed at 11:15 a.m., Paris time; which is 11:05 London time. On the first half of the plate then exposed is a faint image of me. The second half shows no trace of anything but the sitter. The second exposure took place at 11:25, Paris time. The result is, on the first half of the plate is a perfect likeness of myself; and on the second half, the figure of an old man, with clearly marked features. My own features wear the appearance so hard to define, yet so common to all entranced persons. The eyes are closed, and the general expression that of a person in a deep sleep.

"My own share in this business is soon described. I remained in bed, in order to be at rest, and avoid being disturbed. I awoke shortly after 10:15, and lay in a dreamy state, listening to the church bells, until nearly 11 o'clock, when I became unconscious again. I remember no more until 11:47, when I awoke and looked at

my watch. That three quarters of an hour is an absolute blank to me.

"On Monday morning I received a communication from Paris, explaining what had been done. The whole affair, sufficiently astonishing in its details, and in the speculations to which it leads, I have recorded with literal exactions. There is no doubt whatever as to the fact, that the spirit of a person lying asleep in London, was photographed in Paris."

Now I wish the reader to bear in mind, that I do not vouch for the truth of these wonderful statements, or the conclusions at which the subject of this narrative arrived; but present them as well authenticated historic records of modern times; and leave you to do, as I shall do, draw your own conclusions in reference to them.

I think we all should be posted in relation to the developments that are now being made throughout the world, lest we should be found in antagonism with some of the most important truths of this progressive age.

That Paul regarded it *possible* for the spirit to leave the body temporarily, and even visit the celestial regions, is evident from his remark in reference to his experience when he was "caught up into the third heavens and heard unspeakable words, not lawful for man to utter." He says he could not tell whether he was *in the body*, or *out of the body* at the time. It is well for us to imitate his example, and suspend our judgment, until the affirmative or negative of this question shall be fully demonstrated. The preponderance of evidence is largely in favor of the affirmative at present, and is constantly being strengthened by experience and modern developments.

If man is a triune being, composed of soul, body and spirit, and if the spirit can survive, and exist independently of the body, then it is philosophically *possible* for the spirit, during life, to leave the body temporarily, and return again. And if this is a fact, it will aid in explaining many mysterious facts, which are now not accounted for on any known principle.

OXFORD, O.

MRS. ELGIE CORNER (Florence Cook) resides occasionally at Shanghai, but makes voyages with her husband, Captain Corner, whose ship now sails between its headquarters at Shanghai and various other ports. *The ship will probably arrive in New York before long.*

[From the BANNER OF LIGHT.]

THE RELIGION OF SPIRITUALISM.

So much has been said and written concerning the term religion, and so often has "counsel" with regard to it been "darkened" by "words without knowledge," that even to pronounce it is the signal to call up in each individual mind a different picture—true to that mind, but perhaps the furthest from verity to the apprehensions of others in the mass of society: To the Catholic the word is pregnant with all the traditions of his grand and lofty church; to the Episcopalian it whispers of churchman and dissenter, and perchance brings up unwelcome thoughts concerning the comparative standing of ritualism or non-ritualism; the Presbyterian, the Methodist, in fact all forms of ecclesiastical polity, entertain widely divergent views on the subject: And indeed, though the converts of each particular system claim to believe in its iron creed, if we go a little deeper, we shall perceive in our day that each mind even among these gives a certain latitude of interpretation to the articles of faith, cherishing perhaps a mental reservation regarding the extent of scope to be accorded to one point, and giving another (under the stimulus of awakened thought and an augmented freedom of reason) a broader and more charitable significance. Why, then, in view of this failure of uniformity of belief on the part of the disciples of the century-old religious systems, should it be expected that the adherents of the Spiritual Philosophy, and the believers in the demonstrations of immortal life embodied in the sense convincing testimony afforded by its concomitant physical phenomena, should in the short space of some twenty-nine years be able to present to the world any clearly digested statement of what *is* and what *is not* Spiritualism?

The difference between this new claimant of popular attention, and the systems of ethics which have been acquired by entail from the past, is, that while the precursors of Spiritualism have all been based on the premise of an ancient and long-closed revelation, the Modern Dispensation claims—and demonstrates to thoughtful minds the verity of its statement—to rest upon a living and present revelation from the world of spirit—one which is never closed, whose prophets are yet with us in the flesh, in the persons of men and women whom we know,

who have been characterized by the name mediums, and whose Apocalyptic angels are the disembodied spirits of those dear departed ones, the absence of whose material forms we have mourned in days gone by, but whose triumphant and clearly proven return over the "rainbow bridge" has stripped the mystery from the hitherto Isis-veiled face of the grave, and shown us Death as the angel of an eternal and ever broadening dawn, rather than the goblin of a close impending and rayless midnight!

It is a fact patent to all observers of its brief history, that Spiritualism has a side especially attractive to those who, accustomed to deal scientifically with stern practicalities, and to dissect and analyze the beauties and the shadows of the material world in which we dwell (that they may find their cause), have endeavored, but vainly—as to any definite conclusion—to apply the same system of analysis to the varied orders of faith concerning an after existence, which the widely out raying schools of church polemics have unrolled before them. Therefore we find those among its followers who proclaim with confidence born of their interior convictions that Spiritualism is not a religion but a science. Again, we meet with those minds who, either through early theological training or mental bias, feel called upon to strenuously declare that Spiritualism is only an ordained and supplementary crutch with which the old creedal systems may sustain for a while their failing footsteps; and such are ready to baptize the babe of Hydesville with the name of the babe of Bethlehem, and to proclaim that the modern movement is not merely a religion, but can only as "Christian Spiritualism" attain to a cognomen which in the proper degree symbolizes its nature.

Now in all reverence for the convictions of both these classes we desire to state that in our opinion the true ground concerning the Modern Dispensation lies between the two positions—giving equal support and countenance to the analytical and the intuitional side of human development. Spiritualism is not only a science, presenting to the trained intellect a subject for examination, the results of which point to a continued sphere of activities in the beyond, but it also appeals to the sensitive soul, telling it that it is not companionless, even though the Matthew and Mark, Luke and John of the popular creeds "pass by on the other side," and leave it to social ostracism or silent contempt, when pierced by doubts

"that will not down" and wounded by stubborn facts which it cannot ignore, it can no longer travel toward the theologic Jericho! not companionless, but girt around with an army of helpers, strong with the glory of a higher life, educated by experiences that lie beyond the limit of physical change, and bound to it by the golden cable of a love whose links death cannot sever, and which eternity shall only brighten. Spiritualism therefore meets the wants both of those accustomed to act through the intellect, and those who most clearly feel to live in the domain of the affectional and intuitional departments of human nature—therefore it is at one and the same time gifted with the distinct attributes of a science and a religion.

For the purpose of more unmistakably displaying our meaning we will define the term religion to be the representative in language of a something which, in accordance with the law of demand and supply, answers the instinctive yearnings of the spiritual nature of man, when the aspiration goes out and is met by a return wave from the Infinite sea. "Man's highest inspirations are ever God's answers to his purest aspirations," said an old divine, who, though using the term God in the strictly Trinitarian sense, was (though perchance unconsciously) conveying to his hearers a glimpse, of a great and fundamental law of the universe. Religion to our mind, is a something which, while it ministers to the out-reaching of the individual soul is not limited to that soul, but can embrace within its fold others having congenial promptings, and therefore upon that substratum of mutual satisfaction a new-found brotherhood may be successfully based. Those who claim that Spiritualism is solely scientific will perceive that the two-fold character which we claim for it does not weaken its position, since the endorsement of the mental powers of human nature bestowed upon the verdict of the intuitional faculties should really double the hold of the system upon the hearts of its followers, and deepen the force of its appeals to the skeptical to come forth through personal inquiry and experience into the light of the new day.

SLADE RELEASED.

(Special Dispatch.)

LONDON, Jan. 29th :—The prosecution against Henry Slade has been dismissed.

Written for the Summerville Citizen by an Investigator.]

SPIRITUALISM.

We have shown that a belief in the power of some people to communicate with beings of another order of existence, known as spirits, has obtained in all ages and among all nations, whatever the standard of their culture, from the Egyptians, learned in all the arts and sciences, down to the scarce human natives of Tasmania; that beyond all question such commerce existed at one time, as proven by history both sacred and profane, and that to-day millions of people, among whom are many Scientists of no mean parts, believe, confess and defend such practices. Is it then the part of wisdom to laugh incredulously at the idea, or set all the believers in it, including the writers and compilers of sacred history, and the most eminent philosophers of old Greece and Rome, down as a pack of senseless idiots? Twenty-eight years ago, in a little town in New York, were two children, Kate and Maggie Fox, aged respectively four and six years. Strange rappings began to be heard around and about those children, which soon got noised abroad, and people came from near and afar for the purpose of personal observation. Some kind of intelligence was behind these noises, and it was not long before a means of communication was found, by which this intelligence could manifest itself.

The press blazoned abroad the phenomena, thousands of people visited those children, heard the knocks, asked questions and received intelligent answers; and although learned men, professors in colleges, editors of papers, ministers and philosophers, were eye and ear witnesses, these two children, in their infancy, displayed tact, cunning and intelligence superior to the thousands of visitors, and completely baffled every effort to discover the fraud they were practicing! Do you believe it? If not, then what was the origin of these knockings? The children grew up—became women—married, one of them (Kate) to our much lamented Dr. Kane; and although during all these twenty-eight years the same phenomena have occurred wherever they were, in the presence of monarchs and the wisest men of the age, no one has ever been smart enough to detect the fraud. Do you believe they could thus impose on the greatest of living savants? If so, then there must be something superhuman about them, for no ordinary mortal could do it.

The writer knows a man of ordinary edu-

cation who never learned a language save his own (English) and who has at times been impelled to write by a power almost irresistible, and entirely outside of himself, he being at the time incapable of exercising mental volition, and when the writing was completed it was found to be pure Italian, of which he (the person alluded to) could not understand a word.

D. D. Home, the most famous medium in Europe, was raised bodily from the floor in the presence of a large assembly, and held suspended in the air for the space of over a minute, without being touched by human hands or machinery of any kind.

English Spiritualists also attest the more wonderful case of a Mrs. Guppy, who, they assert, was taken from her home by spirits, while in a state of unconsciousness, carried a distance of seven miles and deposited on a table in the midst of a circle sitting with closed doors, where, when the lights were lit, she was found still in a somnambulistic trance.

Dr. Monck, now on trial in England for alleged fraudulent practices in pretending to give messages from the spirit world, astonished the judges, officers and spectators in the open court at midday, by producing raps and other phenomena which the utmost vigilance failed to account for, on any other than the spirit theory. Dr. Monck is a gentleman of respectability, formerly a minister.

A friend of the writer, a member of a Methodist family, had a relative in her own family, a child six years of age, who had never learned to read or write, yet who would, while in an unconscious or semi-conscious state, write messages on a slate or paper addressed to members of the family, some of them relating to subjects which occurred before her birth, and of which she had never heard. At times music would be heard in the room where she was, while outside of the room it was inaudible. The chair on which the child sat would be moved about through the room by invisible power, her feet not reaching near the floor. The child's mother, a pious Methodist lady, was sorely distressed at these strange occurrences, and prayed often and earnestly for her child's deliverance. Her prayer was answered—the child passing to the spirit land in her seventh year.

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We are indebted to the Shaker, of Shakers, N. Y., for the music and poetry, "Over the River," thrt appears on the 8th page.

**LETTER FROM BRO. JAMES H. YOUNG,
Of New Orleans.**

We take pleasure in laying the following letter before the readers of the *MAGAZINE*. It deals in facts—phenomena which are indisputable, witnessed by a Southern gentleman of integrity and honor. It does seem to us that the time is not far distant when the spirits in materialized forms will stand out in full view, and address audiences. They say they will do so, and we believe the time will come, and at no distant day, when this will occur in our midst. From what we have seen and heard here for the past two years, we are forced to the conviction that this will be done; when none will be so stupid as to pronounce it a humbug. While we write, the rapping round us indicates affirmatively what we say. Bro. Young has been lecturing and forming societies in Texas, to which work he has to return in the spring. Let all give him a cordial welcome and a liberal support in the noble work to which he is devoting his energies:

BRO. WATSON—On Monday evening, November 13, 1876, I attended a seance at the residence of William Eddy at Ancora, N. J. The weather had been quite stormy, raining the larger portion of the time. Excepting Mr. Frank Ripley and myself the circle was composed of neighboring friends and members of the family.

Mrs. Eaton opened the seance. The spirits had moved the medium in his chair from the farther end of the cabinet to the doorway behind the curtain, Mrs. E. came outside, and holding the curtain away from the door, or gathering it up in her hands, so that those present could see and know Wm. Eddy, the medium, as well as herself, she addressed us for about five minutes. She said, "You can all see the medium, and can see me, and know that Wm. Eddy is not talking. I might say that I was a very good medium myself, a clairvoyant, as I can often see you when you cannot see me. I expect someday to be exposed, still I give you this test. We moved the medium here and must move him back out of the way of those who wish to materialize,"

"Why do you all appear so gloomy? It is hard for spirits to work during such weather, but a cheerful, harmonious feeling

in the circle helps. You had better laugh than to appear so gloomy."

This was truly a great test, as Wm. Eddy sat in full view of all, entranced during the time Mrs. Eaton was speaking, and I have reported but a small part of what she said.

The next to appear was the Indian girl Honto. After stepping in and out of the cabinet several times, she walked to the right hand side of the room, and drew, or appeared to draw, a light colored lace shawl from the wall which she threw around her shoulders, then beckoning to Mrs. Glasphy, she joined with her in a merry dance. After a minute she touched Mrs. Brown, who also joined in the dance.

The next was a lady friend of a gentleman present, recognized by general appearance, dress, and name, to which she answered by rapping with her hand on the casing of the cabinet door.

Mr. Glasphy's mother next appeared and calling her daughter-in-law joined in a dance with her. Mrs. G. (the mortal) is a large, heavy set woman, a trance medium, and was evidently under influence while dancing with these spirits. Their object, as Mrs. Eaton had said, was to dissipate the feeling of gloom, and introduce laughter and harmony in the circle. All were laughing, but Mr. R. louder than others, when Mrs. G. (the spirit) dropping her daughters hands, and standing still, while Mrs. G. (the mortal) continued the dance, said:

"Frank, what are you laughing at?"

"I am not laughing at the spirit," said Mr. R., "but at Pheebe's motions."

"Well, I don't see anything to laugh at," said the spirit as she again took her daughter's hands and joined in the dance.

Mr. R., still laughing said, "I shall faint, will some one bring me a fan?"

At this moment Mrs. Eaton appeared in the doorway with a palmleaf fan in her hand. She walked down the room to where I sat, next to Mr. R., and threw the fan in his lap. Turning to Mr. Brown she requested him to get the camphor. He obeyed, sprinkled some on Mr. R.'s head and gave him the bottle to smell, at which Mrs. Eaton joined in the laugh, while Mrs. G. (the mortal) returned to her chair, and Mrs. G. (the spirit) to the cabinet.

Here the spirit forms of Mrs. Glasphy and Mrs. Eaton, were both outside the cabinet, in full view, at the same time. Mrs. Eaton saying that we should throw off anxiety and gloom; be cheerful and hopeful, making harmonious conditions, as then, they could give better tests than we would

think of asking, and spirit friends of those present, who were in waiting, could materialize, and be seen by their friends.

Soon after Mrs. E. retired, a young lady appeared. Her features were not so well defined as the others, but the form as in the case of all was fully developed. Asking in turn, "Is it for me?" she responded to a gentleman present, and bowed her head when he called her name.

Next came the spirit known as "the witch of the mountains." Standing in full view she indicated by a motion of the hand that she desired less light. While Mr. Brown proceeded to lower the light, she beckoned to Mrs. Glasphy, who took her chair and sat near the cabinet facing the circle. She then laid her left hand on Mrs. G.'s head, and standing by her side improvised for us a poem, subject, "Man's Duty to his Fellow Man." She spoke in an audible voice fully ten minutes, when, retiring to the cabinet, she influenced Mrs. G., who, taking up the thread where she closed spoke about five minutes, completing the poem.

The witch has been treating Mrs. G. for her health, as Mrs. G. tells me, for some time, and with very good success. Why don't some of our M. D.'s have her up before the courts for practicing without a license.

The next one to appear (the light having turned up), was the brother of the witch, the spirit who claims to have written the words, "*Mene, Mene Tekel Upharsin*," upon the wall at Belshazzar's feast (Dan. 5:25). He is a noble looking man, taller than Wm. Eddy, and a character that he could by no means assume.

Next was a young lady who claimed to be my own daughter, and answered to her name. As Mr. Brown described her, and spoke of her fine hair, she placed her hand in her hair and drew it out over her hand showing its length, and to Mrs. B. its color. She had but three weeks earth life, and has lived twenty-five years in her spirit world. She had promised to materialize for me, and chose this time, when, from previous tests given, there could be no doubt in the mind but that they were the spirit friends they claim to be. Although she could not allow me to approach and take her hand, yet I do not doubt her identity, but feel fully satisfied that she was my spirit daughter.

The next was a very tall, large-framed negro woman, recognized immediately by a negro girl present, as her grand-mother. I am told that she is the tallest spirit except the Indian Santrum that appears at Eddy's

seances. This evening she favored us with a double shuffle, or negro dance, with as much grace as though she were only sixteen, and weighed an hundred instead of two hundred and fifty, as her height and bulk would indicate.

Then a spirit claiming to be an uncle of mine, stood before us. He answered to the name of Benjamin. I could not recognize him, and he did not appear again during my visit.

Old Mr. Brown then appeared in the doorway, and with a speech of five minutes closed the seance.

The new comers at these seances cannot materialize as well as those who have often appeared. The features are not so well defined and the clothing is of a darker or grayish color, hence one should if possible, remain for a week or ten days in order to give them the opportunity, by repeated materialization to be fully recognized.

I remained nine evenings, six of which were stormy. My daughter appeared four times. The third time her hair hung in curls, with a headdress of flowers. Twice she spoke in a whisper. Mrs. Brown could hear and repeat her words.

If I could stay she would shake hands and talk with me.

I stood face to face with my Indian control my hand in his. know that Wm. Eddy's round, cheerful face could not assume the Indian features, straight hair, and coal black eyes that were looking straight into mine.

The Indian seems to possess more materializing power than the pale face, and often as they say, helps, the pale face spirits to clothe themselves with a visible materialized form.

I have talked with Wm. Eddy in his own rooms surrounded by his friends, and feel as do others who thus come in contact with him, that he could not, even if he so desired, personate the characters that nightly appear at his seances.

During the nine evenings I saw one hundred and twenty-two materialized forms, and it was fully proved that when tests are not sought the spirit friends will give more and better tests than we can ask or invent.

JAS. H. YOUNG.

LETTER FROM JUDGE HOLBROOK.

BRO. WATSON—I read in the January No. of your MAGAZINE an article by D. Winder, in which he treats of "the incarnation of Christ" and "his mediatorial office" (and even the "existence of God") as "living

issues" on which the Spiritualists are about to divide, and hence he proceeds to discuss them. I write the following for your readers, not because I propose after the style of past ages to get into any discussion of the religious dogmas of those ages, unproved then and unproved now, and perhaps unprovable—but rather thus to show why we should not encourage such discussion with the idea that there is anything in them of sufficient importance to divide the Spiritualists into divers sects.

I maintain therefore, on the contrary, that there is nothing in these questions named that will necessitate a division among the Spiritualists. If it must, then we are following in the wake of the old religions that suffered disputes to prevail as to abstract and unprovable dogmas or propositions. Cannot the Spiritualist say with Paul, (for Paul was sometimes right, and I propose to judge him when right and when wrong,) "Behold, I show you a more acceptable way," and, "Avoid disputations." The more acceptable way in our scientific religion, is to believe what you are compelled to believe by proof; and, as to other things, let not our simple faith (and I still am willing to give to faith a wide, easy birth as to what we cannot know,) make any war upon others' simple faith as to things which none of us know and cannot know.

For instance now, your correspondent, Mr. Winder, says that he "believes that God is a powerful spirit." Well, I don't think I do—but that depends on definition. I would understand the term personality to involve a limitation, that is to say a centre and a circumference, a circumference, at least, beyond which the *person* does not extend; that is to say again, that all beyond is without God. Perhaps Mr. Winder does not mean this, but if he does, then that involves this: that, as space must be infinite, then there is room for another God outside and beyond his *personal* God, and room for another outside the two, and room for another outside the three, and so on *ad finitum*. But I believe in one infinite God, one infinitely greater according to the above ratiocination than he does. But what of it? Shall I turn him out, or attempt to turn him out of the synagogue? By no manner of means. Let us rather turn to the God that is within us (which I doubt not is sufficiently great for all practical purposes) and hear its voice when it says, "God forbid."

Mr. Winder now says further, "It would not be denied by Spiritualists, were it not

for the perversions of modern theology"—that (in substance) Jesus, the Son of God, existing with God before his incarnation, became incarnated. Now, Mr. Editor, this is a very strong assertion, and, as I think, quite mature—but suppose it to be half true, and that the one half assent and the one half deny—what of it? For my part I neither assent nor deny, for the want of sufficient evidence. Your correspondent thinks there is proof furnished *now* by the temporary obsessions and inspirations which we know, or concede. The mysteries of the past may be resolved by the demonstrations of the present. But so far as I go the present only proves that Jesus was probably a medium, operated upon by good and purified spirits. Proof of the reincarnation of wise spirits of the Heavenly spheres for a lifetime now, would be carried back to the case of Jesus, and I would say, *perhaps* it was so then, or *probably* it was so. That proof, however, is wanting. But again I say, present or wanting, what of it? Surely I think no divisions upon such subjects were admitted, were hinted at, were pointed at. As scientific Spiritualists no divisions can come among us, for science admits of no division here more than elsewhere in any of her armories, where there is demonstrative proof to the senses. Spiritualism, as a religion, may permit divisions upon different judgments and standards of morals; and who shall deny but that that which is purest and the best is the most worthy of support? E. S. HOLLBROOK.

WAUKEGAN, Oct. 28, 1876.

DEAR REV. SIR—Permit an old, obscure man, close on the verge of eighty winters, to greet you in behalf of pure Christianity that is presented to the Christian public in the SPIRITUAL MAGAZINE. Having read all the numbers for the last year, I rejoiced greatly for the consolation, and took new courage. I joined the close Baptist church A.D. 1832, have a letter from that church now, but dated some years since. I became interested in the spiritual philosophy called Spiritualism, a thesis spoken everywhere against, like as was that of the Nazarenes, but I could not stultify conscience and reason, and thus felt like a strayed sheep on the cold, bleak mountain, outside of all healthy organization. I do not long for their leeks and onions, nor the manna in the desert, which things did not satisfy me. The visible church to me has become too material and conformed herself in fossil by the letter of the Word having crucified the

true Word, which is Christ the Lord. It seems now at this late date that many calling themselves Spiritualists are yet opposed to the true Word. They seem to prefer the Shakter, the Vend a Vista, the Brahma, the China to Jesus of Nazareth. Some historians make out sixteen or more crucified Saviors. They may make a thousand, only give me my choice. Jesus of Nazareth truly says, My sheep hear my voice and they follow me ; they will not follow a stranger for they know not the voice of strangers.

Now brother, I trust that you know the voice of the true Shepherd and will follow Him, and not be ashamed of the name of Christian Spiritualist. Some will no doubt apologize for the Jews and Pagans and other anti-Christians for the sake of popularity, or numbers under the plea of universal charity and benevolence, but every plant that my Father hath not planted must be rooted up.

Many of the best human reasons can be given in favor of the Messiahship of Jesus of Nazareth, besides the spiritual prophecies and works that He did in the sight of many good witnesses. Not in the dark ages of the world but in the days of learned Rome. Now, brother, I never expect to see you in the flesh, but in spirit I am with you. Amen.

Now, I hope, dear friend, you will not take this as an intrusion. On your message and destiny, hoping you God-speed in your work, I am, Rev. Sir,

Your brother in the Lord,

JEREMIAH GAGE.

DR. WATSON—YOUR MAGAZINE is the only periodical I ever met with treating of Spiritualism from a Christian standpoint. Just this one No. has shown me Bible truth in a more reasonable light than I have ever known before. Four years ago I became so thoroughly disgusted with the teachings of theology, that I forsook the temples altogether and have no wish or desire to enter them again. Providence directed me to a Spiritualist society and for two years I have attended their meetings regularly. The more I learn of Spiritualism, the more I am convinced that it is the only true religion. That you may long be spared to make known to the world its blessed truths is the sincere wish of

MISS MARY E. GRAFF,

283 Adelphi street, Brooklyn, N. Y.

VAN WERT, OHIO, Jan. 5th, 1877.

BRO. WATSON—*Dear Sir:*—New Year's greeting from the Band that controls me and also from myself. The Spirit says: "Write, for the centennial year has expired and the new year is ushered in, but the announcement of the Spiritual works in the last year must be brought in action." "The time is here that those who have been tried as it were in the furnace and are found worthy shall and must be sealed with the conditional baptism, and must unite ; then we will overshadow them all with power from on high to come against the beast and its power and overthrow it and bring into submission all worshippers of the beast and all who have accepted the image thereof. You are right in the principles you've adopted, and for the benefit of each and every faithful soul that longs to fight the good fight and bear arms in the ranks of the righteous King." "We advise you to call a convention, after a thorough deliberation and understanding as to where such convention shall better be held, and unite all free souls who are ready to adopt a Christian platform, into one body and name them Christian Spiritualists the Faithful. The society here is baptized the "Society of the Faithful" by us, for their faith has been severely tried ; so were you tried, and many also, in this country and all over the world. All who have proved faithful, and shall do so henceforth, shall receive the white stone from the King, as a seal and invisible breastplate, while physically the same is made effective by the ordered conditional treatment of the seal." We also send this message to Bros. Winder, Childs, and Mosher, and the people. All of these gentlemen are vessels reared for special labors for humanity's welfare. Knowing the truth, dare to maintain it, and bow at no human shrine. Our blessings follow this message. Yea, Amen, the Justice Band. I also respectfully subscribe myself,

MRS. A. KLINE.

"If Dr. Slade has been treated roughly by the law, he can, at all events, console himself with the knowledge that he has highly-placed and influential persons among his *cleintele*. Most enthusiastic of his disciples are said to be the Princess Louise and her sister-in-law, Lady Archibald Campbell. At the house of the latter, in Beaufort gardens, several wonderful spiritualistic seances have been held."—*London World*.

THE NEW IDEAL.

Its Glories as Revealed by Prof. Felix Adler, in an Address delivered in New York.

New York World.

Prof. Felix Adler lectured yesterday on "The New Ideal," before one of the largest congregations that have assembled in Standard hall since the beginning of his Sunday morning services. He said:

"There is a great conflict waging. Science is subverting many of the ancient beliefs of mankind by showing that they collide with natural laws and are antagonistic to well authenticated facts. The battle is not yet won, but to us the issue is not doubtful. Let us inquire into the moral bearings of the results thus far achieved; let us consider the losses we have sustained and the gains we have made. We stand in a new age, with new conceptions of our aims in life and of the final destiny which we are here to accomplish. These conceptions we call 'The New Ideal.'"

"The mediæval ideal was supernatural and transcendental in character. It made man an exile from the kingdom of heaven, and taught him ever to turn his thoughts to that, his real home. His main duty was declared to be to dismiss the cares and business of the world, and to live in meditation and devotion. Such a view was necessarily hostile to all the conditions by which the welfare of society exists. The history of the early anchorites show this." The lecturer here described the beliefs and practices of the Christian anchorites of the early ages, and resumed: "Among the consequences of the supernatural idea were the domination of the priesthood and the predominance of theological studies to the grave detriment of others. The ascetic ideal of the middle ages is the logical conclusion of the supernatural ideal, and it has left its marks in all European nations even to this day. If the new ideal takes pride in anything it is in a return to nature. The body is not alien to the mind, but it is the seed-plot from which mind flowers out. The passions we are wont to associate with our corporeal nature are the rough materials of which the noblest qualities are sometimes formed. The beauty of the tree is not in the root, the trunk, or the spreading branches, but in its action and fruition. It is the same with man; it is not in the mighty trunk of intellect or the spreading branches of imagination, but in the fruit we bear that our moral life is seen, and the object of our

being is accomplished. The old ideal emphasized the eternal that was without us, the new emphasizes the eternal that is within us; the old called us exiles from truth, the new makes us authors of truth; the old separated heaven and earth, the new teaches that earth is a part of heaven, and bids us establish here the heavenly rule.

To the Editor of the Spiritual Magazine:

NEW ORLEANS.

SIR:—I have heard that you understand French, and as I am more at home in that language than in English, I make use of it the better to unfold to you the motive of my letter.

A subscriber to your MAGAZINE for two years, I have followed with great interest the accounts given of your seances, and I now ask permission to confide to you the reflections and ideas which have arisen within my mind in regard to the facts which you have related in the number for October last—one under the title of "Materialization of Spirits," and the other under that of "De-materialization of a medium."

I have appreciated, and appreciate still your conciliatory views in your philosophical dissertations, but I bitterly lament your decision to publish all the phenomena that you obtain; for I foresee that many persons who have accepted your writings because they comprehend them, will refuse to believe in phenomena which you do not explain; and from thence to a denial of spirit-communion there is but a step.

Here, where unfortunately the people have been more than once deceived by false mediums, material manifestations have not the value of those which are of a spiritual order—of those which men cannot falsify, and which each one can himself control or verify.

The incredulous demand proofs in order to believe in manifestations which are, for them, supernatural; and they believe them only when the explanations satisfy their reason and their judgment.

I think that if you add to the facts you give, the reasons for them, the incredulous who have read the Boston *Investigator* of the 11th inst., and other journals hostile to Spiritualism, will rage themselves upon your side; and among them you will perhaps find adepts who will aid you in your work of propagating this theory.

I wish you good success in your enterprise, and therefore have decided to give

you my reflections and ideas. Moreover, I pray you to accept the assurance of my highest consideration.

ONE OF YOUR SUBSCRIBERS.

The above letter has been on hand for some time. Having forgotten our French, we were unable to translate it. We are indebted to our good friend Mrs. Shindler for its translation.

That "the incredulous demand proofs" is very certain. That such proofs can be given is equally certain. These proofs we have had over three years in our city, before scores of persons at a time. Sometimes in open daylight when but few were present. They are as susceptible of demonstration as are other facts of which our senses take cognizance. We refer him to one of his own citizens' reports of what he saw at the Eddy's in the issue of the MAGAZINE. He wishes us to "give the reasons for them." They are obviously necessary to convince such minds as have sought in vain for tangible proof of our immortality. "Nature abhors a vacuum." The age of faith is passing away, leaving a very large portion of the intellectual people of Europe and America like the Boston *Investigator* skeptical as to any existence after the present. We can conceive of no means that could be used to convince such minds of the truth of another state as the return of their friends identifying themselves to them. If such "manifestations" do not convince the "incredulous" then we have no hope of their conversion until they pass over, when they will, as many others have done, return to try and convince others that there is a real life beyond the PRESENT.

NORTHFIELD, Jan. 29th, 1877.

REV. SAMUEL WATSON—*Dear Sir:*—I have been of late reading "Clock Struck One." I wish to ask you one question, and it would be a great satisfaction to me if you would give me your views in regard to it.

You admit in "Clock Struck One," that in the communications you received through J. V. Mansfield, there were some errors in giving the initials of some names; also *Bishop Soule's* name was spelled without the final *e*; also many grammatical errors.

How do you account for these errors? Many of those persons were scholarly men when living here. All ought to have been able to give their own names correctly. It would give me much pleasure to get your opinion.

Yours Very Truly,

FRANCIS HOWARD.

In reply to the question of our clerical friend, we must state that the "errors" to which he refers do not militate against, but confirm the truthfulness of the communications. Every error as to "the initials," has that tendency. The letter *e* is a very small affair compared to thousands of errors found and acknowledged in the Book which is claimed by our friend, we presume, to be infallible. The old saying that those who live in glass houses should not throw stones at their neighbors, has some good sense in it, which could be used to advantage.

Let us look at these "erroneous initials." In reading the communication from our Brother, Wm. H. Mansfield, read it Wm. R., when immediately his hand was controlled, and Henry was written crosswise, as the double name of our Brother, which was correct. The other error is more important. In the first communication we received from Gen. Thos. Rivers, he put a W. as his double initial. We knew this was an error, supposing it to be a freak of Mansfield's pencil; yet we did not feel at liberty to erase it. TRUTH, the whole truth, and nothing but the truth, is our maxim. We had known Rivers in his college days—and was present when he graduated at LaGrange in 1838. We had corresponded upon the subject of Spirit communion, when he was our member to Congress, but never saw or heard of his having a W in his name until it was put there in his communication, which contained a number of facts that we did not then know, but afterwards learned to be true of persons, names and things. If our enquiring friend had read "Clock Struck Two," he would have had his questions answered, we think, satisfactorily. The first annual Conference, which met at Somerville, Tenn., 1872, after the publication of "Clock Struck One," we were charged thus: "Specification 1st. In

teaching contrary to articles 5 and 6, that there is a necessity for a more tangible proof of the doctrine of immortality than is contained in the Holy Scriptures, pages 77-134, also 175, 176." While at this Conference we were invited to dine with a friend with whom the mother of Gen. Thos. Rivers was stopping. As soon as she came in the parlor she said in substance: Bro. Watson my son Thomas appeared to me the other night, and said: Mother, you think it strange that I had W. in my name when I signed it to a communication I gave to Bro. Watson on the 24th of May, and published in his "Clock Struck One." Don't you remember, mother, when I was a boy I was so excitable that the boys gave me the nickname of Wasp, and that I always signed my name with a W in my boyhood days? Look at any of my old copybooks and you will always find a W in my name. She said she had not thought of it for twenty years.

Here is a small, but significant fact, known only, perhaps, to one mortal person, and she not thinking of it for a score of years, and more than a thousand miles from the medium, whom she never saw. "Straws show which way the wind blows," and it will be found that these little "erroneous initials," as we thought them to be, cannot be explained even upon the theory of the celebrated Dr. Carpehter of "unconscious cerebration." Will you ask us a few more questions, Mr. Preacher?

NEW LONDON, WIS., JAN. 1, 1877.

DR. WATSON—Dear Sir: I am much interested in the MAGAZINE and like the way you handle the subject.

New London has a population of about 2000 inhabitants. The people here have very little, if any light on the subject. I have been hoping that some good lecturer or medium would find it in their way to come here. (We don't want "free lovers.") But we want the true light that cometh from above that enlighteneth the understanding, and will show us our true relation to the spirit world, and to God. I don't think preaching against the Bible, as some Spiritualists do, has a tendency to advance

the cause much, especially among the orthodox communities. I think it better not to tear down a man's house until we are able to give him a better one, or in other words, to satisfy him that he has one.

First, present the beauties and reasonableness of the new way, and the old shell will soon crumble.

I am anxious to see the truth spread. I do not know why we should not be willing to make sacrifices, as did the apostles and early Christians.

How is the light to be carried into the dark places unless it be by missionary effort? I am in favor of organization, but not sectarianism.

Yours, etc.,

J. A. GILBERT.

BLOOMFIELD, MO., JAN. 2, 1877.

REV. SAMUEL WATSON—Dear friend to humanity: Your esteemed MAGAZINE for January has been received and read with unusual pleasure. I should feel like I had lost a valued friend should I be compelled to be blessed no more by its monthly visitation.

Would that we could have a far more extensive circulation of your invaluable publication with many others of similar character, making as salutary an impression upon the minds and consciences of the people as you richly deserve.

We are having many anxious inquiring minds amongst those who would doubtless begin an earnest investigation of the harmonial philosophy, if the question could only be explained to them a little by some interesting, instructive and entertaining lecturer. An ordinary one would not be heeded here. Many of us here would be highly pleased to have a good and effective lecturer among us. The stringency of money matters are such that we could not at present promise very great remuneration, but would do the best we could, for we do feel great anxiety to have the scales lifted from the eyes of our neighbors and friends.

Yours for the rapid dissemination of our greatly needed religion.

M. A. BEDFORD.

In this age of education and general intelligence the household is hardly complete without a Cornish & Co. Piano or Organ. Read the advertisement in another column, and then send for illustrated catalogue and price list.

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription:

ONE YEAR, - - - - - \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, MARCH, 1877.

OUR HOME SEANCES.

Knowing the anxiety on the part of our readers to have facts given, where there was no possibility of collusion or imposture, we invited Col. Eldridge and his wife to visit us.

The evening was very unfavorable for materialization—the atmosphere very humid within, while the rain poured down on the sloppy streets of our city.

I had just received the *Le Galileen*, a French spiritual magazine. Having forgotten our French, we asked Mrs. Shindler to read some of it. Soon Harry, her control, spoke, audibly giving his approval of the article being read. We tried to draw him out in conversation, but he said he wanted his supper first. While at supper, he rapped loud and often on the table, raising the leaves of the table so that our waiters were disposed to leave him and us to ourselves. He had told us previously when he came he wanted some sticking-plaster put over his medium's mouth. A piece just the size necessary was thrown in our home medium's lap; from whence it came we could not tell, but Harry said he brought it for the purpose. This was placed securely over her mouth, and she took her seat in our cabinet—our family sitting close around it.

Scarcely had we taken our seats when he commenced whistling, which was continued for some time. Then calling all our names—speaking pleasantly to all, inquiring as to our health, etc.—as familiarly as if he had known us in his earth-life. A free and easy conversation was kept up with us for a time, after which the sticking plaster was

taken off Mrs. Eldridge's mouth, when, woman-like, she used her tongue freely, Harry, in the meantime, trying to make her hush. It was really amusing to hear them. It was not even a friendly quarrel, but a contention as to who should have the floor, and as we had no chairman to decide who was entitled to be heard, they both had their say, sometimes both talking at once, until at last Harry obtained the victory, and became master of the situation. During this time there were hands out in a good light, reaching out to the lock to open the door. Several faces were seen at the aperture, but none sufficiently distinct to be recognized. Harry announced the names and relations of a number who were present, of whom he could not have previously had any knowledge.

We were particularly interested in one, whose name was given, John Land. A few days previous, "The Clock that Struck One," sitting on the mantle in our dining-room, which has not run or struck for a good while, struck one while we were at dinner. Soon after, we received a letter that our nephew in Arkansas had died of the consumption. Harry said he was coughing as he had not gotten over his disease, or rather, when he took the earth form he was affected as he was here.

He soon announced, "Callie is here." Not knowing any one by that name who had passed over, we asked "Who is Callie?" when he replied, "it is a double." John and Callie's father married half sisters of ours, consequently they were double cousins, brought up from infancy together, and loved as children love, before their marriage. The spirit, while her body was asleep had come with her dear departed one over a hundred miles to our home circle. We know some will smile at our credulity, while others will think it is supremely ridiculous. If such be Christians, we simply refer them to Paul's case—he "was caught up," and could not tell whether he was in the body or not. Let all that pass for some other time.

There was some slate-writing, taking of

apples out of the hands, and showing of hands in the light; but we have already transcended our limits for what occurred at our first home seance with this medium. Some water was thrown on our company that Harry said he got out of a pitcher in the library. That which interested us most was a little conversation had with Mollie, who said she was very happy, and wished to say something to us, which we will give below.

We do not believe that those who desire to know the truth can fail to be convinced that Spirit manifestations are true when they will investigate the subject thoroughly. At home or with a few friends who meet with one accord, as the disciples did on the day of Pentecost, will have a Spiritual baptism that will lift them above this mundane sphere of thought and feeling, to realize that which is far above all price. We believe that this priceless boon is within the reach of those who will seek for it with half the earnestness and perseverance they manifest to accumulate the perishing things of time and sense. This is what was written:

"Since John Land's death I have had no special mission to earth, but while he lingered I was close to him many hours, watching, trying to alleviate his sufferings, and to pacify poor Callie in her deep distress. John is very near to his loved ones yet, as he has not ascended to higher degrees. He is with Callie much of the time and her spirit goes out in search of her dear absent husband. She cannot be comforted, like Rachel weeping for her lost loved one. She, however, is much more grieved at the absence of him who was her companion. Death, Ellen, is a happy result to any one in his, or my dear boy's condition—yes, a happy release. There is a naturalness for one to regret the departure of one dear to them, but Callie will soon overcome her grief by experience of Spirit power and manifestations. She will become more spiritually inclined than ever; and her gifts will be improved now.

This is a strange thing to many, but it is true.

Samuel, I want to say to you that a hall must be decided upon, and not spend the time in testing mediums in your midst—something more is needed now. You are becoming weaker every day you postpone this matter. Some will attend church, while others feel just like wanderers, not knowing where to go, or what to do.

I want to see you all established in a nice and inviting hall or room. Will you soon do this? I think you will.

MOLLIE."

Subsequently she wrote:

"Go ahead, Samuel, with your hall operation. If you can only get fixed up, Memphis will be the light house predicted in the past. Her people need something Spiritual in religious worship. I mean they want their worship to be more Spiritual, and something to move the heart to investigate the subject of Spiritualism. Be prayerful for it is necessary to success.

MOLLIE."

MY SON.—I have not met with you for a long time, so many pressing in to bring you tidings from a better and purer world. We come to you to instruct you in matters of importance, and to elevate your thoughts from earthly objects to those more eternal and spiritual, lest you should fail to obtain a reward which awaits those who are faithful in well-doing. Be earnest in good works. We are always active and find much to engage our time. We do not measure here by minutes and hours, but are unceasingly employed in our Master's work. We are happiest when in his work, in both worlds. We influence and impress the erring of earth. The power to do this is imparted by Him who rules the Universe, and whose influence is felt by all. We are employed by him to minister to those who need our influence and watchful care; hence we come to instruct thro' the avenues which lie open to us. There are many who are yet in darkness in the spirit world, who still live near the earth sphere, clinging to their old associations and to their wicked and perverse appetites, who need a superior and spiritual influence and we in part are employed in visiting them in their low and distressed condition trying to lift them from their wretched condition to joys above, unknown to them.

We are thus employed in missions of kind entreaties to those who are not yet developed beyond their mortal cravings. Their thirstings for something noble, pure and good have not been increased to that extent to create in their spirits a desire to leave their old haunts. Many a wicked man is urged by a wicked controlling spirit to perpetrate the most outrageous crime. He carries a devil within his own heart. The spiritual part of man's nature must predominate in order to govern the material or wicked. He must control the sinful inclinations, for when you would do good, evil is often near.

Always do good and great will be your reward, for Him who seeth in secret shall reward thee openly.

We are much interested in your attempt to organize a Spiritual Society, and to increase the numbers in the spiritual ranks.

This you will accomplish by fervent prayer, perseverance and patience.

I don't wonder, Sammy, that you so much desire to hear from us, your loved ones, and if we had the power always, we would satisfy your most earnest and numerous desires to know many things pertaining to spirit-life.

I want you to conduct all your meetings in a very religious manner.

Allow nothing but that which is elevating in its tone and very impressive in its manner of worship. I love the zeal of a true Christian in his or her work; much good can be done. Dispense the glorious truths to all classes and to those far and near. I expect to be often present in your meetings.

We see a great change in the future awaiting the world, and many vague ideas are swinging ready to fall from the slender thread by which they are supported. You will live to see them. God speed the happy time when spirituality shall reign supreme over all the land and that the religion which you and many of your co-workers are trying to establish, shall sweep like a mighty wind, and the world emerge from the darkest shades which now envelop it. The gleams of light are brightening, and enlightening, and widening to the farthermost ends of the planet.

Now I am going and will come oftener to your happy meetings.

I am your loving father in spirit-life.

LEVIN WATSON.

We remarked how much more satisfaction there was in this phase of spirit intercourse than in materialization.

Yes, as you say and feel, we all agree; for we do enjoy this communion one with the other. We have never yet realized anything to comfort or give joy in the phase of materialization.

We are cognizant of you, and hence we can have power given us to control the organism of a person with more certainty to write or talk, than to make ourselves visible to your mortal vision. If you but knew the difficulties and laws we have to encounter and abide by, you would be better satisfied with what you receive in any form.

HOME SEANCE.

Just as we were ready to go to press a few friends, representing the Bench, the Bar and the Medical Faculty, met Col. Eldridge and wife in our library with our family. Two of the doctors placed sticking plaster securely over Mrs. Eldridge's mouth, covering from her nose to the bottom of her chin. She was tied securely and fastened to the chair inside our cabinet. Soon Harry commenced talking, by speaking to every one present, calling their names distinctly. Conversation was kept up for a considerable time with us upon various subjects. Hands of different sizes were put outside. He asked to play Home, and let the top sash of a window down, leaving the blinds closed, while he went after some grapes for us. In less than five minutes he said he brought them, calling us up to the cabinet, when he placed in our hands three or four bunches of large Malaga grapes, which by his direction we distributed among the company. Mrs. Eldridge had been carefully searched before going inside, when there was nothing but her ordinary clothing found about her person. During our confab we told Harry we wanted to talk to him about a matter. "I know what it is," said he; "it is, can we do these things in the hall now being fitted up." "Yes, that is what we wanted to ask you." "I will let you know to-morrow," he replied. There was slate writing with single and double slate for the gentlemen, which was satisfactory. Hands were seen shaken which could not possibly be Mrs. Eldridge's.

GOING TO TEXAS.

Some how or other the Texas papers have it that we are going to that State on a lecturing tour. Some one has sent us the following clipt from the *Statesman* published at the Capital:

The *Hesperian* asks what good has spiritism ever done? What fact has it made known? What beneficent influence has it ever exerted? Has it made men better or taught them anything? These inquiries are made because it is announced that Dr. Sam. Watson is coming to Texas: He would reconcile the Bible with the faith of the "spirits." He tells of the witch of Endor and of those whose "eyes were opened," and they saw angels "ascending and descending." He quotes numberless passages from the Bible to prove that it is a "spiritual" book. Many people read the sacred volume with one eye closed by sectarian prejudice and the other only winking occasionally when a new idea forces itself upon the mind's vision. But we only proposed to say that Dr. Watson is not a showman or juggler, or table-tipper, or slate-writer. He is a native-born gentleman, of excellent learning and ability and a life-long, devout Christian. He speaks well, and always sensibly, and believes the Bible and in the Christian's philosophy to which he superadds the idea and conviction that Swedenborgians generally accept. He thinks the dead still live even here on earth, and that death is only one of the transformations which we must undergo in infinite progression from nihility to Godhead.

We made a rapid tour through Texas last spring, was a year, while on our crutches. We have many old friends of other days scattered over the "Lone Star State" whom we would like to see, but cannot tell now whether we can or not this spring. If we should and there are those who would like to discuss the questions involved at the first of the above paragraph or any other pertinent to the subject, we will divide the time with them at any place with any one who is endorsed by the community in which they live. We will, as we may be able, answer questions propounded which are germane to the subject of Spiritualism, as we understand it. We shall expect a respectable church or hall to be provided be-

fore an invitation is extended to us to visit any place and that no admission fee be required of any one attending.

We call special attention to Gen. Edwards' article on organization. We do not believe in any "side show" or "free platform" on which to stand and discuss "Mr. Jameson's Atheistical views" or the defunct fooleries of the convention "of which he was the Secretary." From such we turn away in disgust, and can never affiliate in any sense with those who would propagate such opinions. We have never found anywhere such inward purity inculcated as has been the teachings we have had in all of our investigations on this subject from our spirit friends. And whilst we have ever opposed a creed system of organization, yet we have always advocated such a declaration of principles as that all may know exactly who and what we are.

The term Christian has such an ambiguous meaning as held by the hundreds of sects who claim that name, that it does not sufficiently designate our distinctive characters so as to show the world our proper colors. This, with every other question, we left with the delegated convention. It seems to us that the principles Bro. Edwards would "inscribe on our banners" constitute a basis of a platform broad enough for all the Spiritualists to stand upon.

Dr. Brittan gives Spiritualists some good advice about throwing off the "rural trumpery" which some have tried to pack upon "our sublime philosophy." We hope the convention will cast off all the "heavy freight" and have nothing "deleterious or unclean" in any respect attached to our "spiritual household."

Mrs. Shindler's book, *A SOUTHERNER AMONG THE SPIRITS*, is now in press, and will be out in a few days. Price \$1.00; postage 6 cents. Address Mrs. Mary Dana Shindler, No. 143 Main street, Memphis, Tenn.

MRS. MILLER.

After our printer had told us he had no more space for other matter, Mrs. Shindler gave us 8 pages relative to seances she had witnessed with this lady. As those will be published in her book soon to be out, we must refer our readers to it there.

We were present one evening since when a number of persons came out, three at a time. A lady brought an orange, cut it up and gave each of us a piece, first of the peeling, then of the orange. Mr. Thomas, whose father was present, came out, walking with heavy tramp over the floor, shook hands with us and sat down by us, taking off his hat, all as perfectly natural as an earth mortal would.

We make one extract from Mrs. Shindler's account:

"On this occasion Eliza, sister of Mr. Thomas, was very lively, going in and out of the cabinet, dancing and waltzing. Twice we saw two white figures at the same time. At length Redface desired that the light might be a little raised "for squaw Shindler to see Gen. Lee's face." This was done, and I was called to the aperture. Then I saw a face which seemed to be self-luminous, and which certainly resembled the portraits of our beloved chief. I had never seen him in earth-life. The eyes were soft, brilliant, and natural, and gazed into mine with unmistakable intelligence. To two requests which I made he bowed his head repeatedly. He then took my hand, passed it over and under my chin, then placed both his hands upon my head. The beard was soft as the softest silk, and the throat felt just like real flesh and blood. Some others were called up, and, finally, that good and honest champion of truth, DR. SAMUEL WATSON. I presume that by this time the spirit had begun to lose "power," and perhaps the face had undergone some change. (I think I have seen my husband's features change while I was gazing on them.) Dr. W., like an honest man, demurred about the likeness, and Redface requested him to take his seat, and wait till Gen. Lee could get more power. Dr. W. went up a second time, and expressed himself better satisfied. We were then requested to engage in prayer before Gen. Lee came out among us. Accordingly, we knelt in prayer, Dr. W. repeating the Lord's prayer, in which we all joined in unison. I was again called

up to the cabinet, and the figure stepped out, again placed his hands upon my head, and kissed me on my lips. Taking my hand, he led me a step or two towards my chair, then seated himself in another, remained there a few seconds, and returned to the cabinet. I will remark that when Dr. W. was about returning to his seat, this spirit form, I think, took hold of him and pulled him back, then accompanied him nearly to his seat. After a while I was called up to see my husband. He was in his surplice, and kissed me on my lips. I asked him to speak to me, and he whispered, "Go to your seat." Lingered still, he took my hand, and led me nearly to my seat. My husband's face looked something like that of Gen. Lee; and, really, in their pictures, there is quite a singularity of outline. The figure of a child, said to be that of little Essie Mott (daughter of Mr. Mott, the medium,) came out, and went quite up to Mr. Thomas, who, in earth-life, knew her well. After the seance I went into the cabinet to rub Mrs. Miller, and help to get her out of the trance. At the suggestion of some one the curtain was dropped to keep out the light, and then and there, with no mortals in the cabinet but Mrs. Miller and myself, and with both of her cold and rigid hands in mine, other hands were forcibly patting the top of my head, and all the way down the body.

MORE SPACE.

We must enlarge our borders as soon as our subscription will justify it, which we hope will be soon. We have communications from prominent Spiritualists in New York, Chicago, New Orleans, Oxford, Washington, but are compelled to lay over one from Philadelphia, by Col. Kase, another from Boston by a "King," one from Jonesboro, Ark., by Dr. Meek. We say to the friends of the cause, send us *five hundred* more subscribers and we will make the MAGAZINE a third larger, without increasing its price. Make up clubs and let us have room for much interesting matter that we are compelled to lay aside for want of space.

Col. Eldridge and his gifted wife are now filling appointments in this State and Alabama. Communities wishing their services can write him at this city until 10th March. After that date, at Shreveport, La.

"WHAT OF THE SOULS DEPARTED?"

What of all who have died and who shall die between this day and the last ——— curiosity enquires here. A state so near, so certain, concerns us all. The soul would explode before entering "the land of darkness itself." We look—we cannot help looking—in that direction. That long interval between death and the resurrection, how is it spent? and where? Thus writes Bishop McTyeire in his sermon published in *The Methodist Pulpit South*. From his standpoint it may well be called a land "of darkness," but from ours we think there is light from the beyond, which dispels the gloom that has been thrown around the future. It is natural for us to try to "explore" that "undiscovered country," as Shakespeare calls it, but we must pass through a wilderness more formidable than the journeys of Moses to the earthly Canaan if we have to depend only upon what is contained in a certain old book in regard to information respecting that "long interval." We search these records in vain for such knowledge. We ask its expounders and receive for answer, "We must walk by faith, not by sight." Thanks to the good angels, the veil between the two worlds has been lifted—"The gates are ajar"—and loved ones come and tell us of their beautiful homes beyond the river of life (not of death.) We have read with much interest an address delivered before the New Castle (England) Psychological Society, by T. P. Barkas, F.G.S.

He commences by saying, "At the present time great interest is being taken in the investigation of the alleged phenomena of modern Spiritualism. * * * I desire to place before you a record of a series of psychological phenomena, which I believe are unparalleled in the entire range of psychological investigation."

The following extract is taken from the experience of one of the persons who communicated with this scientific gentleman. If such men in our community would thus investigate this most deeply interesting subject

and make their report through the press, it would supersede and be far more interesting than one which has appeared denouncing the subject and falsely asserting that not one in a hundred felt any interest in the matter:

THE FUTURE LIFE.

Q.—Will you kindly give us the information which you promised on Monday evening last, as to your condition and the general arrangement of affairs in the sphere in which you now dwell? That statement would be of great interest to all of us.

A.—I will commence with my experience on first entering my new life.

Q.—Thanks. We shall be glad to learn it.

A.—I told you before that the last nine years of my life were years of pain and agony, so excruciating that I looked and longed for death as the only means of relief from my suffering. Notwithstanding my German education, I had never taken to pneumatics or metaphysics, and had really never troubled myself about the future. To my mother and sister I owe all the good in my nature, and when I spoke to my mother as to the preparation necessary for the future state, she said, "Live, my son, so that when you leave this earth you may leave nothing to regret behind. Be honest, truthful, and courageous, that is the preparation I advise." During the last few days of my life I suffered extreme anguish, and my mother was once sitting at my side, and when I made a murmur of complaint cheered me by saying, "Death is very near now, you will soon be free," and I blest her then, as I have done since, that nothing in her words or manner made me afraid to die. I remember after this, falling into a stupor, but I can still feel the kiss on my brow, and the words, "He is going." Directly after this the pain ceased, and I felt—how can I describe the exquisite pleasure, the intoxicating delirium that took possession of my whole body? I can only liken it to the beatific trance of the opium eater. I was roused from this trance by a form which bade me come, and I then knew, for the first time, that I had died.

Q.—You have now favored us with an account of your entrance into the other state; will you please to give us some account of your experiences when there?

A.—I remember wishing that my mother knew that the suffering was all over, but, when I turned to tell her, I found myself in a strange place, with an old man standing

looking pityingly beside me. I said, "I want to speak to my mother," but he replied, "Not now, come." So I followed him over hills, through valleys, the while drawing such breaths of pure air, that every draught I inhaled seemed to give me life, strength and happiness.

We came to a city—a city not built with hands, and such as I cannot describe. It was the very perfection of the architect's ideas. We wandered through it, and I saw a group of men discussing some weighty matter, and when I came nearer, I recognized some of the grand old heroes whom I had thought and spoken of with reverence during my life, and I involuntarily bowed myself before them. I enjoyed some exchange of words and ideas with them, and I found that they inhabited this beautiful place, not for the deed for which the world remembered them, but for the self-denial and self-sacrifice for which they had received no thanks on earth.

After a while my guide beckoned me to follow him again, and we proceeded over more hills, fertile plains, and by streams sparkling as they flowed through the rich verdure, and we came to another city, village, (which you will) and there we saw hundreds of little children. "This," said my guide, "is the children's village, and these women are the mothers, who have left their own on earth, and who undertake the care of the little ones. You see how great the sympathy between them, how fondly each loves the other. These children will grow in wisdom and understanding, and will take their places among men." Then we passed on, and stood in a company of men, painters, writers, they had been, but these great masters of the earth, how low they have fallen when compared with those who starved on earth for want of patronage. We spoke to all, and I recall with pleasure how each had some kindly word for the stranger. "Where," I asked my guide, "are the philanthropists, those men whose names stand high for their works of charity?" "This way," said my guide, so we turned and came lower and lower and lower, and saw a great multitude of men listening to the teachings of one who, when I came nearer I recognized as one of England's greatest philanthropists, there continuing the work of raising those who on earth had not tried to raise themselves. "There," said my guide, pointing out to my notice some of the multitude, "are your kings and rulers, your statesmen; how low are they; see there in the rank above them are the poor, the beg-

gar, who by reason of their greater aspiration after good are higher than kings or princes. There again are those who were idiots and insane; these are among the most promising of that vast multitude; see how eagerly they devour the knowledge that was denied them on earth; they come among us pure as the veriest infant."

Q.—We shall be glad if you will proceed with your description.

A.—I would rather, now that I have introduced the subject, that you would ask what questions you want information upon. This is a difficult subject to deal with, since I must use a metaphor all through, but I keep to the truth in every particular.

Q.—Have you and your companions in spiritual world visible organized human bodies?

A.—We have visible organized forms, but such forms as you in your material form would not recognize. You see your friend and know him to be your friend; so do we, when we see the spirit of our friend, know him to be our friend, in the same manner that you recognize yourselves; yet if you were to see us with your material eyes you would not recognize us. I can liken it only to this: The butterfly would not recognize in the chrysalis a fellow-creature. We do not see the form, but the spirit, and recognize our friend by it.

Q.—Are your organs of vision the same as ours, and do you see by some kind of ether, as we are supposed to do?

A.—It does not require eyes to see, even on earth; sight is independent of the eye, even there, I believe. You can convey impressions to the brain in many ways. Yes, we have organs answering the same purpose in every particular that you have, but as to the ether particles, I cannot tell. I have never thought about the matter, but I will inquire and tell you more.

Q.—Do you partake of food for the purpose of supplying the requirements of your spiritual bodies?

A.—Do you give your brain food? We feed our bodies on the same food as you do your brain. We eat it, if you will, digest it, and cast away the more worthless.

Q.—Do you move rapidly from place to place, and how?

A.—We move from place to place rapidly, or otherwise, by the mere exercise of what you call will-power. We wish to be in a place, and, if circumstances permit, can be there with the wish. We, as it were, rid ourselves of the encumbrance of the body, and can

travel quicker through space than electricity.

Q.—Is there a heaven or a hell, or are there heavens or hells, and do those who leave this world go at once to either the one or the other? If not, what is their state?

A.—I have never heard of the hell since coming here, but of heaven I have, and that seems still above us. I think that the real meaning of the word (hell) is, a pit or grave. If that is so, then I imagine that the condition of some of the multitude I have mentioned may be the hell, but I am not sure.

Q.—Have you anything in your sphere equivalent to our time, and do you ever feel *ennui* or languor?

A.—We have days, nights and seasons similar to your own. We tire sometimes but take rest; not in the same way as you, but in a way well calculated to restore us.

Q.—What is your usual mode of social intercourse?

A.—We visit when we wish to interchange ideas, and get our friends to visit us. We spend much time in debating and organizing schemes for raising the status of the lower in condition to ourselves.

Q.—Have you any mode of worship, and, if so, what are your leading forms of worship.

A.—We have as many—no, almost as many, forms of worship as yourselves. It is the employment of very many, but put to greater use than on earth. By worshipping the Deity truly, we raise ourselves, and to do so truly we must raise others; thus, by our own deeds, crowning ourselves and benefiting others.

Q.—Do you meet with any beings designated angels? Have they any direct relationship with mankind—*i. e.* were angels once men.

A.—There are angels, but they belong to a yet higher sphere than I have acquaintance with. They are sent at times with messages to us, even as they have been to yourselves; but, as to your question—were they once men—I believe if they were, they never lived on earth; at least such is the opinion of many here.

Q.—Will you please to inform us with what sciences and with what languages you are acquainted, in order that we may ask questions in relation to those subjects with which you are most familiar?

A.—Acoustics, light, heat, magnetism, electricity, principally, but of a few more; but of languages, I know but little more than English. I certainly once knew German as well, but, during my illness I let it go down; still, I might be able to recollect it if necessary.

RECORD BOOK WITH FORMS OF ORGANIZATION. BY-LAWS, ETC

WE had intended to copy the Constitution proposed by Bro. S. S. Jones, for organization, but the *Banner* has, and, as will be seen by the following notice, it can be obtained in a book. Those who desire it can do so at a small cost.

The above 200 page, nicely gotten-up Record Book, containing articles of associations, by-laws, form for keeping records, etc., etc.—printed from large, clear, new stereotype plates, are now being delivered to those who have heretofore ordered them, and will be forwarded by mail to any part of the United States or the Dominion, on receipt of the price.

These Record Books are sold at cost, for the purpose of facilitating the work of local organizations of Spiritualists. The cost of the book, with the nicely printed articles, by-laws, etc., ready for use, is sold for the same that a like Record Book would be sold for by dealers without such forms.

Cost of the Book, sent by mail, at publisher's expense, \$1.50.

Address *Religio Philosophical* Publishing House, P. O. Drawer 507, Chicago.

THE ILLUSTRATED ANNUAL OF PHRENOLOGY and the HEALTH ALMANAC, for 1877, have been combined and are issued at one publication at the low price of ten cents, which certainly does not more than pay the cost of production. The contents include much that is interesting and important. Besides the monthly calendars and the usual astronomical calculations, there are seasonable suggestions for each month in the year in regard to diet and care of health. We have, also, notes and articles on "Principles of Phrenology;" "Self-Study and Development of Character;" "American Women Journalists," with five portraits; "Acquisitiveness—How to Train It;" "Mental Science;" "A Primitive East India Tribe," illustrated; an illustrated article on "The Cultivation of Flowers;" James Russell Lowell, with portrait; "Colds and their Treatment;" "Principles of Hygiene," and a choice selection of miscellaneous matter.

It is well printed, with many handsome illustrations, and will be sent by mail, post-paid, to any address, on receipt of ten cents, by S. R. WELLS & Co., PUBLISHERS, 737 Broadway, New York.



TEST SPIRIT PHOTOGRAPH.

This Picture was made December 25th, 1875, in Cincinnati, by Jay J. Hartman under the most rigid test conditions, in a gallery he had never visited before, with Camera, Glass and Chemicals of a skeptical photographer, all of the manipulations of the plate being done by a skeptical photographer, Mr Hartman simply standing by the side of the camera with his hand resting thereon, never entering the dark room, nor at any time seeing or handling the plate and all the time closely watched by sixteen respectable, intelligent gentlemen.

CINCINNATI, December, 25. 1875.

We, the undersigned, having taken part in the public investigation of Spirit Photographing given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates, through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman.

We further certify that during the last sitting, when this result was obtained, Mr. Jay J. Hartman did not handle the plate or enter the dark room at any time.

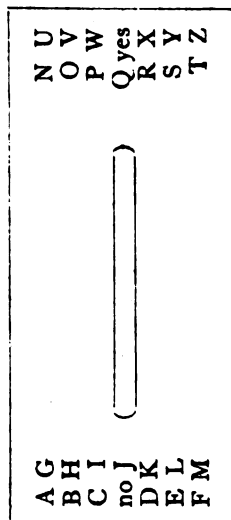
JAY J. HARTMAN,
Patented May 5, 1876.
AMBER PHOTO-HOUSE,
715 BROADWAY,
NEW YORK CITY.

THE EASIEST MEANS OF SPIRIT INTERCOURSE.

SAVANNAH, Dec. 18, 1876.

MR. S. WATSON—*Dear Sir*—Many of your readers may wish to communicate with their spirit friends, but lack even that feeble mediumistic power which is generally considered the first step to or beginning of mediumistic development, viz.: the power to communicate by tippings of the table. But there has been discovered, by my wife, a method which will enable many persons to get manifestations who could not get tippings of the table; and for those who require tippings of the table to point out the letters when the alphabet is called, a method is here offered that will facilitate operations greatly. My wife and myself having discovered that we conjointly (not singly) were able to have intercourse with our spirit friends by tippings, found the process very tedious; but as soon as we tried the new method our spirit son exclaimed: "Oh, dear papa and mama, you have made our work so easy now."

The method is this: I have on the table painted the letters of the alphabet, thus:



On this table we place a polished little rod, rounded below and pointed on both ends; the upper side is wide for the fingers to rest, and also rough, so they do not glide off. The table of course must be very smooth—I facilitate operations by putting a little powdered soap-stone on it. On this rod the fingers of the two persons sitting on the opposite sides are placed, and the rod is allowed to glide from letter to letter. With this little arrangement we receive messages now faster than by writing. If you think this information useful, your readers are welcome to it. Fraternally yours, L. K.

OKOLONA, MISS., Dec. 21, 1876.

DR. S. WATSON—*Dear Sir:* I am delighted with your MAGAZINE and believe it inculcates the truth more in accordance with my views of the hereafter than the theories now prevalent in the world. It does seem to me, that the glorious truths of Spiritualism are destined ultimately to prevail, as the return of departed spirits through mediums make them clearly demonstrable. You would be surprised to know how rapidly the spiritual belief is insinuating itself into the minds of the higher class of thinkers. It has spread very rapidly with us, and the other day I heard an intelligent gentleman remark, that if we had an organization of Spiritualists in their community the number of them would be greater than any one of the Christian denominations could muster, and in this remark I concur with him. I think the harvest here is ripe for a reaper. Can you not come down and put in your sickle? The people would be delighted to see you, and I sincerely believe that it would be greatly for the interest of the cause, and of yourself to come. I am with much respect, Yours, etc.,

A. M. IVY, M. D.

We would be glad to visit Okolona. We used to have some Methodist friends in that vicinity whose eyes we would like to be instrumental in opening to enable them to add to their faith knowledge, and see face to face as we have often done our loved ones.

BEAVER DALE, WHITFIELD CO., GA.

DR. WATSON—*Dear Sir:* I am now in my 77th year and have never had my attention turned to the subject of Spiritualism until two or three years ago, my opportunities for investigating the subject have been very limited, but I have seen and heard enough to convince me of its truths. I am amazed that people take so little interest in a subject of such vast importance. I at first thought I could soon convince my intimate friends of its truth, but I found I was mistaken. They will believe me on any other subject, but when it comes to Spiritualism, they shake their heads and say I am mistaken and say they have to see these things before they can believe them. At the same time they believe just such things recorded in the Bible that took place two or three thousand years ago.

There are but very few Spiritualists in this part of the country. They are however amongst the best educated and as intellect-

ual as any in the neighborhood, and are generally in some orthodox church.

The newspapers never mention Spiritualism unless to condemn it or to notice the exposure of some medium, which they consider the death-blow to Spiritualism; but it will not stay dead.

I am anxious to receive your paper; please send it as soon as convenient.

With my best wishes for your welfare and the success of the MAGAZINE, I am respectfully,

Your friend,

G. R. BROWN.

OXFORD, ILL.

REV. S. WATSON—*Dear Sir:* I like your journal very much; it treats the subject in a more candid manner than any other publication of the kind that I have ever seen. In fact I think it is on just the right track. Many years ago when Spiritualists were running the Bible to the lowest notch, I often told them that it was the best exponent of Spiritualism they had, and I believe it yet. With Christ for our example and the Bible for our guide, we certainly ought not to miss the way, but by the light of modern Spiritualism, what before appeared dim, now seems clear and plain.

It is true I never had the opportunity of investigating the physical phenomena of Spiritualism, yet I have read about it since its first start, and have viewed it with favor, in fact, my conclusions about it, at first, were that it might be so, and now after years of reading, and especially since I have read your very able journal on the subject, I can no longer doubt its truth. May God and the angel-world aid you in your good work. I will add that I am now and have been for near twenty years a Methodist.

H. H.

LORD AMBERLEY ON SPIRITUALISM.—What mere intellectual conviction of a future state can vie with the consoling certainty offered by the Spiritualistic belief, that those whom we have lost upon earth still hover round us in our daily course; sometimes even appear to us in bodily form! and converse with us in human speech. No mere hope of meeting them again can for a moment equal the delights of seeing their well-known shapes, and hearing their familiar tones. Hence the Spiritualist has undoubtedly a source of comfort in his faith which more rational creeds can offer nothing to supply,—Lord Amberley's *Analysis of Religious Belief*, vol. ii., p. 593.

We give below the Charter, Constitution and By-laws of the State Association of Spiritualists and Liberalists of Tennessee. They have secured an eligible hall on the second floor of 392 Main street, in the Gayoso Block, which has been fitted up in good style for their meetings. They invite all Spiritualists, Liberalists, and all desirous to investigate and know of a truth the reality of spirit communion, to attend their meetings at all times, of which due notice will be given. The name, HARMONIAL HALL, will be seen over the door, which will always be open for the reception of enquirers after truth. We proscribe no one for their belief—are no man's conscience-keeper; claim nothing for ourselves that we do not concede to every one. The right to think for themselves on all subjects is one with which we do not propose to interfere. Hoping that we have a nucleus around which all may unite in one common brotherhood for the promotion of our present and future happiness, we submit the Charter of our Association:

CHARTER OF THE SPIRITUALISTS' AND LIBERALISTS' ASSOCIATION OF THE STATE OF TENNESSEE.

BE IT KNOWN, That Samuel Watson, Matthew Hawks, F. W. Irvine, W. J. Smith, John Zent and R. P. Glenn, all citizens of the State of Tennessee, and their associates and successors, are hereby created and established a body corporate and politic under the name of the SPIRITUALISTS' AND LIBERALISTS' ASSOCIATION OF THE STATE OF TENNESSEE, with capacity, in said corporate capacity and power, to make contracts, to hold, buy and sell property, both real and personal, to contract and execute leases, to take grants, gifts and legacies, to execute mortgages and deeds of trust, to have succession and a common seal, to make a Constitution and By-laws for the government and legislation of its affairs, to sue and be sued, to do and perform all such things as may be necessary to the fulfillment of its objects and maintenance of its objects, and its rights under this act, consistent with the laws of the State and all other privileges guaranteed to and conferred upon churches and all other religious societies and institutions.

The purposes of this Association shall be the propagation of the Spiritual, Progressive

and Harmonial Philosophy, and their and its teachings, and thereto may sustain public worship, establish local societies throughout the State; may establish lyceums and schools; may establish libraries, either public or circulating; may ordain ministers; appoint missionaries and lecturers.

SAMUEL WATSON,
MATTHEW HAWKS,
F. W. IRVINE,
W. J. SMITH,
R. P. GLENN,
JOHN ZENT.

I, C. N. Gibbs, Secretary of State of the State of Tennessee, do certify that the foregoing instrument, with certificates of acknowledgment of probate and registration, was filed in my office for registration, on the 30th day of January, 1877, and recorded on the 30th day of January, 1877, in Corporation Record Book A, in said office, page 383.

In testimony whereof,

I have hereunto subscribed my official signature, and, by order of the Governor, affixed the great seal of the state of Tennessee, at the department in the City of Nashville, this 13th day of January, A.D. 1877.

CHAS. N. GIBBS,
Secretary of State.

CONSTITUTION.

Any person seeking for the truth and desiring to lead a better life, may become a member of this Association by signing this Constitution, or causing it to be done, and paying one dollar, which shall make him or her a member for one year. Any member may withdraw from the Association at pleasure. The payment of twenty dollars shall constitute a life membership.

OFFICERS.

The officers of this Association shall be a President, Vice-President, Secretary and Treasurer, who shall be elected at the regular annual meeting. Six Trustees shall be elected at the first meeting, who shall decide by lot which two shall serve for one, two and three years, and two shall thereafter be elected annually to serve for three years. Said Trustees, together with the President, Vice-President, Secretary and Treasurer shall constitute the Board of Managers of this Association.

The officers shall be elected by ballot, and shall serve until their successors are elected.

BOARD OF MANAGERS.

1. The Board shall have entire control of all business matters of the Association. They

shall meet semi-annually for the transaction of business at such place as the President shall direct, or they may determine from time to time. Five members may constitute a quorum for the transaction of business, but a less number may adjourn.

2. The Board may adopt a code of By-laws and Rules of Order for the government of themselves and the Association, which shall be submitted to the first annual convention of the Association for approval and adoption.

3. They shall (through the Secretary) make an annual report to the Association of all their doings, containing an accurate account of all moneys received and expended, and in no case shall money be paid from the treasury except in such manner as shall be provided in the By-laws.

MEETINGS.

4. The annual or business conventions of this Association shall be held at such time and place as may be determined by the Board of Managers, or during the session by the Association, and all business shall be conducted by the members of the Association, as the By-laws and Rules of Order may direct.

AMENDMENTS.

5. This Constitution may be amended at any annual meeting of the Association by a two-third vote of the members present, provided, that said amendment be submitted to the Secretary in writing at a previous meeting, and that Article Third, as to membership, shall not be amended so as to prescribe any article of faith or belief as a condition of membership.

NATIONAL CONVENTION.

ART. 6th. This Convention will send delegates to the National Convention to be appointed by the Committee selected at the Convention held at Philadelphia, July 5th, 1876, in accordance with such provision as may be made for the representation of States in the National body.

BY-LAWS.

SECTION I.

The President shall preside at all meetings of the Association and of the Board of Managers. He shall cast the deciding vote when the Convention or Board may be equally divided, and decide all points of order subject to an appeal, which shall be decided by vote without debate. He shall countersign all checks drawn by the Secretary on the Treasurer, and perform such other duties as his position on the Board may require.

SECTION II.

The Vice President, in the absence of the President, shall perform all his duties, and should both be absent, the chairman pro tem of the Board shall perform all such duties.

SECTION III.

Citations may be served on the President, or Secretary of the Association, according to

SECTION IV.

The Secretary shall keep a faithful record of the proceedings of the Association, and of the Board, in books provided for that purpose, draw and sign all checks on the Treasurer, collect all moneys due the Association, pay the same to the Treasurer, taking his receipt therefor, and shall make a semi-annual report to the Board and an annual report to the Association of all moneys received, of the membership of the Association, and perform such other duties as may be required.

SECTION V.

The Treasurer shall keep a correct account of all moneys received and expended. He shall pay out money only upon the check of the Secretary, countersigned by the acting President of the Association. He shall render a semi-annual report to the Board, and an annual report to the Association, of all moneys received and expended, and perform such other duties as may be required.

SECTION VI.

The Board of Managers shall meet semi-annually at such time and place as they may designate and may call a meeting of the Association, whenever deemed necessary for its interests. In the absence of the President and Vice President, the Board shall choose a Chairman, who shall act as President during such continued absence.

Any member of the Board unable to be present at any meeting, may appoint as proxy any member of the Association to attend said meeting and cast his vote.

At the request of two members the Secretary shall call at meeting of the Board, designating the time and place for said meeting.

SECTION VII.

The Board shall appoint a Finance Committee of three members to serve one year, who shall examine the books of the Secretary and Treasurer, and report to the Board when required, and make an annual report to the Association.

SECTION VIII.

The President, Secretary and Treasurer, may ordain Ministers of the Gospel and Lecturers to visit all parts of the State of Tennessee, with authority to organize local Associations, solicit members and funds for the State Association, with all powers conferred by law under the foregoing charter. Said Missionaries and Lecturers shall render a quarterly report to the Board, and a general report to the annual meeting of the Association.

SECTION IX.

These By-Laws may be revised at any meeting of the Association, upon a two-third vote of the members present, the alteration or addition required having been presented to the Secretary in writing at a previous meeting.

SAM'L WATSON, Chm'n

M. HANKS, Sect.

The President, Secretary, and Treasurer, shall have, under seal of the Association, power to appoint and empower Ministers of the Gospel, giving them a certificate of the same under seal of the Association.

PLAIN TALK FROM AN OLD FRIEND

THROUGH OUR HOME MEDIUM.

I must insist that you sing and pray before you can harmonize with the spirit friends who come to tell of the life beyond. We want your circle to be more spiritual. You cannot expect mediums to be subject to spirit control from the higher spheres when their minds are not directed to spiritual subjects until they are seated to write. Even then they are often occupied with the floating thoughts which may perchance find lodgment in their brains. Such communications, while they may interest and excite wonder, sometimes their spiritual effects are not what those coming from higher and holier spheres would be.

You have progressed to that plane of spiritual belief that would attract the angels from their spheres of light, and whose presence would illumine your pathway if you could always have that harmony of souls and spirits which is necessary to hold them near to tell of the joys of immortal life and happiness that "Eye hath not seen, nor ear hath heard." I do not complain, but only exhort you to be more spiritually minded in your meetings. I know you desire the truth, and we want to make it known. We must have conditions harmonious with spirit-laws to do this. Spirits *must not be dictatorial, for mortals have identities as well; but we must persuade and counsel.* It is for your instruction that we

leave our bright abodes and come to earth. It has no attraction for us, but to benefit journeying and struggling mortals in their progress to eternity. My control to-night was to tell you what I have said. Now I go.

MOSES BROCK.

We asked him to stay and give us further information—remarked that we used to talk of the subject of Spiritualism when little but table-tipping was known. He wrote as follows:

Friend Watson: What is it you want to know? I am, you know, a Spiritualist, and ready now as in earth-life to talk of those things. I labored for the good of souls then, and am doing the same now, but my knowledge is greatly increased and I can tell you more of spirit-life than you have ever learned from table-tipping if I can only have proper conditions. But you must let me have them before I can tell just what will satisfy you with all the light you have. Now proceed with questions if you have any.

QUESTION: Tell us of your home, employments and surroundings?

ANSWER: I entered upon this life halt, maimed, and blind with the old dogmas and creeds of Methodism hanging to me. I soon saw the time had come with the church when she must throw them aside to go into all the world and preach the gospel. Christ told them (his disciples) to preach. I found my home bright with the love of God and the company of the first born who made their robes white in the blood of the Lamb. Those who had come up through tribulations as he had come. You want me to describe my home from a material standpoint, or rather to give you an idea of its appearance from association with material things. I cannot do this; neither would it do you any good, for you have had "line upon line, and precept upon precept," still you are no better satisfied than when you first heard a material description of spirit-life. Such points I have never touched and will not now, for I cannot give your material understanding a correct view of spiritual homes, avocations and employments. Rest quietly on that point, my brother, until you come over and you will then understand how difficult it is to instruct the material mind in regard to spirit surroundings.

We were intimate with our friend for many years. He spent much time with our family when Presiding Elder of this district. Was one of the first preachers we ever conversed with upon the subject when table-tippings were first known in this country in 1852.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teaching
FROM A CHRISTIAN STANDPOINT.

VOLUME III.

APRIL, 1877.

NUMBER 4.

"God deals with Nations and individuals through spirit agency."

THROUGH OUR "HOME MEDIUM."

The fall of Babylon considered to have been destroyed by God's ordinance, was not by his direction but by the edict of angels sent by God to teach men the folly and wickedness of arbitrary control. The king of Babylon was inclined to depress and murder the captive Jews because of their allegiance to the God of Heaven in recognizing the ministry of his angels. Hence, the angel hand which wrote the warning upon the wall of the kingly tabernacle, was the spirit hand of mercy that is often made manifest, to withhold the destruction of God's people, when his laws are disobeyed by those infidel souls who regard not the humanity that suffers nor the divinity which rescues from suffering. This much I have said to preface that which shall follow.

The world is on the verge of a mighty revolution in religion and everything else that pertains to the enlightenment of the human mind and spirit elevation. The mind has been groping in darkness for centuries, in regard to the real means of the world's redemption. The light of revelation as the church deciples teach, has *never* been so silent and dim as to give rise to the heretical doctrines which have become the bane of the church, and the world notwithstanding its want of belief in those teachings. Heresy they are and must be counteracted by the bursting forth of such volumes of light as will lift the veil between this and the immortal life. It has been struggling to do this through all those long years, but has been smothered by the ignorance and superstition, which have ever hung round

the Mosaical and prophetic dispensations. Jesus was the medium through which God intended to show how far the Jews had been mistaken, in regard to his plan of moral government and—through whom he intended to make the world to understand and seek God. Hence, he was sent to the Jews first of all that by his deeds and manifest purity he might instruct and enlighten them in regard to the God they ignorantly and professedly worshipped. Jesus came by divine appointment but not as the bigoted and worldly minded expected their deliverer to come, hence they would not hear and understand his mission nor teachings. He did not come to destroy the law, but to fulfill it. The law given to Moses was by divine instruction and the law was right, but the Jews had misinterpreted that law or had made one for themselves so Christ often said ye have heard that it hath been said thus and thus, but I say unto you; that is I teach you another doctrine I teach you God's law and "except ye repent ye shall all likewise perish." Those blinded Jews thought him an impostor and would not recognize him as the son of God and Israel's king; but called him the Carpenter's son because his occupation and birth were a stigma in the minds of those Pharasaical religionists, whose ceremonial observances were characteristic of their internal development. They thought no good thing could come out of Nazareth, because no fine synagogues reared their mighty Columns there. No Rabbi's officiated in costly temples. No great cry was made there of ceremonial relegion, hence Jesus was too humble in his origin to have attracted the attention of prophets and a long expectant peo-

ple. Now for the application. The advent of spiritualism was ushered in through humble mediums, hence it met with the same reception that Jesus did from his own people. He came not to establish a kingdom whose magnificence and wordly wisdom should be compared to Solomon's and other great kingdoms, but told them that "a greater than Solomon is here." That God dwelt not in temples made with hands, but the universe was his temple—heaven was his throne, and earth his footstool. By this he meant to teach them that their kingdom should perish, but the kingdom of God would stand. This kingdom was the light of the world, because he was the light of the world and came to establish that kingdom by direct ordination from God his Father.

The rise and fall of kingdoms and empires are caused by the same agency that led to the destruction of ancient Babylon and the cities of the plains. Angels sent by God to perform his work, saw the spiritual mind of the inhabitants of those Cities, and the kings in authority were darkened by the material idea that God had established his kingdom and would appoint rulers that would preserve the line of Jewish power. Such selfishness could not attract that law which brings spirits of good intent, but brought evil influences that led to the concifixion of Jesus. His mission was now near its termination and the immortal life was to be demonstrated by his resurrection. This was done in accordance with God's immutable law. Now the plan of redemption began to unfold, and Jesus Christ was the medium of its unfoldment. Temporal power was lost in the spiritual reign of God's kingdom. This was manifested in signs and wonders such as Jesus performed, until spiritual power was trammelled, as the mind again became darkened by the material idea of God and returned to material worship. Such Paul found the state of things when he stood upon Mars' Hill and proclaimed a spiritual God to be the God unknown to the Athenians.

God sends his spirit to operate upon the inner nature to make it rise to that plane of purity which will enable you to see him as a merciful and long suffering being. The idea of old which led men to hold God as a wrathful being grew out of the material mind influenced by evil control. This inculcated the belief that plagues and calamities came as punishment for sins committed, when their coming was from violated law. Laws which if obeyed always result in good. The good of God's children is ever his

watchful care and his angels always do behold the face of their father, and are ready to do his will. "Why do the heathen rage and the people imagine vain things"? This is because they see not God's ways and understand not the plan of his moral government, understand not that angels are his messengers and to come in answer to prayers and supplications, they must have the laws which give them power kept in harmonious working. That is, the inner life must be pure and Godlike. Spirits cannot come only as conditions draw them. Let your heart be constantly engaged in that communion which Jesus felt. He worked in the byways and found jewels for his crown, you must search for your crown among the high and the low, for "God is not a respecter of persons." All are his children. When your heart is full of love to your fellow man then it is full of the love of God. Jesus taught you this and he taught the truth of God. Say not within thine heart who shall ascend into heaven or who shall descend into hell for God is all and in all and will make his power known when the world is ready for his power and wisdom manifested according to his own ways and means.

For the American Spiritual Magazine.

The Return of Spirits from the Spirit World.

It is impossible, says the opponents of Spiritualism, for departed spirits to return to earth, for if they go to Heaven, they will never wish to return, and if they go to Hell, they will not be allowed to return; and if spirits do not return to earth, then Spiritualism is false.

To see the fallacy of this orthodox idea, that has had the sanction of the church for ages, we need only refer them to their own Scriptures for a complete refutation of their own theory. And to show that the spirits of the children of men do return to earth after death, we will present a few of the many Scriptures on this point; which not only prove the return of spirits, but they prove that spirit-return is one of the great doctrines of the Christian religion, as well as the religion of the ages. For we are informed that among the first things consummated in religion was to open a way from Heaven to earth for spirits to ascend, and to descend again to earth.

"And behold the angels of God ascending and descending on it."—Gen. 28:12.

This teaches us plainly that angels are the spirits of men, for they ascended first from

earth, and then descended or returned to earth again, to minister to the children of men, to those they love. For there is joy in Heaven in the presence of the angels over one sinner that repenteth more than over ninety and nine just persons. But could those holy spirits descend from Heaven to earth if it is true as the orthodox tell us, that it is impossible for spirits to return to earth.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14.

From this Scripture we are informed that every good spirit in the spirit world is a ministering angel to the children of men, who are all their kindred, for the angels who are now spirits were all once human beings as we now are, and they are now all ministering spirits sent forth to the world of man to minister to him for his salvation. But how could they be sent forth if, as the ministers of the church say, That spirits cannot return from the spirit world.

"And he lifted up his eyes and looked, and lo, three men stood by him."—Gen. 18:2.

It is here declared that these spirits were men, and if they were men then they were men from the spirit world, and were the spirits of men. And they not only held communication with Abraham, but they ate and drank with him, just as spirits are doing now with Spiritualists. But how could these human spirits (for we are told they were men) get here on earth to communicate with Abraham, if as the churches say that departed spirits cannot return?

"And the men said unto Lot, Hast thou here any besides, son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."—Gen. 19:12, 13.

Here these great angels are called men, which again shows us that angels are the spirits of good men, for these men were spirits, and if spirits then they were the spirits of men; for they were declared to be men, they ate like men, they drank like men, and staid all night, and held communication with Lot, and in the morning destroyed the city, but saved him. These men were from the spirit world, they had now become angels and were possessed of great power. Why then should the church deny that the spirits of the departed can return to earth.

"And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am."—Judg. 13:11.

This man was also a returned spirit, and came from the spirit world with a communication for Manoah and his wife, just as spirits come in this day with communications for their friends. And Manoah did not know that this man was an angel or spirit, until he saw him ascending in the flame of his burnt offering.

"And the man that stood among the myrtle trees answered and said, These are they which the Lord hath sent to walk to and fro, through the earth."—Zach. 1:10.

This man that stood among the myrtle trees was a holy spirit, the spirit of a man, from the spirit world, and those men who were with him were all good spirits, sent by the Lord from the spirit world throughout the earth, just as the spirits are now manifesting themselves in every part of the world, and proving the spiritual philosophy to be the religion of God.

"And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up?"—I. Samuel 18:14, 15.

This was really the man Samuel, or the living spirit of Samuel, who at the call of the medium of Endor, enforced by King Saul of Isreal, for a wrong purpose, came in materialized form from the spirit world, and held communication with him, and told him what would befall him, which came to pass. Samuel was a good spirit, and was not pleased to be raised from the dead for an evil purpose, for Saul through his wickedness had become sorely distressed, and having tried every appointed means in vain to know what he should do. As a last resort he called on the spirit of his friend, the dead Samuel, who came from the spirit world and told him that for his great wickedness he should die to-morrow. Thus proving beyond all successful contradiction that the spirits of the departed do return to the earth from the spirit world, and showing beyond all doubt that Spiritualism is the true religion.

"Yea, while I was speaking in prayer, even the man Gabriel; whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."—Daniel 9:21.

This man Gabriel is doubtless one of the most mighty men in the spirit world, for he

is one of the arch angels. Yet he has visited our earth on several occasions, and manifested the superiority of his power by the greatness of his manifestations. It was this mighty human spirit that revealed to Daniel the great future dispensations of the world, and announced to the virgin the Saviour's birth. Yet he was once a man as Daniel declares he was, and has returned to earth on four separate occasions as the angel of God's presence. Yet orthodoxy says that spirits of men do not return to earth.

"And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel."—Rev. 21:17.

This mighty angel that came to John from the spirit world, who viewed and measured the descending city that the apostle beheld, was a man; as a man he measured the city and the walls thereof, and his measurement was that of a man; and being the spirit of a good and great man, he was also an angel, who came to John from the spirit world. Which shows us that the spirits of the good come on missions of progress and love from the spirit world to the sons and daughters of men on earth.

"And, behold, there appeared unto them Moses and Elias talking with him."—Matt. 17:3.

Here were spirits of men that had been in the spirit world for many hundred years back on earth, seen and known by Peter, James and John, and as this was an exhibition of the kingdom of God, then being set up on earth, it showed that that kingdom was composed of the spirits of both the living and the departed; for His kingdom is entirely spiritual, and is therefore a perfect communion of both worlds. Yet the churches say that departed spirits do not return to earth.

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God."—Rev. 19:10.

This great angel appeared to John in such glory that he fell down to worship him, believing him to be God. But the angel told him to do it not, for he was his fellow-servant, one of the human race, and only a man or the spirit of a man, your own equal; I am of your own brethren that have the testimony of Jesus, just like you; therefore worship God. This illustrious spirit from the spirit-world was once a man on earth, but had gone over among the immortals, and was

now returned to earth a ministering angel. Yet the ministers of this day tell us, that the spirits of the children of men do not come back to earth.

"Then saith he unto me, see thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." Rev. 22:9.

This returned spirit not only told John that he was his fellow-servant, that is, that he was a human spirit equal with himself, but he told him that he was of his brethren the prophets, that is, he was one of the old prophets, and that he was one of them who kept the sayings of this book, and who was it but the saints of earth that kept the sayings of this book, for it was to them that it was given, so that this great angel was one of the sainted dead, the spirit of one of the prophets who had come from the spirit-world to hold communication with the apostle. Yet the modern Christian teachers tell us, that spirits do not return from the spirit-world.

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he said unto them be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here." Mark 16:5, 6.

This man was another blessed spirit, from the spirit-world, who had come to communicate good tidings to the people. Yet the professed preachers of the gospel tell us that spirits do not return to earth.

"Behold, two men stood by them in shining garments, and as they were afraid, and bowed down their faces to the earth, they said unto them: Why seek ye the living among the dead?" Luke 24:4, 5.

Those two men were also spirits from the spirit-world, who came to earth with heavenly communications for the children of men, just as spirits do in this day.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them: Go ye into all the world, and preach my gospel to every creature." Mark 16:14, 15.

Christ, the great forerunner and example for all our race, has given us his own mighty precedent, which forever settles the question of spirit-return. He lived and died, and went into the spirit-world; and returned in spirit to the earth, and held communica-

tion with his friends, and they all knew he was a spirit, for he appeared and vanished at pleasure. And he, being our leader, and example, we are to follow his steps. I. Peter, 2:21: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:5. All be able to come back to earth and communicate with our friends just as he did, and just as our departed friends and kindred are now doing all over the world. Then is it not plain that spirits should return to us since Christ our great example himself returned?

"The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth unto it." Luke 16:16.

This is the spiritual kingdom of God, its king is Christ, its territory are both the spiritual and the natural worlds, its subjects are the saints and angels of God, and its law is love. If then this kingdom of God, or the gospel kingdom has come, and that generation was not to pass until it would come, is it not plain that the spiritual world is in direct communication with the natural world, and that the spirits of the spirit-world are in communication with the spirits of the children of men in the natural world.

"Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." Rev. 12:10.

This scripture informs us that the kingdom of God and the power of his Christ has come. Then it is no wonder that holy spirits are everywhere being seen on earth, for the kingdom of God with all its spiritual hosts of happy immortals are brought to earth, and the Zion or church below, is united with the church above, and a full and free spiritual intercourse is established between the two worlds, so that we can set in our homes, and hold sweet converse with our beloved ones on the other side. Oh, this is truly good tidings of great joy.

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect." Heb. 12:22, 23.

This with an abundance of other scriptures confirms the great truth that our heavenly Mediator has brought heaven and earth into communication with each other, and is reconciling the world to God. He first brought his kingdom with all its im-

mortal multitudes to earth, and then brought mankind into conjunction with his kingdom "to an innumerable company of angels," who are all ministering spirits for our salvation, and to the general assembly and church of the first-born, which are written in heaven." This is the church triumphant and church militant, or the church in heaven and the church on earth united in eternal union, for the perpetual communion and intercourse between the two worlds; "and to God the Judge of all." Our great medium or mediator by reconciliation has brought man to God; "and to the spirits of just men made perfect," we are brought into the happy society of the spirit-world; into the association of the spirits of just men made perfect, and into the arms of our departed and glorious kindred. Truly, celestial Spiritualism is the religion of all religions, and should be embraced by all mankind. But the evil spirits of which there are countless numbers everywhere surrounding the children of men, impressing and deceiving them with the idea that the celestial philosophy of Christ is false, and its phenomenon a fraud. For this reason we are told to "Try the spirits whether they are of God." I. John, 4:1. And "To entertain strangers." Heb., 13:2. For thereby we may entertain angels, and have their associations and instructions for our guide, and to covet the gift of the "Discerning of spirits." I. Cor. 12:10. That we may know the good from the evil, and be able to make sure our everlasting salvation.

But how could we try the spirits, or how could we entertain the angels, or how could we discern the spirits, if the spirits do not return as the churches say they do not. But just so sure as Christ returned, so sure do the spirits return.

CYRUS JEFFRIES.

LETTER FROM OOL. KASE.

PHILADELPHIA, Jan. 29, 1877.

S. WATSON, Proprietor of the SPIRITUAL MAGAZINE—*Respected Sir*:—I see my name made use of by James A. Reynolds, of Alabama, in an article headed "Organizaion". in your Journal for February, 1877.

Now, I am thankful to my God and His Holy Angels that I was one of the few that assembled with yourself on the occasion referred to, when we organized the movement known as Christian Spiritualism.

Spiritualism to me is the great essence of

the teachings of Christ and His Apostles, and I most heartily join in the great throng whose cry goes up for Organization.

We now are liable to be swallowed up by Liberalism or other isms, that will not tend to the elevation of the American race.

The teachings of Christ, when spiritually interpreted, are so full of what is known as modern Spiritualism, that no pure-minded man can possibly ignore the facts of the teachings of the spirit through the physical media of our day and generation. I therefore most heartily join so many of your correspondents in calling for an early National meeting to organize, and throw out to the world our views as to the facts of our knowledge and belief.

And in this connection permit me to say that while at Washington a few days since I accidentally met a Mr. Case, who said that he had been much abused (in his opinion) by the *R. P. Journal* for having been instrumental in organizing the movement at the city of Philadelphia, known as Christian Spiritualism, when in fact he had not been a Spiritualist more than twenty-five months, and had nothing to do with the movement. I told him that he had taken my burden, I presumed (entirely unknown to me); that I was the party to whom the odium must attach, if odium it was to own myself a Christian Spiritualist; that I conceived that Christ in His declarations to Nicodemus perfectly destroyed the Mosaic theory of the creation, and completely upset the theology of the organized churches of to-day.

The spiritual view to take of Christ's declarations to Nicodemus on the occasion of his visit to inquire of Him whether He was the Messiah or not: "No man can do the miracles that thou doest," Christ's reply was. Except a man be born of water and of the spirit, he cannot enter into the Kingdom of Heaven.

Nicodemus (reasoning upon the physical plane of thought) seemed astonished, "What—can a man when he is old enter into his mother's womb and be born again?" Christ replies: "That which is born of the flesh is flesh, that which is born of the spirit is spirit; that which is born of the spirit is as the wind, thou hearest the sound thereof but cannot tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit."

My interpretation of which is that without matter no vegetable life could have an existence; and vegetable life precedes animal life; and mankind is the ultimate of all

animal and vegetable and chemical life; therefore born of the element producing life, *which is matter*. And when he ceases to live in the flesh or passeth by the death of the body into spiritual condition, he *enters Heaven* in the spiritual condition he has wrought out by his life and acts whilst in the physical condition or earth form. Thus I conceive the interpretation given by our churches as to the teachings of Christ on this occasion are not spiritually understood; they profess to believe that being baptized is being born of the water, and being converted is being born of the Spirit. Surely a man in the flesh does not enter the Kingdom of Heaven; nor does he fail to be seen by men in the flesh. Therefore it requires a stretch of the imagination to conceive of the interpretation given by our creedarians.

May we not, under the circumstances, then, conceive that Christ being the great medium through whom God (or the first great cause) proclaimed life and immortality to the world as taught in the New Testament. Scripture considers Him one of the leaders of the Spiritual movement.

Whilst we had inspirational ideas given us by men long preceding Christ's life and times on earth, yet we have no history given us through Christ and the apostles after Him. His death and resurrection, His appearing in the spirit and conversing with those who were spiritually discerned or clairvoyants, is such evidence; so overpowering that I conceive it is impossible for us to ignore the facts of His being our leader.

Besides adopting the views and teachings of Christ will draw our orthodox friends toward us, and will tend toward their investigation of the spiritual phenomena.

Permit me to suggest that a call should be made for a convention, to be held in Philadelphia on or about the first of June next.

Yours respectfully,

S. P. KASE,
1601 N. 15th St., Philadelphia.

SOME THOUGHTS ON ORGANIZATION.

BRO. WATSON:—I have read with much interest the remarks made from time to time in the *MAGAZINE*, on the subject of organization. I hardly know how to define my own position on this important subject. I am, and have long been, strongly in favor of purely benevolent societies; but, as those who have read my writings are doubtless aware, I am as strongly opposed to any

society organized for mere proselyting purposes. If organization among Spiritualists, as spiritualists, means the latter, I can but oppose it. It has been written: "Make no more *idols*, God!" And it should be written: "Make no more creeds nor sects, Man!" The history of the world shows that they have ever been a dead weight on the ship of progression. And if the highest ideal among humanity to-day, in its present plane of development, could be embodied in a creed;—in an organized sect of proselyters to its peculiar tenets, theories, modes of thought, and methods of culture; even though those thus "organized" were the purest, wisest, and best of men, and though their teachings and methods of culture might elevate and develop the physical, mental, and moral natures of all their followers far above that which is possible under any other present existing system; even then, such an organization could but eventuate, as all others in the past have done, as an ugly clog to the golden wheels of the beautiful chariot of human progression.

This I say, because in the progressive development of the race, humanity, even in its rudest phases, must eventually pass far beyond and above its present highest ideal. Let us have no more clogs on the car of Progression! Above all let spiritualists place no hindrances in its onward, upward, and ever brightening course.

Religion, like science, can not be crystalized. It requires a new statement every day. Like Justice and Love, it is an immutable principle lying deep in the foundations of nature,—in the heart of Deity. Indeed it is these two principles joined in one, ever shining brighter and brighter through humanity as the omnipotent principle of progression carries the race successfully through higher and higher planes of development. It bloomed beautifully forth eighteen hundred years ago, in the life and teachings of the pure-minded Jesus. It is now bearing golden fruit in the Spiritualism of our own day. But we see how those who have crystalized around the thoughts and person of Jesus, instead of letting the golden light of absolute religion shine serenely forth from their own inner natures, have deluged the earth in fratricidal blood, enveloped it in darkness, and to this day, with retroverted eye, are gazing back into the dim, dead past for all light, and are utterly blind to the beautiful magnificence of the light which the ever-shining sun of the Present is casting all about them. If there

are any who would crystalize Spiritualism into an Organization like that I have mentioned, let them reflect that *our* Present, will become the dim Past of a far brighter Future.

But let us consider Organization of another sort. If there are philanthropic minds who desire to "Feed the hungry, and clothe the naked," with whatever truths they may have discovered in their respective departments of inquiry, and who are also "hungering and thirsting for the bread of life" which cometh at all times and in all places from the Father; by all means let them form a benevolent society for these purposes. But in our acquaintance with the world, we find that not all such minds are distinctively spiritualists. There are, in every shade of "belief" unselfish minds who are earnestly laboring to ennoble man and ameliorate his present condition. To my mind, and in a spiritual sense, *such are already "organized."* But, inasmuch as we on earth are still existing in the outer, more than in the inner life, an outer formal organization of this kind would, doubtless, be productive of great good; not only to its members, but to humanity at large. It would embrace all true philanthropists of high or low degree; Spiritualist or Materialist; Christian or Mohammedan; Deist or Atheist; Jew or Gentile. It would be a truly progressive organization since it would be seeking light and truth from all possible sources. It would be a truly benevolent society, since it would seek to eliminate the *causes* of physical wretchedness, mental want, and moral depravity. It would be fully Scientific and Philosophical, because it would ever interrogate the great book of physical and metaphysical nature and be guided by her answers rather, than by the myths of an infant race. It would be eminently religious, because, while practically acknowledging the divine brotherhood of man and the united Father—and—Motherhood of God, it would ever be seeking "the greatest good to the greatest number." And such an organization would have for its *spiritual* leader, (as indeed all mankind have, whether they will or no,) not indeed Jesus of Nazareth, nor yet modern Spiritualism, but the OMNIPOTENT PRINCIPLE OF ETERNAL PROGRESSION ever guiding them into purer love and higher wisdom.

C. W. COOK.

Warsaw, Ill., Feb. 3d. 1877.

Jesus says, Love to God and man is the fulfilling of the whole law.

MY PARTING WORDS IN AMERICA.

T. WALKER.

DEAR BRO. WATSON:—In this world of separations, of long absences, and repeated partings, the press, the telegraph and the postal system, become of great service to man. They bridge all chasms and distances and transport not only thought, but character, not only expression but individuality. And thus, through these instrumentalities, one man may live in the hearts and memories of many. They serve to fraternalize mankind in holding up all good qualities for our admiration and all evil for our dislike and antipathy. But the press is a jewel, an indispensable intellectual luxury. And with your kind permission I will make use of it to convey my thoughts to my many dear and venerable friends, whose acquaintances I have formed since I came to America.

SALT LAKE.

What a city! It is really one of the great wonders of modern times. No doubt it is the outbirth of spirit power. Most Mormons are really Spiritualists, or were at the outset, and what gave them their powers of conversion and enthusiasm in their labors was their real or supposed possession of spiritual gifts. Now, these gifts are neglected and Mormonism has become fossilized. It is now a little better than a money-making scheme run by a few skillful persons. But who, that looks on that city in the West, on the wilds, where once—and that only a few years ago—wild sage bush grew alone, and where now thousands of busy laborers, sing their songs to the hum of their labor, and where houses are buried in lovely orchards, can say that chance or accident produced this? Who can say that the caprice of a man, the ambition of a mortal, did such material benefit to Western civilization and the general good of America? The West today would have been a desert and its mineral resources unknown had it not been for the Mormons. And in their migration I see plans originated in spirit-worlds, and finished and carried out on earth for the general good of this and succeeding generations. They were a people used by superior powers for a grand purpose, and now their mission is completed, and all their gifts have left them because wrongly used. What is wanted now is re-fertilization and re-generation. Spiritualism will yet be the religion of Salt Lake. The eagerness with which the Mormons flock to hear young Joseph

Smith, and spiritual lecturers shows their desire for change and their dissatisfaction with their present system. Polygamy is decaying and is getting very unpopular. It is only preached up by such as Orson Pratt and Bro. Brigham, who would be free-lovers of Spiritualists. The Liberal Institute is doing its work. The hall was built under the direction of spirits.

CALIFORNIA.

Leaving Salt Lake by the U. C. R. R., owned principally by Brigham Young, a two-hours' ride brings one to Ogden. Salt Lake as you recede from it has a quaint appearance. The domed roof of the tabernacle, and the orchard-buried houses, as well as the tithe yard and the palaces of Brigham, all give a peculiar effect to the scene. Soon there will be another novelty in the shape of a magnificent temple, which is now in course of construction. Two days' ride and I was in the state of eternal springs. California. Gold, sunbeams, and floral beauty seem to vie with avarice, selfishness and immorality for superiority. The majority of the people are grasping and worldly, and live for pleasure's sake. They are nevertheless progressive and industrious, and the majority with extreme self-denial would make good Spiritualists. I lectured several times in Sacramento, and this last month finished my engagements in America at San Francisco. A present of a handsome ring, and the passing of several resolutions show the appreciation in which my services, or rather those of my controlling guides, are held. At our complimentary benefit I made my last address, and felt truly thankful to the source of spirit power for the success which had attended during my stay in America.

And now let me say that I shall speak a good word for the Magazine wherever I go, simply because it is deserving of it. Its high moral tone, its spiritual literature and its humane object recommend it to the best class of mortals. I shall be pleased to write you as I go along to let your readers know how the cause is progressing in other lands.

Yours truly,

THOS. WALKER.

San Francisco.

PENNSYLVANIA STATE SOCIETY OF
SPIRITUALISTS.

The eleventh annual meeting of this Society will be held at Lincoln Hall, Broad and Fairmount Av., Philadelphia, March 31st, at 3 and 7 p. m., and on Sunday, April 1st, at 10 a. m., and at 3 and 8 p. m.

This will be the 29th anniversary of modern Spiritualism, and will be celebrated by the First Association of Spiritualists of Philadelphia in conjunction with us. The members of this Society and friends of the cause from all parts of this state and from other places are invited to meet with us, to consider the present condition and prospects of Spiritualism especially with reference to the subject of organization. It is hoped that something can be done to advance the cause, and bring its advocates into more harmonious relations with each other, that the mighty power which rightfully belongs to the millions of Spiritualists in this and other lands may be so directed as not only to protect Spiritualists in their civil, political and religious rights, but to exercise an influence for the benefit of mankind everywhere. The meeting will be free to all, and we hope our friends will respond to this call either personally, or by letters addressed to our Secretary. "Come, let us reason together." There are thousands of Spiritualists in this great State whose influence would be much increased if we knew each other better, and were banded together properly in a society without any creed or restriction of individual freedom, but with a determination to aid each other and the world in the great reform of the age, all of which are more or less intimately associated with our cause.

ISAAC REHN,

HENRY T. CHILD, M. D., President.
634 Race Street, Philadelphia, Sec'y.

"DUM VIVIMUS VIVAMUS."

The school-boys motto, but from all boyish tongues, from which that sentiment has rattled, how few have had any clue or serious idea of its meaning.

"While we live, let us live." It sounds terribly materialistic, and yet I can remember grave old orthodox professors, who saw no harm in allowing it a prominent place among college mottos, and who uttered no word of warning against a materialistic construction. Thus has it become the watch-word of those who would eat, drink and be merry to-day, "fearing death on the morrow."

But, what if "there is no death," and we, as the Bible tells us, are only "changed," and instead of the grave and dust, we find ourselves standing on the other side with eternal lights illuminating our footprints upon the sands of time; our dust in truth, returned to its native dust, but our spirits still live, a part of eternity, and

clothed in the raiments we have provided by our earthly lives, our daily walks bring the web and woof of our spirits raiment.

The drunkard finds many a weavers knot, where broken threads were joined, but not mended, the knots or scars appearing as blotches on the spirits raiment.

The hypocrite finds his threads attenuated, the fabric thin, a thousand folds of which would not cover his spirits nakedness, and he like the guilty pair of old, fain would flee from the light of truth, even the gates of Paradise.

Better drop the sententious latin motto of a dead past, and say in no equivocal words, "As I live, I will truly and justly live." The web and woof of my earthly life shall not shame my spirit. My heavenly raiment shall not be spiritual nakedness. Nor shall it be blotched with selfish stultifications and evil deeds.

As my physical form was made in the highest type, so shall my mind ever strive for the highest and best, thus wearing a spirit raiment; bright, shining, and beautiful as the pure and pearly raiments of the angels.

T. L. KING.

For the American Spiritual Magazine.

AN ARGUMENT.

Affectionately inscribed to my sister, Mrs. Harriett Margaret M——n, whose nomen and prenomen are the christened and consecrated names of our spiritualized mothers long since passed into the yearly portals of the pure in the Summer land.

MR. WATSON:

Dear Sir.—More than thirty-five years ago, when the Methodist camp-meetings were aflame every summer and their wonderful phenomena were attributed to miracle or the Holy Ghost instead of to a now well known philosophy, for everything has a philosophy, and all philosophy is natural, and you a young preacher in Memphis were invited to one of these popular meetings on Big Creek, twelve miles north of the city, my father, an intelligent and devoted Methodist, full of fruit and no flowers, being one of the "campers" or "tenters," having heard of your personal popularity, the recipient of so many presents, and supposing you to be full of fancy, exclaimed in astonishment and admiration on hearing you preach, "Why he is all fruit, no flowers of fancy as I expected, but all fruit, solid fruit!" My father was right, and I agree with him that you were and are yet a practical man of

facts, philosophy, logic and argument, and not much given to flowers, fancy, fiction or ornament.

But I can not entirely concur with one remark in your article in the *Memphis Appeal* of a late date. You said, "Spiritualism is either the grandest truth of the present century *and it is the greatest humbug," (I quote from memory). It is the grandest truth of all the centuries in human annals if true, but cannot possibly be the greatest humbug if false, while Fetishism, Paganism, Judaism, Islamism, or modern Christianity is in existence and rules and riots in the superstitions of mankind. I can endorse your intimation in said article, that the publication of the marvelous, spiritualistic phenomena—people love the marvelous—gives the secular press very great additional interest and every such publication is sought after and read with avidity, at least in my vicinage.

Now for my argument, and I hope the lovers of logic will not be displeased with the effort. All the knowledge man can obtain is derived from two sources, observation and reason. Observation means all he can ascertain through his five physical senses; reason means all he can learn through his mental process of intuition, ratiocination and inspiration. The two combined constitute or result in science, which is positive knowledge. Either one, observation or reason, by itself, may mislead or deceive us; both together never. Here, and here only, we have absolute certainty; if not so, our existence is illusion. It is our highest attainment, our brightest boon. From these infallible sources we know there is a law for everything, and everything has its law, physical and psychical, material and spiritual; and law must have a law maker, call it personal or impersonal, it matters not. And every thing, of every kind, material or spiritual, has its philosophy, all nature is founded in philosophy, and the God of nature is the embodiment of philosophy, personal or not, it makes no difference in this argument, for that point is not now in this discussion. When told that a balloon will go up in the air with several men in it; or that we can send a message from New York across the continent to San Francisco three hours sooner than or before it started; we may believe from the great amount of testimony, but can not know it unless we witnessed it from observation, and then not satisfactorily and absolutely until reason comes to the rescue of what may be an illusive observation and substantiates it, that is unless we

understand the philosophy and the law. Then, and not till then we know it absolutely and satisfactorily. When LeVerrier predicted and located the then unknown and unheard of planet Neptune through his reason alone, he and doubtless others from confidence in his ratiocinations fully believed it but could not know it until it was afterward discovered through observation. Now it is positively known. So, recently reason pointed to an intramercorial planet, and within the last few months' observation has come to the rescue of reason and showed it, named by astronomers Vulcan, because so near the great central forge, the Sun. Vulcan means fiery forge.

Now, reason teaches—I mean the highest reason of the highest types of man—that man is immortal, for goodness goes with greatness, and an omnipotent and beneficent God of universally progressive law ever evolving from lower to higher, could not create or evolve a conscious being and implant happy affections, immortal aspirations, cherished feelings of friendship, angelic love to demonstrate goodness, and then tear all these tender ligaments asunder and lacerate the very heart of love with the relentless destiny of certain separation. If not so, where stops death's dark pinion? where fold its sable wing? where stops dread Azrael?

"If human souls, why not angelic, too,
Extinguished; and a lonely God or abortive
nature

O'er ghastly ruin frowning, from a throne"

through the desolate realms of a death-struck universe!

And observation now comes to confirm this glorious conclusion of reason to the credence of man and give us a glory we never possessed before. Reason has ripened and observation plucks the print, the immortality of our life and love. The first men of the world, the brightest, profoundest and most scientific intellects, one name from each of the sciences and learned professions from all the most enlightened parts of the world I will give, viz: Prof. Varley, electrician; Wallace, naturalist; Hoffman, philosopher; Wagner, geologist; Hitchman, physiologist; Buchanan, anthropologist; Reichenbach, physicist; Von Fichte, metaphysician; Senioi, political economy; Robertson, editor *Jour. Med. Sci.*; Crookes, chemist; Cox, jurist; Flammarion, astronomer; Hugo, statesman; Casteler, politician; Kossuth, orator; Longfellow, poet; Alexander, emperor; Garibaldi, captain;

Wilkin physician; Whately, archbishop; Talmadge, governor; Anthony, senator; Powers, sculptor; Thackeray, literature; Lyndhurst, lord; which might be multiplied by the hundred and thousand from every civilized clime, attest to the immortality of human life and love, from both reason and observation. From reason, that nature has but few fundamental laws and they pervade all her domains, as example the relative position of the stems on the plant is regulated by the same law that regulates the relative position of the planets, and the law of psychology on this plane of life operates equally on the next, for it is a spiritual law, and operates independently of material organization. From observation that they have seen, heard and felt the incarnated called dead. And this observation conducted with the most rigid scrutiny, and the finest scientific appliances, as the most sensitive electrometers and powerful galvanic batteries. And further these spiritualized, called dead, have conversed with them and demonstrated the immortality of their love as well as life. Is not this positive knowledge? If not, what is? But this is Spiritualism! I will make a recapitulation and summation in conclusive logical syllogism:

1st. Any system not affirmed by science, (reason and observation), is false; none of the old systems of religion are thus affirmed therefore all the old systems of religion are false.

2d. Any system affirmed by science (observation and reason), must be true. Spiritualism is affirmed by science, therefore must be true.

And what a truth! The most momentous of man. A truth that soon shall sound along earth's shores and echo from all her mountains, adown the coming ages like a voice of the gods ringing through the temple of universal nature!

And this is the only philosophy or system of ethics that has both these infallible sources of evidence to sustain it.

We, away off here in the woods, in looking at these splendid lights on the heights of science should exclaim like Charles Wesley:

"Lord, what shall earth and ashes do?"

We would adore our Maker, too!"

Then let us live as we should die (or exultate) in the sweet serenity and certainty of undying reunion; and not as Zeno lived like a stoic and met his dissolution like a stone; nor as Bolingbroke lived and died in darkness and doubt; nor the creed-cursed Christian with interminable hell and everlasting damnation before his tortured vision.

For us be our exit from these shores of sorrow calm, tranquil and serene as the zephyrs of a spirit morn; if

"An angel's arm can't snatch us from the tomb,

Legions of angels can't confine us there."

That our friends behind may sing of us,

"Night dews fall not more gently to the ground,

Nor weary, worn-out winds expire so soft."

"'Tis the last pang!" he calmly said,

"To me, oh! death! thou hast no dread—

Father, I come!

Spread but thine arms on yonder shore--

I see! Ye waters bear me o'er:

There is my home!"

S. S. REMBERT.

Woodstock, Feb. 1877.

*A typographical error in the Appeal, it should have been or instead and.

From the Spiritual Scientist.

THE NEW MOVEMENT.

If some one or two persons, a committee of others or not, as the case may be, should call a convention under one name, and the persons there assembling under that call should adopt another and essentially different title for an association that might then and there be formed, is it just on the part of others to persistently designate it by a name that is evidently contrary to the expressed wish of the majority constituting that convention? In this question, it seems to us, is embodied the merits of the discussion now going on between the *Religio Philosophical Journal*, the *Banner of Light* and the AMERICAN SPIRITUAL MAGAZINE—a triangular cross-fire—relative to the Philadelphia Convention—the National Conference of Spiritualists.

Organization has been advocated by the *Spiritual Scientist* and AMERICAN SPIRITUAL MAGAZINE—the two youngest of the spiritual journals in the country—since their initial numbers. The latter named Philadelphia as the place and the month of July as the time for the convention, but made no formal call. Dr. J. E. Bruce wrote the formal call, and made the dates correspond to the time suggested by Dr. Watson, of the MAGAZINE. We were requested to sign it, and, while criticising the title of the call, "Christian Spiritualists," did so because we were ready to assist any attempt at organization, conscious that it would stand or fall on its merits. We foresaw the controversy that has ensued. We predicted then, that in defending a name, valuable time would be lost that should be directed towards per-

fecting the work to be accomplished. On the general merits of the question, Dr. Watson quotes us correctly in the *Banner*, saying:

"There are many Spiritualists who agree with the editor of the *Spiritual Scientist*, who when noticing the New Movement, says: 'In our opinion the terms Christian and Spiritualist should be synonymous. That they are not so, the people known as Christians and Spiritualists are to blame. Christians labor in vain to harmonize the dogmas of man with the doctrine of Christ Jesus, the Spiritualist, and without spirituality they cannot interpret the sublime truth to which he gave expression, not only in words, but deeds, living a spiritual life. Spiritualists, or a majority of them, who stand forward as the representatives of Spiritualism, are in reality phenomenalists or sensualists. They are of the sensual world, as are also a majority of professed Christians. They are as unworthy Spiritualists as many clergymen and church members are unworthy Christians. Neither class comprehends the vastness of the principles they claim to represent.' Dr. Watson further says:

"These, I am sorry to say, are truthful words. If we, as Spiritualists, do not rise above the phenomenal or sensual plane, neither names, platforms, declaration of principles, or creeds will profit us very little in this world or the next. The *Scientist* concludes its notice of the movement thus:

"We are in hearty sympathy with the movement, and will second any effort that shall have for its object a reform in Spiritualism. May the higher influences attend the meeting of the Convention, and inspire its conductors. May it send forth to the world the sentiments that shall awaken an enthusiastic response in the hearts of all true Spiritualists. The possibilities and probabilities are great. May the reality exceed the fondest hopes of the most sanguine."

Dr. Bruce, at Philadelphia, advocated his views, but submitted to the votes of the majority. From that time the Philadelphia movement was and should be known as the "National Conference of Spiritualists."

We claim in common with others that the convention did not seek to establish a sectarian form or to adopt an iron creed. Its whole action was provisional awaiting a delegate convention. There was no attempt to force a brother to change any preconceived opinions or prejudices. To ensure

a delegate convention committees were appointed to enlist the attention of societies already formed, and organize others if they could. We believe each one to have been actuated by a motive to advance the interests of Spiritualism and elevate the movement to the dignity of the position it is fitted to occupy. Each one went forth to do the work in his own way. The *Banner of Light* desires to know not merely what was passed, but what was understood to have been passed at the convention, and in the above we think it is concisely stated.

Several of the committee, or leaders, as some are pleased to call them, may have "preached" quite extensively since then, and undoubtedly their lectures would express their individual views on whatever subjects were selected. Dr. Bruce would preach his Christ, or the "Christ of contention," as the *Banner* calls it, and from the same authority J. M. Peebles' Christ is the "Incarnate Spirit of Love." Both are criticised in other quarters, and Dr. Watson writes to make clear the meaning of the convention. We have attempted the same in this article. Apparently all the spiritual press, especially the *MAGAZINE*, *Banner*, *Religio* and *Scientist* are in favor of organization, but differ as to the basis. In the discussion that will ensue between now and next July, the views of each and their correspondents ought to be so well defined that able minds, guided in their deliberations by the angel hosts may bring order out of chaos, and build, as Dr. Watson, and all of us earnestly desire, "a platform broad enough for all good and true Spiritualists to stand upon."

MRS. V. C. ELDRIDGE, DYER STA., TENN.

DR. S. WATSON, My Dear Sir—Col. Eldridge of your city, with his most excellent and accomplished lady and medium Mrs. V. C. Eldridge arrived at this place on the 15th inst., to fill an engagement for independent Slate writing on the 16th and 17th, and a cabinet seance on the night of the 16th instant. The circle consisted of some of the most prominent citizens of the place, among whom were W. G. Crank, J. L. Jarrell, M. D., Maj. W. J. Davidson and lady, Albert Kelly, J. B. Biggs and lady, Mrs. J. M. Coulton, C. G. Fletcher, and the writer, and some others whose names I cannot now recall.

The seances were held under strictly test conditions at the residence of Maj. W. J. Davidson, Mrs. Eldridge cheerfully submitting to any condition imposed upon her.

Dr. Jarrell took the precaution, just before she entered the cabinet, to seal her mouth securely with coat-plaster, but no sooner had she entered the cabinet, and a song was being sung, than noises of various sort, such as whistling—playing of a French harp bell-ringing issued from the cabinet, and all at the same time, and keeping time with the music. After the song a spirit conversation was carried on for sometime between Harry Patterson the spirit control and the members of the circle, in the meantime hands of various sizes were extended from the cabinet window.

When the medium came out of the cabinet, Dr. Jarrell examined the plaster on her mouth and pronounced just as he had left it, but very dry and difficult to get off. It was certainly impossible for Mrs. Eldridge to have done the talking in the cabinet with that plaster on her mouth, and equally as impossible for her to have whistled, or played the harp, and it would have been a very difficult matter, indeed, for her to have done it all herself, at the same time.

Mrs. Eldridge, however, as a medium for independent slate writing, possibly, has no superior in the world. Her phase of mediumship requires no pencil. The slate is carefully cleaned and placed on her open hand, and pressed firmly against the top of the table from the underside, the message appearing on the upper side of the slate, or between the slates if double. The investigator may if he chooses, write his question on a slip of paper, without the mediums knowledge, fold it, and place it between the slates, tie or fasten them together securely. The moment she places them under the table the writing will begin, and in a minute or two from the time the slate was placed under the table, it will be returned, still securely fastened, the question answered, but the paper on which it was written, will be out and gone. The investigator can if he chooses, while messages are being written on the slate, carry on a conversation of his own, without the medium knowing it, by placing his hand, or knee near the table where the spirits can touch it, the answer being given by the usual signs. During the sitting hands of all sizes are materialized, and thrust out from under the table, and often take small articles from the floor, or off the table, or from the hand of the sitter.

As a matter of course our strictly orthodox friends are in quite an uproar, and stoutly insist that all this spirit intercourse is from the Devil, etc. Well, as the Bible has failed

to reveal the fact that the Devil should be converted, and sent on a mission of love and mercy from hell to us benighted earthly heathens to teach us better morals, and more excellent manners—more love to God and each other—to brighten our pathway through life, and dispel the gloom of death, we shall be compelled to reject their theory, and accept a more noble one, that of actual intercourse with our *living dead*—our angel friends who have left our own fireside for a higher life in heaven.

J. D. McLIN.

Rutherford, Tenn., Feb. 19, 1877.

BRO. WATSON.—As my name is associated with the Philadelphia Convention as one of its Vice Presidents, will you allow me, through the medium of your valuable magazine, to throw out a few suggestions upon the all absorbing topic of organization. Already much has been written and published upon this subject, pro and con by Spiritualists of every shade of opinion, and perhaps we are as far from an amicable adjustment of this exciting question to-day as ever before, since the first Spiritual manifestation was given to the world through the medium of the celebrated Fox family at Hydesville.

My main purpose in writing this communication is to notice some of the objections urged against the new movement, (so-called) by the Banner of Light and Religo Philosophical Journal, et al. It was understood some weeks in advance that an effort would be made to hold a convention at Philadelphia, about the 5th of last July. The subject had been thoroughly discussed in Spiritualistic papers and by our public speakers; and so far as my knowledge extends, I know of no one of any prominence in our ranks who stood decidedly opposed to organization, upon some sort of basis, save perhaps a few no God sort of Spiritualists. All admit the necessity of an organization, upon a financial basis at least. The Banner of Light and Religo Philosophical Journal eloquently urge such an organization of the Spiritualistic element of America, and the Religo Philosophical Journal has brought forward a plan which I cannot see possesses a superior merit to that adopted at Philadelphia. But all these differences of opinion can be made to harmonize at the convention which is to assemble sometime in 1877, at the option of the committee appointed to make the call; if we but come up to that meeting in the proper spirit. It has appeared

unaccountably strange to me that the opponents of the Philadelphia movement should have manifested such vindictiveness, knowing that meeting was only primary in its character and adopted only a temporary plan of organization for local societies in America. All who have plans of organization can submit them to the National Convention when it assembles, and as I understand it, the one adopted will become permanent. Let all Spiritualists throughout the country go to work at once to have themselves represented in the National Convention. And let them come up with a determination to effect an organization which will develop our numerical strength and we will succeed, never fear. Although I am what is called a christian Spiritualist, yet I am willing to enter an organization which shall leave each member free to choose his own spiritual leader. I am content to affiliate in an organized capacity with Catholics or Protestants, with Mahomedans or Buddhists, etc. Our aim will be to effect an organization which will unite the world. We should not select Buddha, Christ nor any other Spiritual leader of the past as the great central idea of our system. If so, nothing but humiliating defeat awaits us. Have we not seen that Mohomedans have failed to unite the world on Mohammed? Christians failed to unite the world on Christ? Buddhists on Buddha? etc., and may we reasonably expect to be more successful in our efforts in the same direction? Let us be warned by the efforts and failures of our theological predecessors and endeavor to steer clear of the fearful shoals upon which so many barques have hitherto stranded and gone to pieces. Yes, friends, let us cast aside all prejudice and personal feelings which have been engendered in the past and unite upon the bed-rock of truth Spiritualism, and although the briny waves of superstition may sweep over and beat upon it, yet it will stand unshaken amidst the fearful rage of a war of creeds and the storms of fanaticism which are shaking the world at present. The millions of Spiritualists throughout the civilized world to-day, if but organized into one vast body would make an army which would cause the theological world to tremble from centre to circumference, and would break in pieces and crush out all opposing organizations and institutions set up in the world by men or devils. This is not to be an organization of mortals alone, but an institution in which spiritual as well as physical beings are to be enrolled as members—a combination of men and angels,

a union of the mortal with the immortal—the visible with the invisible. Then how grand, how glorious, and how sublime the cause in which we have engaged. May the spirits of the great and good of all ages generally, aid us in carrying forward our good purpose to a triumphant and successful termination, is the deep and heartfelt prayer of your brother and colleague in the great cause of Spiritual communion.

J. A. MEEK, M. D.

AN EXPOSED MEDIUM.

This medium has been exposed like one was in this city last spring.

With this one we have seen similar things to those ascribed below in daylight. A materialized shawl was examined by three gentlemen while it was held out by our spirit wife, looking and feeling as natural as any we ever saw, But most persons are like Thomas, they must so feel before they will believe.

MRS. MARKEE.

A LITTLE CHILD WALKS OUT OF THE CABINET.

BRO. JONES—Mr. and Mrs. Markee have been our guests for the last two weeks, and during that time Mrs. Markee has held seven materializing seances at our house. Duty to her, and also to the cause of truth and justice, prompts me to write an account of some of the manifestations that transpired during those seances. To give the readers of the *Journal* a history of all the manifestations that occurred during those seances, would require too much space in your valuable paper. I will only select a few from the many. Fifty-four spirits materialized and walked out of the cabinet. They conversed freely with their friends, and were recognized by them. The materialized forms varied in size from a child not over thirty inches in height to a large Indian of six feet.

Seneca, a large and powerful looking Indian, one of the medium's controlling band, walked out dressed in Indian costume, with moccasins upon his feet, and two feathers upon his head. Katie Brink, the spirit that was caught by the Rochester roughs, came out of the cabinet on several occasions. She conversed freely with us all; she sat upon my lap, placed one arm upon my shoulder, and wiped my face with her handkerchief. She was not more than one-fourth as heavy as a person of her size.

Katie is a bright and beautiful spirit; unlike the medium in size, in shape and features. At one time she materialized a white shawl, apparently from the wall of the room; she spread it over her shoulders, walked around in order to let those in the circle see it, and returned to the cabinet. She soon made her appearance again but without the shawl. She said she had dematerialized it, and must have another. She was standing in front of me, and not more than three feet distant, and I could see every motion very plainly. She stooped down, rapped the ends of her fingers two or three times upon the carpet, and the shawl commenced to appear. At first it was not larger than two or three inches square, and in less than three minutes she had a red shawl, I should think, four feet square. She placed it over her shoulders and walked around, letting those in the circle examine it.

At one time when Katie was returning to the cabinet, she had diminished nearly one-half in size when she reached the door.

Our daughter, who had been in spirit life nearly twelve years, came out and conversed with us as familiar as she did in earth-life. She caressed and kissed her mother, and the latter was permitted to return a kiss. She sat upon my lap, put her arm around my neck, kissed me twice, and I kissed her. I could see her face very distinctly. It was her form, her features, her manner of expression, and her voice.

My father came out at several seances. He conversed freely with us, and was recognized by all present that knew him in earth-life. At the sixth seance he led out one of our children, a little girl that passed to spirit-life when an infant. Her name is Nettie. She said her grand-pa had learned her to talk. We conversed several minutes with them, and when father started to return to the cabinet, the child cried, and said she wanted to stay longer with pa and ma. Father quieted her by telling her she should come out with him again.

The next seance my mother, who had come out on several previous occasions, again walked out leading by the hand our little Nettie. The child was so pleased

SHE DANCED FOR JOY.

We conversed freely with them, and when mother returned to the cabinet, Nettie went with her, but cried as she did before. We could hear father speaking to her in the cabinet while she was crying. Soon she stopped crying, and commenced to laugh, and said: "Grand-pa says Nettie may come out with him." In a few moments Nettie again walked out followed by father.

They remained fifteen minutes, and conversed with us all the time. Father said that Nettie, in spirit-life, is a young woman, a bright spirit; and as far advanced in spiritual knowledge as those of her age; but in coming back to us it was necessary for her to take the form and conditions of childhood. Fathers and mothers in spirit-life spoke words of cheer and comfort to their children and friends in earth-life; children in spirit-life greeted their parents and friends in earth-life with love and affection warm; and some of them sent messages to their friends that reside at a distance from here.

At the close of each seance, Mrs. Markee would be found sitting in the cabinet to all appearance lifeless or dead. She did not breathe; the pulse did not move; her flesh was cold, and felt like that of a corpse. Mr. Markee placed his hands upon her head, and in about five minutes the pulse commenced to tremble, then to beat lightly; she commenced to breathe, and again returns to consciousness, but it was a half hour or more before she could leave the cabinet, and then she was so exhausted that she could not walk without help.

If the circle is broken by the

UNCLASPING OF HANDS,

(as it accidentally was at one of our seances) the medium receives an injury, and leaves the circle-room with dark spots around her eyes, which gradually disappear during the next day.

It appears to me that no reasonable person could witness the manifestations that occurred in those seances, and suppose for one moment that it was all the work of the medium. There were none of that class who attended *all* of those circles; but all with one accord said, we *know* we have seen and talked with our spirit friends. I would risk my small fortune, my life and my sacred honor, upon the genuineness of Mrs. Markee's medium powers.

THE Western Morning News reports a strange incident at the village of Kingston, Devon. While the choir was engaged in practicing for the Christmas services a distant door opened, and through the dimly lighted church, draped in white, a form slowly stalked up the aisle and mounted the pulpit. No one challenged the visitor, and the alleged apparition slowly retraced its steps, vanishing at the same door. The terrified choir fled in dismay. Some assert that in the ghost they recognized the features of a deceased popular minister. Next day one member at least required medical aid.

From the Santa Barbara (Cal.) Index

SPIRITUALISM.

Spiritualism has made such progress and been accepted by so many intelligent and intellectual people of both sexes that the religious world can no longer afford to ignore its claims to their attention. Like Banquo's ghost "it will not down" at its bidding. To try to pooh-pooh it out of sight only leaves religionists liable to the charge of being afraid to meet it, and it becomes the duty of every Christian minister to study its phases, its pretensions, and its manifestations, and thus prepare themselves to answer its theses or combat its errors. Spiritualism cannot be judged by its "bummers" any more than we could judge of the morale of an army by the same tokens. Hundreds of charlatans and impostors saw in its wake a chance to make a dishonest living, and at once fell in under its banner, hundreds and thousands of men and women of small intellect and loose morals followed, and by pushing themselves to the front and advocating each their own peculiar doctrines, gave the world to suppose that they were fair exponents of the Spiritualist doctrine, when in reality they knew but little and cared less. Large numbers went so far as to become mediums and there stopped, without caring whether the spirits who influenced them or used them, were good or evil, developed or undeveloped, fiendish or elementary, human or divine, or learning how to invite the one and repel the other.

All this must be admitted by honest and intelligent Spiritualists as well as by honest investigators, and yet the question of Spiritualism remains the same. Spiritualism is the subject to be investigated, not Spiritualists. If we judge of Christianity by its professors, we must form a low opinion of it; and yet, that is how Spiritualism is judged by the majority. Spiritualism means, not table-tipping and piano-moving, playing on guitars, ringing bells or writing on slates, not the production of "spirit hands" or flowers, or wax molds, or even levitation or the setting aside the laws of gravitation; all these are mere incidents and affect the real questions as little as the quaint dress of the Friends does the truth of Christianity. Whether the manifestations are humbug or reality no more affects the real merits of Spiritualism than the miracles of Christ did the doctrines he taught. It is not a plant of a few years' growth—the Fox family did not inaugurate it—it is older than Christian-

ity, Judaism, or Brahminism. The Egyptians practiced it in the days of the Pharaoh's—the Phœnecians and Chaldeans studied its mysteries, the Persians were learned in its philosophy long before the days of Zoroaster, the Chinese held it as a religion before Confucius was born, the Greek mythology was based upon it, and the religions of the early inhabitants of Palestine were largely made up of Spiritualism. The fact of its existence as a religious belief cannot be gainsaid—the question is, whether it is conducive to the best interest of humanity or not, whether its practice leads to, or from the truth.

In every nation we find traces of its one time universality, the great mass of what are called superstitions date back to it—the common belief of ghosts and hobgoblins—in genii and fairies, witches, magic, black art, etc., so inherent in human nature and which retain such a tenacious hold in every country, has its origin in Spiritualism. If it is possible to commune with departed spirits or with spirits belonging to other spheres, it cannot hurt the churches to know it, but the knowledge may qualify the ministers to give such advice to their flocks on the subject as shall save them from going astray. Thousands of people who hold membership in churches not only believe in, but tamper with Spiritualism, using as their mediums those who are either bare-faced impostors whose pretensions to spiritual communication are simply absurd—mediums of loose morals who only attract around them spirits of like character, or the veriest neophytes in the profession who are unable to distinguish between false and true spirits or dictate which class they will consult.

The rapid spread of the Spiritualist theories and practice among the people of this and other countries demands investigation from every lover of truth and of his kind.

We commend the above to the pulpit and the press. Are not these words of truth and soberness? Are they not worthy of those two great controlling powers of public opinion? Does not public opinion to a very great extent control them upon this subject?

There are some secular editors like the one from whom we quote who has independence enough to speak out upon the subject of Spiritualism and give facts which are indisputable and cannot be gainsaid or denied, standing out in history from the earliest ages to the present time.

THE NEWSPAPERS AND THE NEW MOVEMENT.

We publish the following from Dr. Bruce not only as an act of justice to him, but also to the members of the Philadelphia Convention. A great deal has been published making the impression that the Convention was in favor of a creedal organization. This we know to be an erroneous impression. Our position in the Convention certainly gave us an opportunity of forming a correct opinion of what was said and done at that meeting. This we have repeatedly declared through other journals as well as our own. So have other members of that Convention; yet it has been as often asserted to the contrary; and much printer's ink and paper wasted to but little purpose.

This controversy we have deprecated and have so expressed ourself whenever we have been compelled to refer to it. It has been productive of no good, but much harm to the great cause we are all laboring to promote. "A hint to the wise is sufficient." "Charity suffereth long and is kind." The ground assumed by those who would convict us of endeavoring to establish a creedal organization was, that Dr. Bruce, who was a prominent member and officer of the Convention, had subsequently avowed himself so as to justify the belief that he or the Convention he was supposed to represent, was in favor of establishing a Creed as a basis of organization.

It seems, however, that this effort to convict the Philadelphia Convention of establishing a creedal basis of organization has for its foundation, if any, what Dr. B. was reported to have said "The first Sunday in April, three months previous to the meeting of the Convention."

We regret the necessity of again referring to this matter, but "let justice be done though the heavens fall," is a good motto. We wish now to say in conclusion on this subject: Let us have a National Convention, which may adopt a platform of principles, to let the world know who, and what

we are, and thus establish an organization of *State and County Societies* from Maine to California, and from the Lakes to the Gulf; then we will be entitled to the name of National Spiritualists of America.

Editor of the Banner of Light:

SIR:—In your paper of December 23d and January 20th, you print two Editorials concerning me, which like every thing else touching my public work that has appeared in the *Banner of Light* for the last six months, is animated by such a spirit that I felt an honest man, busy about important tasks, might well afford to let it all pass in silence. The ethics of American newspaper writing, I know, are somewhat loose, and when a man's calling sets him up as a common target he must expect some bad shots. For myself, I make no complaint. And had it not become apparent that the misapprehensions and misrepresentations contained in the two editorials, just named, are likely to breed a mischief to Spiritualism greater than was anticipated, I should not have altered my course nor broken the enforced silence to which, from the first, I have patiently submitted.

All I will do now is to prefer a few simple requests. Hereafter, in your paper or elsewhere, I may take up these editorials in detail and deal with them point by point.

1. Will you allow me to state that the New Movement is in no way responsible for the private opinions of its individual members.

2. That what you speak of as "Dr. Bruce's Sermon," is a very imperfect newspaper report of the first *third* of a lecture delivered by me, the first Sunday in April, three months before the New Movement was thought of.

3. That the impression you aim to make, that I forwarded you a copy of the newspaper report you quoted from, by saying that you have it with my "own corrections in the margin" is groundless, the fact being that this report was sent, privately, to a friend who carried it into your office without my knowledge.

4. That though you make a merit of "not wresting" my "sentences from their connection," yet in the very paragraph you are to make out your main accusation against me, viz: that I am in love with sectarianism and my leading aim the establishment of a sect, you cut out, in the eighth paragraph of editorial for December 23d, between the words, "Its battle-gage

is flung down in the face of the world," and what follows, these sentences: "But then it fights with spiritual weapons and its foes are the enemies of God, and mankind. *It hates sectarianism, and its deepest concern is to avoid strife.*"

5. That both at the beginning, middle, and end of this report, paragraphs which were not to your purpose, but looked decidedly in the opposite direction were omitted in your editorial.

6. That though you make a point by introducing the opinion of the reporter of my lecture that my object "seemed to him like the institution of a new sect," yet you do not allude to or even allow your readers to know, that by the hands of the same person who brought you this report you were furnished with a copy of a lengthy letter, by me, published the very next week in that same local paper, protesting, in the strongest terms, against this statement and setting forth in detail, that the spirit and scope of my words were the reverse of all this.

7. That the phrases "come to Christ," "come to Jesus," and the like, which you put in quotations and attribute to me, are, in spirit and letter, sheer fabrications. Neither of these phrases or any thing remotely like them were ever used by me.

8. That on the very first appearance, to me, of an intimation in the newspapers that certain sharp-eyed editorial folks fancied they could read between the printed lines of the work at Philadelphia the clear indications of a creed and a christian sect, I sent to the R. P. Journal an article entitled "Names in Religion," in which I labored to dispel this illusion and demonstrate its utter futility, but the article was suppressed.

Also, that about the same time, a spirit communicating in the Banner of Light, Public Circle, and showing signs of being under a like delusion in regard to the ground and scope of the *New Movement*, I, promptly forwarded to your office an article entitled "Light for the Spiritual World," a small part of which you printed, but suppressed that part of it which denied that it was any part of the intention of the Philadelphia Conference to narrow Spiritualism to the dimensions of a sect.

Also, again that near this same time, I sent an article to Dr. Watson's *MAGAZINE*, on the "Constitution of Local Societies," in which I took, and elaborated at length, the ground I have occupied, and never, in twenty years swerved from by a line, that in all efforts to organize the spiritual element

in life, Work, and not Doctrine; Character, and not Creed; Catholicity, and not Sect, were the things to be emphasized in the foreground; that all people of all opinions, who had "a mind to work," and could unite heartily on the practical ground of any movement agreed upon, should be cordially invited to come and join it, while doctrine, creed, or, in other words, Spiritual Science in its elements or in its whole extent, was not for *subscription by any body*, in a convention or in a local society, but belonged, exclusively, in the sphere of teaching, and there, it was, by lecturers, and journals, and all whose office it is to teach, to be treated in precisely the same way as all other sciences are treated by lecturers and teachers in the Universities, that is, fully and freely set forth by each teacher from the standing-ground of his own mind, and proved and enforced by all the facts and arguments admissible in the case, and then, just as these University teachers leave their students, who have never been called upon to subscribe a single doctrine, to go away from their teaching and receive or reject what has been taught them just as the *make* of their mind may require: so it should be with our teachers of Spiritual Science, and such, and no other should be the mode of promulgating our doctrine among men.

Further, I went on to state, in this same article, that the scheme of committees for practical work set forth in the printed form of a constitution for local societies was, in my mind, the most important thing done at Philadelphia, and that if this could be adhered to and become the ground of our future action as a body, I thought it a matter of minor importance what changes or alterations might overtake any thing else the Conference had sent out. And I mentioned, in order to recommend that course for general adoption, that in the societies I had organized I had put them on this practical basis of work, alone, not saying a word about doctrine nor asking a soul to sign a creed or become answerable for any merely scientific or metaphysical notion whatever. But, my good Brother of the *MAGAZINE*, following the example of his editorial confreres, assigned me quarters in his waste basket, at the same time unlike them in this, that he sent me a courteous note to say he should be glad to print my article and would do so, but that it was too long for the *MAGAZINE*, and besides would tend to excite "controversy,"—controversy of course, on the part of conservative Spiritualists.

9. That in proof and as positive de-

monstration of the utter groundlessness of all you have printed against me, from first to last, as intimating or tending to show either that my spirit is sectarian, or my object "a new creed," or my "desire to graft Spiritualism upon the effete church system," I now offer you, for publication in the Banner of Light, the full manuscript of that lecture delivered last April, the imperfect newspaper report of which has led you, and others, through you, I could hope unintentionally, into utter misapprehension of me, and into the gravest misrepresentation of a movement to organize Spiritualism which, in an hour like this, and considering the avowed aims of the movement, and the character of the men engaged in it, history will show deserved to have been met by a very different spirit from that which it has constantly encountered in your columns, and in those of the Religio-Philosophical Journal.

Now, for the present I have done. That I have paid no attention to the Spiritual Sciences, or that I have arrived at no definite conclusions on any of their great lines of research, or that I may not hold doctrines and opinions, on some subjects, which differ widely from those of my brethren, it is no part of this letter to maintain. What it does maintain is: That Doctrine, in its whole extent, shall be dealt with as Science; that teaching shall be unfettered; that thought shall be free; that organizations shall be broad and catholic; that their office is to make men and women, and organize Society on the earth.

This is my creed, and these the limits of my sectarianism. Here I stand and here I am willing to fall. But, gentlemen of the Press, I shall *not* fall, except it be before the lance of him who can unhorse the Spirit of the Nineteenth Century, and pushing common sense to the wall, can carry down before him the method by which all the great liberties of the modern world have been won.

In the hope that a general cause may not suffer loss, nor its grand hour of action be missed through the folly and misdirected ambitions of its friends,

I am,

Fraternally,

JAS. EDWARD BRUCE.

Feb. 3d, 1877.

We think Dr. B. has fully vindicated himself from the charges which have been reiterated so often of being in favor of a creedal organization.

MATERIALIZATION OF WASHINGTON.

This long expected event has been realized since our last issue in our library. We will let two truthful accomplished ladies and one gentleman who were present tell what they saw in their own way. We invited over fifty representative people, (nearly all of whom attended except the Editors,) to be present; there were four Judges present, four Lawyers and a number of materialists, but we invited no Spiritualists to be present on that occasion. We copy the following from the Religio Philosophical Journal:

LETTER FROM MR. E. L. LEWIS.

Brother Jones:—Aware of the interest you have manifested in the labors of Mrs. Lewis, I take the privilege of informing you that she left for Memphis on Tuesday evening, 13th inst. Her "control" expressed a wish to celebrate his coming birth day, by again presenting "materialization" to the world; and as Bro. Sam'l Watson, of Memphis, had written her several pressing invitations to pay him a visit, she hoped, through the mediumship of Mrs. Miller, to accomplish that grandest result of her life.

I mention this fact to you in consideration of your untiring energy as a Spiritualistic journalist, and hope you will keep an eye upon the result of her work while there, as we hope for something startling during their seance to-day and night. I received a letter from her dated 19th inst., from which I make an extract (which you will find enclosed) that will give you an idea of her success during her first two seances.

Your friend and Brother,

E. L. LEWIS.

Cincinnati, Ohio.

EXTRACT FROM MRS. LEWIS' LETTER, 19TH FEB., 1877.

I am very pleasantly situated with Dr. Watson's family, who are all very lovely and harmonious. He lives in style, has a beautiful wife, and other members of the family equally interesting. I found no difficulty at all with Mrs. Miller. She is like a mere child under my influences. Dr. Watson is an elegant Southern gentleman. I have had two seances at Dr. Watson's house with Mrs. Miller. Last evening we held the second seance in the library; about twelve or fifteen were present. We impro-

vised a cabinet in one corner of the room, brick-walls around, not a window or door near the medium. We sat there about fifteen minutes together. I then took my seat outside near the cabinet. We sang, and Dr. Watson offered up a beautiful prayer, and prayed especially for me; then we sang; Mrs. Watson played the organ and we sang two or three hymns. And now what do you think took place? Why, out came Washington with power. In a moment he saw the flags with which we had adorned the cabinet. He took one and waved it repeatedly; then took me by the arm and walked all round the room. Some of the friends present cried: some cheered; some jumped up and down and exclaimed: "Glory to God, it is really, our Washington!" He came out again and again looking splendidly, and then Martha came out also in beautiful white robes. Dr. Watson is perfectly delighted, and I am so pleased with my success. Mrs. Miller is innocent and >"Red Face,"* nice and entertaining. Oh! who can doubt after witnessing such manifestations under such test conditions? We are expecting a great time on the approaching 22d. I have met with great kindness and attention, and will simply say: "*Oh! I am so happy, so happy.*"

*An Indian spirit.—ED. JOURNAL.

We copy from Mrs. Shindler's book—"A Southerner among the Spirits: "

OUR WASHINGTON.

Mrs. Lewis has arrived. This is the lady in whose presence the materialization of our beloved Father and Chief, George Washington, is accomplished. She is the honored guest of our good Dr. Watson, whose hospitable doors are ever open to all those who wish to give or receive information from the angel world. Mrs. Miller's mediumship is now to be tested. In Dr. Watson's library, in a cabinet of simple construction, being formed of curtains attached to a frame in one corner of the room, with a solid brick wall on two sides, it is now to be proved whether Mrs. Miller is a genuine medium, or an arch deceiver! I shall relate events as they occur.

Saturday, February, 17th. On this night the new curtain cabinet was occupied for the first time. We considered this only as a preliminary seance, and none of us expected to see Washington emerge from the cabinet, but after some fine music, Mrs. E. Watson presiding at the organ, and an *earnest and affecting* prayer from Dr. Wat-

son, out stepped from the cabinet a *tall male figure*, looking in every respect like the pictures of Washington with which we are so familiar. The effect was electrical. The outburst of emotion was so sudden and so loud as to be heard in the third story, and in the basement, causing considerable alarm to those who had been kept out of the room by household duties. This noble form stood quietly for a moment, as if to allow the emotion to subside, then reached for a flag which was waving from the top of the cabinet, and after himself waving it towards the audience, he threw it across the room towards Dr. Watson. After retiring to the cabinet, he again came forth, and, hand in hand with Mrs. Lewis, he walked across the room, when I had the pleasure of clasping his holy hand. He came from the cabinet five times, each time remaining out a little while. Wishing to have a nearer view of his face, I was invited to approach the aperture, which I did, bearing in my left hand one of the flags which he had handled, and which I now keep as a sacred relic. Arrived there, I said to him, "Bless me, oh, my father Washington!" With one hand upon my head, and the other patting my cheek, he smiled, and bowed his head repeatedly. To me the face appeared luminous, and resembled the portraits of Washington, and yet there was a something which made one think of Mrs. Miller. When the subtle laws which govern this wonderful phase of spirit manifestations are better understood, we shall all know that every *genuine* materialization must partake, *more or less*, of the characteristics of the medium. But that the face upon which I was gazing, and the tall figure which I had seen, were not Mrs. Miller's face, nor Mrs. Miller's form, I am very certain. Dr. Watson was called to the aperture, and after gazing on the face, which he also pronounces luminous, two firm manly hands took hold of his face on each side, and pressed it together distinctly three times. The spirit then spread the miniature flag over the Dr's. head, and with this decoration he returned to his seat. The spirits, reserving their strength for the night of the 22d, Washington's birthday, are only holding preliminary seances, and it is hardly fair for me to report them. But I am striving to write an *honest* book, as all *honest* readers will discover and acknowledge. On this night Martha Washington was materialized in the cabinet, but, not wishing to use the power, did not come out.

* * * * *

February 22d. The birthday of Washington, the Father of his Country; and alas! a rainy, chilly, disagreeable day! At night we had our expected seance. Dr. Watson's library was crowded with an intelligent throng of spectators, but few of whom could be eligibly situated for seeing the manifestations; and this circumstance, together with the humid atmosphere, and the *positive illness* of the medium, caused somewhat of a disappointment to our hopes and expectations. Mrs. Miller is so timid, and so much afraid of a crowd, that the very idea that visitors were expected, caused her great alarm; and she was besides so sick as to be hardly able to walk from Mrs. Lewis' chamber to the library. At Dr. Watson's request I searched both the ladies thoroughly—those who know Mrs. Lewis will be amused at the idea—so as to be able to testify that there was nothing about them which could be used to make up a face, or a figure, or any portion of the dress of an alleged spirit form. Mrs. Lewis remained in the cabinet to soothe and reassure the trembling physical medium, and emerged from it only when she was fully entranced. After waiting a good while, during which time the indefatigable musicians were kept hard at work, the figure purporting to be Washington presented himself, but not near so tall as he seemed to be on Saturday night, neither was the light so good. It seemed to be hard and up hill work, and as I *did* believe that this was indeed Washington striving to manifest himself to his countrymen, so that they could recognize him, and be thus convinced that he still lives, loves, and cares for them, I pitied him from the bottom of my heart. This sounds strangely enough; but when spirits leave their high abode to manifest themselves in a materialized form, they have to take upon them earthly conditions and feelings, and sometimes, when these earthly conditions are not right, they are said to suffer accordingly. This, I believe, is the philosophy; I am a novice, and do not profess to understand the subject.

At one time Mrs. Lewis handed her angel friend a large bouquet of very fine greenhouse flowers, and while Mrs. Nannie Watson was singing, very spiritedly, *The Star Spangled Banner*, he threw the bouquet towards her. The flowers being heavy, fell short of her; but she got possession of the handsome paper holder, and waved it above her head, while Washington stood and waved the flag for a considerable time. At one time I saw distinctly his three-cornered

hat and his white hair; and with his arm extended, and his hand on the shoulder of Mrs. Lewis, he walked up and down before us, taking several turns. As it was his birth-day, Mrs. Lewis handed him a glass of wine, which I saw him take from her hand, and raise to his lips. He also underwent dematerialization before us, but, though I have no doubt of the fact, he could not come far enough from the curtain, nor have a sufficient light to make it satisfactory. In other cities he has spoken, and desired to do so here, but was not able. He expressed himself, through Redface, as feeling much disappointed, being not at all satisfied with his materialization, principally because he could not get power to assume his full stature, nor to allow sufficient light. His movements were very graceful, and his "make up," coat, knee-breeches, white stockings, three-cornered hat, silvery hair, &c., such as could not have been accomplished in any way by the ladies whom I so thoroughly searched.

Martha Washington now showed herself at the aperture, and her white head-dress looked to me like a lamp in the darkness. She came outside in a dress apparently of dark brown, with a small white kerchief about her neck, and crossed over her bosom; and about this garment also there was a glistening appearance as of bright, pure silver. She moved freely about, and while standing beside Mrs. Lewis, was considerably shorter than that lady, while Washington was taller. Lady Washington also dematerialized herself, but, as in the other case, was obliged to remain too near the cabinet. I feel sorry, for the sake of the visitors, that the conditions were so unfavorable; but I hope that some of them, at least, received food for thought, and will continue to investigate, as opportunity offers, this wonderful subject. No representatives of the press were present, though, I believe, there were several invited. The music, under the auspices of Mrs. E. and Mrs. N. Watson, was all that could be desired.

MRS. ELDRIDGE. — This wonderful medium returned from Alabama Monday, passing through the city en route to Shreveport and Texas. Dr. Guild writes us a long and very interesting letter in regard to her success at Tuscaloosa. We gave it to the printer, but this, as well as much we had hoped to have in this issue, must lay over for obvious reasons.

INSANITY.

The "Wes'tern Methodist" of this city in a recent issue says :

"Dr. Forbes Winslow, who has recently published a book, in London, on Spiritual Madness, it is said, records the startling announcement that in the lunatic asylums of the United States there are over 10,000 persons who have become unsound in mind through over-excitement on the subject of Spiritualism, and he states that insanity from the same cause is prevalent in England, and increasing every day."

This paper has on several occasions given publicity to that which has had no foundation in truth, in regard to Spiritualism. For more than twenty years we have sought in vain for a single case of insanity produced by the investigation of this subject, but we have found quite a number who have gone deranged from religious excitement. We have made enquiries when in the *South, North* and *West* and have failed to hear of any. When referring to this subject less than two years since, in New Orleans, after preaching to a large audience in the Unitarian church, the Physician who had charge of the insane Asylum for many years there arose in the congregation, and said there had not been one in the hospital from that cause.

Nor was there one in the asylum at the Capital of this State, when we made enquiry a year or two since. Let us now examine the facts and "figures which do not lie," as some writers do on this subject. We copy from the Spiritual Scientist :

Eugene Crowell, M. D., of Brooklyn, N. Y., a gentleman already well known to Spiritualists by his contributions to the literature of Spiritualism, that will always remain among its standard works, has been engaged for some months past in compiling statistics on Spiritualism and Insanity. He has written to 58 State Institutions, 10 city or county, 10 incorporated or charitable and 9 private, a total of 87, the whole number of asylums for the insane in the United States. Eight of this number have been erected during the past year. Of the remaining 79, he has received replies from the superintendents of 66 of the most prominent, giving the whole number of patients received during the past year, how many are confined on account of Spiritualism, and how many on account of religious excitement. He has also statistics on the same questions for the whole number of years that the asylums have been established. Added to *this* are the opinions of a large number of

superintendents on the subject, as well as quotations from letters from prominent individuals, interested in the cause of Spiritualism.

As might have been expected, the figures are highly favorable to Spiritualism. The enterprise of Dr. Crowell in furnishing Spiritualists with these weapons of hard facts cannot be too highly commended. It is a step in the right direction. It is practical. Hereafter local newspapers and preachers, as well as others more widely known, will be furnished with Facts when they seek to indulge their fancies by injuring Spiritualism and its adherents at the expense of Truth.

THE FACTS.

The number of asylums or institutions for the insane in the United States, July 1st, 1876, according to the *American Journal of Insanity*, was :

State Institutions,	58
City or County,	10
Incorporated Charitable,	10
Private,	9
Total	87

And eight others were then in process of construction.

The whole number of patients in these 87 institutions at that date, as estimated by the same authority, was 29,558.

In December last, 1876, I addressed the following questions to each of the medical superintendents for the insane in the United States :

1st. The number of patients admitted to, or under treatment in your institution during the past year ; or if this has not yet been ascertained, then during the previous year ?

2nd. In how many cases was the insanity ascribed to religious excitement ?

3rd. In how many to excitement caused by Spiritualism ?

In answer to these questions I have received either written replies or published official reports—generally both—from 66 Superintendents, but of these only 58 are available for the purposes of this exhibit, the remainder not furnishing the information required. The information obtained from the 58 reports and written replies is here given in a tabulated form, and every fact and figure bearing upon this question—favorably or adversely—in the reports and letters received, are here presented.

Then follows the tabular Statement of the asylums which is too long for us to copy.

From the above table it will be seen that of 23,328 insane persons now or recently, in 58 institutions, 412 are reported insane from religious excitement, and 59 from excitement caused by Spiritualism.

Assuming that in December last there were 30,000 insane persons in the various institutions in the United States (an increase of about 450 since July, 1876), according to the above figures there should be of this entire number 530 insane from religious excitement, and 76 from Spiritualism, and whether we regard the relative numbers in the above table, or as estimated in all the institutions in the United States, we find there are seven inmates insane from religious excitement for every one insane from Spiritualism. It will also be seen that while there are 87 asylums, there are only 76 insane Spiritualists who tenant them—less than one to each institution.

INSANITY AMONG SPIRITUALISTS.

The Banner says :

Nothing will dissipate prejudice so rapidly as the light, and nothing will puncture falsehood so effectually as the truth. It has been the very easy habit of certain persons to throw about them sounding statements about the evil effects of a belief in Spiritualism on the poise and sanity of the human mind, knowing how difficult it was to deny such statements with any color of authority, and consequently hoping that the most exaggerated stories would be swallowed by the public without the least challenge of their accuracy or authenticity. This thing has gone on so long and assumed such proportions that many Spiritualists have thought the time had come for an overhauling. It has been reserved, however, for Dr. Eugene Crowell, of New York, to make a thorough and exhaustive investigation into the charge, and his full and complete Report upon it, fortified impregably with figures and facts, is to be found in the present issue of the Banner.

We invite for it the widest and most careful study, confident as we are that it scatters to the winds all these empty assertions about the prevalence of insanity among Spiritualists, and that the belief in Spiritualism is calculated to promote insanity and populate the asylums. It will be seen, from this Report of Dr. Crowell, that no charge of such seriousness ever had so slight a basis, amounting, in point of fact, to comparatively nothing. It shows, on the contrary, that the advocates of Old

Theology, who, like Talmage, are so free to accuse Spiritualism with being the cause of filling the insane asylums, have got to answer for the very accusation themselves which they lay on the shoulders of Spiritualists. We undertake to say, judging from the testimony which is here collated, that never was an engineer more completely hoisted with his own petard. The tables are turned square about. Yet neither Talmage nor Dr. Winslow will ever think of such a thing as taking back their false assertions. They will go on preaching and practicing as before.

Well and truly does Dr. Crowell close his exhibit of vital facts, overwhelming as they are against the opponents of Spiritualism, with the reflection that "an intelligent belief in Spiritualism favors those conditions of mind and body upon which sanity depends." It is just what a belief in Old Theology does not favor, and the figures convincingly show it. Spiritualism brushes the clouds and cobwebs out of the mind, and hangs up demonstrations and proofs around its walls. These are what promote peace, tranquility, faith and sanity.

Wonder if the Western Methodist will make any correction of its erroneous statement. If it ever has we have failed to observe it.

THE "SECOND COMING."

William Fishbough has communicated to the Journal, "Human Nature," the answers of a spirit to certain questions, among which are the following:

Q. But that Fourth Manifestation, or "second coming," as we are in the habit of calling it, which was promised in the New Testament, was to be attended with imposing phenomena, of which we have as yet seen nothing. It was to be a coming of Christ in the clouds of heaven with power and great glory, and the resurrection of the dead, the final judgement, etc., were to occur at the same time?

A. Certainly; but you would not, of course, insist upon putting a strictly literal interpretation upon this language, and thus turn it into utter and senseless absurdity. The real "heaven" is not that boundary of your vision in upper space which you call the sky, but the interior and living reality of things. The "clouds" that are meant are not those sheets of condensed aqueous vapor which float above your head, but the material coatings which have hitherto ob-

scured interior realities, and through which the divine "Logos," the "Sun of Righteousness," is now breaking with a "power" which moves dead matter without visible hands, and with a "great glory," or light, which reveals a spiritual world within the natural. The "Resurrection" is not the opening of the literal graves, and re-assembling of the identical flesh, blood and bones of dead men and nations, which, during hundreds and even thousands of years, have been combining and re-combining with the universal elements; but it is the re-establishment of the long-suspended relations of spirits with the earthly sphere of being, by which they are enabled to freely manifest themselves again to their friends in the earthly life, and often to receive great benefits in return; and if you do not yet see, as accompanying and growing out of all this, the beginning of an ordeal that is to try souls, institutions, creeds, churches, and nations, as by fire, you had better wait awhile for a more full exposition of the "last judgment." People should learn that the kingdom of God comes not to *outward* but to *inward* observation, and that as for the prophetic words which have been spoken on this subject, "they are spirit, and they are life."

Q. And what of the changed aspects of science that are to grow out of this alleged peculiar divine manifestation?

A. To answer that question fully would require volumes. Be content, then, for the present, with the following brief words: Hitherto science has been almost wholly materialistic in its tendencies, having nothing to do with spiritual things, but ignoring and casting doubts upon them; while spiritual matters, on the other hand have been regarded by the Church wholly as matters of faith with which science has nothing to do. But through these modern manifestations, God is providentially furnishing to the world all the elements of a spiritual science, which, when established and recognized, will be the standpoint from which all physical science will be viewed. It will then be more distinctly known that all external and visible forms and motions originate from invisible, spiritual, and ultimately divine causes; that between cause and effect there is always a necessary and intimate *correspondence*; and hence that the whole outer universe is but the symbol and sure index of an invisible and *vastly more real* universe within. From this unitary basis of thought, the different sciences as now correctly understood, may be co-re-

lated in harmonic order as One Grand Science, the *known* of which by the rule of correspondence, will lead by easy clues to the *unknown*. The true structure and government of human society will be clearly hinted by the structure and laws of the universe, and especially by that *microcosm* or little universe, the human organization. All the great stirring questions of the day, including the questions of suffrage, woman's rights, the relations between labor and capital, and the questions of general political reform, will be put into the way of an easy and speedy solution; and mankind will be ushered into the light of a brighter day, socially, politically, and religiously, than has ever yet dawned upon the world.

THE POOR OLD MAN.

I'm a poor old man with palsied limbs,
My eyes are dimmed with tears;
For sorely has my heart been bruised
In a life of fourscore years.
I'm all alone in this wide, wide world,
No kith nor kin have I;
My wife and children all are dead,
And yet I fear to die!
My wants are few—for youth's desires
By age, have all been tamed:
I am too weak to labor now;
To beg, I am ashamed;
I have no home to call my own,
Beneath some hedge, I lie,
And count the stars as I fall asleep,
And yet I fear to die!
I'm very faint, for I have walked
Ten weary miles to day;
Beneath the Summer's burning sun
My strength is giving way.
Within yon oak's alluring shade,
With all despatch I'll bide;
And sit me down to rest. I hope
I am not going to die!
Ah! me, how very dark it grows,
My eyes no longer see—
And yet it seems a thousand eyes
Are gazing all at me!
Can this be death? And is it thus
He severs earth's last tie?
My shortened breath grows shorter still
I fear I'm going to die!
But look! what beauteous form, I see?
All radiant with life
I've seen that lovely face before;
Great God! It is my wife!
And by her side, my children stand,
The children hovering nigh:
Their little arms outstretch'd to aid—
I hope, I'm going to die!
And hark! what angel strains I hear
From Heaven's seraphic band!
Sweet songs that seem to welcome me
To their bright spirit land.
Sing on—Sing on, dear spirit friends,
I'm gently drawing nigh;
Farewell to earth—a long farewell!
Thank God! I'm going to die!

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription :

ONE YEAR, - - - - - \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, APRIL, 1877.

ARKANSAS STATE CONVENTION.

The Convention will assemble in Harrisburg, Ark., on the fifth Saturday in March, at 11 o'clock, A. M., and will continue in session until the business for which we are called together is transacted. Among other "business of this Convention will be the selection of Delegates to the National Convention."

J. A. MEEK, M. D.

T. H. PECK,

JOHN B. WILSON,

ADAM LYNCH.

MAGAZINES for gratuitous distribution. We are glad to see the Spiritual Societies are subscribing for the MAGAZINE for circulation. We will send any number, regularly, to any Association for 10 cents per copy. Might not hundreds of copies be thus circulated, performing Missionary work among the people?

DR. DEWEY had a capital article in the hands of the printer, but its length compels us to lay it over for next number; so with Dr. Winder's and our friend from Austin, Texas. We need more space. Give us 300 more subscribers and we will add one-third more room.

Reader, do you want one third more reading matter than you now have in your MAGAZINE? If so send us one subscriber with the money and your next number shall have it. This can be easily done if you will try it. We don't propose to raise the price of the MAGAZINE, but to enlarge it at the same price upon the above conditions. We have to yield our Editorial space to our correspondents and some of the best of them have to lay over for want of space.

A SOUTHERNER AMONG THE SPIRITS.

This deeply interesting book has been handed us by its talented author. We read it through with intense interest; sometimes laughing, at other times the unbidden tears would course down our cheeks while we read the affecting scenes narrated. Mrs. Shindler has been in the regular line of the succession, her husband having been a clergyman of THE CHURCH. Her father a Presbyterian minister, and her double cousin, Dr. Palmer of New Orleans, the most influential Presbyterian minister in the South. The English as well as American people appreciate the writings of our friend who has been with us investigating this subject for several months. But few authors on this side of the Atlantic have been honored by having their writings published in England. Her songs are sung by thousands who know not to whom they are indebted for the sweet heavenly aspirations pictured in their minds and hearts by the sublime strains of inspiration which flowed from the pen of this gifted lady.

We have drawn upon this book for our Washington materialization, and expect to have occasion to use it again. But those who wish to see the best collection of facts of the varied phases of spirit-manifestations must read the book to appreciate the wonderful things she relates.

It is for sale at Messrs Hatcher & Co., No. 317 Main street. Also by the author 143 Main street. Price \$1.00; postage 6 cents.

We will send it to any one on the receipt of one dollar by mail; pay the postage ourselves with pleasure. It is just such a book as is needed in the South. Our people know but little of Spiritualism. Many of them are anxiously inquiring for the book. There they will find the blessed phenomenal phases from a truthful woman whom we most heartily endorse in every sense as being worthy and well qualified to tell what she has witnessed in her investigations.

MRS. MILLER'S address is 13, St. Martin Street.

HOME CIRCLE.

I write the following for Spiritualists to consider. They are, for the most part, so engrossed with the phenomenal phase that their spiritual good is scarcely recognized in all the teachings they receive. Oh! that the mountain would burn and tremble with spirit power, as it did when God by the mouth of his angel talked with Moses, and told him what man should do and not do to live in harmony with the God who made him, and gives him all things he enjoys.

The Spiritualists of Memphis are like the man who hid his talent because he feared his landlord. This was an excuse for his own lethargy, and spiritual barrenness. They are afraid of the sneers and scoffs of those who may chance to hear or see them engaged in spiritual investigation. Jesus was not afraid of the scoffs nor scourges of the pharisaical mob who were too self-righteous to eat with unwashed hands, but could take the life of one who presumed to ignore the truth of their doctrines and teach men the same. He called them "whited sepulchres" and "cages of unclean birds," and called upon his Father to signal his approbation by doing what he prayed for. Now, Father, glorify thy Son, that he may glorify Thee in making thy commandments known to thy children.

Spiritualists, why "halt ye between two opinions?" Why try to carry Spiritualism in one hand and popular opinion in the other? The devil himself with all the inducements he offered the son of God could not make him for one moment leave his Father's work and seek the applause of the world. He was buffeted, scorned, mocked, scourged and crucified because he was not one of the ritualistic worshipers—because Jewish Rabbis and scribes feared the doctrines he taught.

The kingdom of God cometh not by observation but is set up within your own hearts, cleansing them from all wicked desires. Your spirit man is the temple in which he delights to dwell. Why, oh, why will you turn from the path of knowledge when it is so free for all? The way is paved with sparkling gems of truth which will stand until all the sons and daughters of earth have passed over the river, and rest in the shade of the canopy of eternal truth emanating from the God whose nature and redemptive plan is truth and love. Rally to the spirit standard of your God and let the world disown and scorn. Jesus

Christ is the bearer of the ensign of the great general who masses his forces when his orders shall be obeyed. This communion with the spirit world is his order, and will, *must* be obeyed. So quickly to your places and push on the ark of the covenant. You must organize yourselves into one solid column before your strength will be sufficient for the great work before you. Your means must be devoted to this work as well as your spirits, and bodies. No half service will suffice. Be ye warmed and filled—will not satisfy hunger and give comfort unless with that exhortation, the substantial means for effecting that result are furnished.

When you meet in harmony, that is with one great heart-felt desire, the blessing which Jesus promised should result from such condition of faith will surely come. But scattered as you are and searching for something to feed and gratify the material mind, you have no reason to expect the spiritual baptism which comes only upon a spirit worshipping spiritually. The God of heaven, and earth, and maker of all things comes to His children whenever their spirits are in harmony as touching the blessings He gives for their happiness in this, and spirit life. Put your shoulders to the wheel of God's vast machinery and weary not until the work is accomplished and you are called to a higher field of labor. Take heed to the doctrines—continue in them and you shall save yourselves and them that hear thee. Others seeing your light will walk in the path of its illumination and find the "pearl of greatest price," which is knowledge of the immortal life and what God requires for your salvation.

MARCH 6TH.—You can now see the "silver lining" of the cloud which has so long overshadowed the Spiritual cause in Memphis. Your organization will be like the small cloud the Prophet saw not larger than a man's hand. That small cloud betokened prosperity, and your small beginning betokens greater things in future. You must all work with one heart, and mind; harmony *must* prevail. Let no discord grow out of differences of opinion. These differences will arise, but let the desire for good overrule personal ambition and prejudice.

MARCH 9TH.—The time has come for Spirit Manifestations in great power. They will surely come if proper conditions can be found. Shoulder to shoulder Spiritualists must stand, for infidelity *must* be slain and it *must* be done by spiritual strength; no other can do it. God is marshaling his

angel missionaries to send them to bring into his fold all the straying sheep. Spirits must find mediums, through whom to manifest their power and mission. We must concentrate much upon Memphis, for the infidelity here is alarming. Men are wandering farther and farther from God because of the misunderstanding of their relation to Him and the plan of His reconciliation to them as the Church teaches. He has never been angry with his children, but calls them to Him through all the avenues of nature. This is seen in the untold blessings he bestows upon the just and unjust.

I must not control long for the family spirits are here, and claim these sittings to talk of family hopes, joys and future anticipations. Now, I want to say this to Mr. Watson, and I go. Be strong in faith—you will see the fruits of your labors before long. The seed you have sown upon Memphis soil are bursting from the manipulations you have constantly performed until the soil has become genial. You will soon see the good of sowing morning, noon, and night, by all waters, and under all conditions.

MARCH 11TH. The manifest baptism will come upon your meetings when the plane of spirituality is reached which brings it. You are beginning a new era in Spiritual matters in Memphis. The many who will visit your Hall will be like the returning prodigal, tired of remaining among the husks when they can find genuine and wholesome bread in their father's house. To-day seeds fell into good ground—will germinate and grow to the production of an hundred fold harvest. Mrs. Hawks will do good by her lectures, or by the lectures of higher intelligences through her. Many will go from curiosity, but their curiosity will drift into interest. Then will come the thirst for truth and knowledge. This will lead to the acquirement or reception of that blessing which is promised to those who hunger and thirst after righteousness. They will be filled with the fullness of God, and elevated to that plane of Spirituality which will enable them to comprehend Him as he is, and their relation to, and dependence upon Him.

Hail with joy the gathering of the people together for the investigation of the spiritual philosophy. It is the philosophy of the inner life, and of the immortal life. I will write occasionally. When you think my views worthy, you can give them place in your columns. I want to benefit mankind. This was my aim in life, and is now,

I mean in earth life, for there is no death. We live on and on. While God lives His creatures in whom He plants His immortal germ will live too.

MOSES BROCK.

MARCH 13.

The name given at the close of the following communication was that of a friend who passed away only a few weeks ago. For obvious reasons it is withheld.

I come because I know you would like to know the position I occupy in spirit-life. In earth-life I made no pretensions to religion so far as connecting myself with the church was concerned. But I made my fellow man feel I had that charity which goes far in advance of worldly ideas of church professions. I succored the helpless and relieved the suffering when I could; and that I did from a consciousness that religion in a great measure consisted in doing that which Jesus Christ said was the foundation of the law. First, love to God, and then love to humanity.

My passing from earth was not made horrible by the vision of lost souls; but it was made bright and glorious by the vision of loved ones hovering near to beckon me upward to realms of beauty and peace. I have met with those who were near to me in earth-life, and they tell me progression is the watchword of spirit-life. My home is beautiful and bright with the sunlight of spirits who have developed to that degree of purity which casts a halo around their brows. The errors of earth I must cancel here by doing those acts of kindness and love which spirits return to earth to perform for those struggling as I did with the clogs of mortality about them. There are higher spheres than I can now reach; but by God's help and the supreme love and aid of angels higher in spirit-life I shall attain to a sphere where I shall find how Christ manifests to his redeemed souls. Much of our teachings I find are not according to spiritual understanding, but act according to the best light you can get by a life of pure desires and motives, and light will come as your development makes possible.

My control to-night is to redeem the promise I made to tell you my status in the spirit-world. I will come to you when my coming will not interfere with others whose communications would be more acceptable. When you go to see Mrs. Eldridge I will try to make you understand that I can be with you still. Now I go. Good-night.

EXTRACTS FROM LETTERS.

LAKE ADDIE, McLEOD CO., MINN.,
Feb. 26, 1877.

BRO. WATSON—As you are receiving communications from nearly all parts of the country, perhaps a few words in regard to Spiritualism in this vicinity would be interesting to your many readers. On the 28th day of January, a number of Spiritualists of McLeod Co. and vicinity met at Lake Marion for the purpose of organizing a Society to be known as the First Spiritualist Society of McLeod County, choosing for our declaration of principles, those written by Gen. J. Edwards and published in September number of the American Spiritual Magazine. Mrs. Minerva Nobles of Glencoe Minn., was elected President, and R. T. Young, Lake Addie, Minn., Secretary.

Prof. Thomas Cook lectured here on the 2d and 3d of Feb. to a good audience; his discourses opened the eyes of the people, so that there is more inquiring into Spiritualism than has ever been known here, and the Spiritualists have awakened to a sense of duty and are now ready to put a shoulder to the wheel and help send the Car of Progress forward.

Yours for truth,
R. T. YOUNG.

SALEM, JEWELL CO., KANSAS,
Feb. 22d, 1877.

BRO. WATSON—Please find enclosed four dollars. Two to be applied on subscription for the Magazine this year, and two for bound volumes of the Magazine, for the years 1875 and 1876. The above is the best manner I could think of, to express my appreciation, of the good work you are doing: We find the Magazine is the best Missionary we can employ, for so small an amount of money. It reaches a class of minds, that the more radical Periodicals can not. We have organized under the name of the First Progressive Religious Society of Jewell County Kansas. Our Preamble commences thus: We as Spiritualists and Liberalists, etc. Ever yours for Truth, Progress, Life and Immortality,

JOHN A. DICKSON.

DAYTON, MONTGOMERY CO., OHIO,
Feb. 15, 1877.

DEAR BRO. WATSON—I think the principles advocated by you are sound and reasonable. I have been a believer in

Spiritualism for 28 years. For ten years I was a member of the Presbyterian Church, When I could receive the names of my father and sisters, through the little raps spelled out with the alphabet, I felt that Christ Jesus was indeed as he says in John 10 chap. 9th verse, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Spiritualists are beginning to wake up in Dayton. I hope Mrs. Lewis will be able to visit Dayton this spring or summer.

Yours in Truth and Wisdom,
MARY A. OVERDIER.

TAWASH, HILL CO., TEXAS,
Feb. 2, 1877.

BRO. SAMUEL WATSON—We are growing in "grace," at this place; 18 months ago it furnished one reader of the progressive philosophy; now over half the place are investigators and advocates.

We have what we call, a general Circle-meeting twice per week, for developing purposes: and several home Circles. My wife is developing the writing phase. In all her life, she has entertained materialistic views—but, on the evening of Jan. 31st, at the home Circle, her brother in law came and wrote in a bold legible hand, "You must believe, that you will live, beyond the grave." Since then, she has departed from Materialism. "Cui bono"? Q. Craven, a Minister of the Methodist faith, asked permission to sit once in the general Circle, granted in a short time, saw and described his wife, and Mr. G. L. Clark's daughter, first sitting, first lesson in the "Philosophy of Life." The fact of Spirit return impressed him so profoundly, he could not sleep, that night.

Mr. G. L. Clark, tells his friends, that for the last 18 months he has lived and learned more than in all his life before, notwithstanding, he has been a lifetime Methodist. I hope some consistent plan for organization will be adopted, so we can gather in our scattered forces. Then we shall be better able to "find the Sheep." For the noble stand you are taking, I hope God and the good angels may bless you.

Yours,
A. C. MARTIN, M. D.

MEXIA, TEXAS, March 4, 1877.

BRO. SAMUEL WATSON—*Dear Sir:* We have looked long and anxiously for your Magazine for Jan., Feb. and March, but they have come at last. We could not well get along without them, for we consider

them intellectual food for which the general mind has long hungered. The privilege of perusing Gen. J. Edward's article in the Jan. No. to me is worth the price of a year's subscription. A natural, true and reasonable religion is what we need, and when such men and minds come to the front as we hear from through your Magazine, we can have no fears of the final result.

Very Respectfully Yours,
G. L. GRIGGS.

VICKSBURG, March 1, 1877.

MR. S. WATSON—*Dear Sir:* Your Magazine is of such extraordinary character and so exceedingly interesting, and valuable with all, that I can not see how any spiritual lover of God, who has read it, can afford to do without it. I surely cannot, willingly; it expounds to me the Bible, in so many remarkable ways, that I now feel, that my life has been spent reading it with a veil over my senses, or mind; but how different now, how I enjoy it, gaining heaven's light more and more. And here I will say, Spirit teaching impresses me to believe, that our dear old precious Bible, is the Book that will overthrow all darkness and thereby sin, and will bring peace on earth. And it will grow grander, and more luminous as spirits sent, expound its immense riches, hid away in its pages long back ages past. And I believe in heaven this very Bible, will be the one grand power to unlock to souls mysteries of heaven and of earth, in one golden chain. Explain in such immensely grand simplicity, that souls will be astounded at the truth. Therefore, from spiritual teachings I love my Bible ten thousand times more and more, with a depth of love, and delight all new. The many startling wonders in your Magazine would seem fleet visions of a fairy mind: had I not three years ago, began and continued writing of such orders as I read now frequently, these unknown to me then. When I little regarded the lines I wrote, which I since find proven by others in acts and deeds, now whatever they may write for me, I regard it, knowing they will test it again and again, and a slight report will become profound. When my three angel children, wrote me of their homes, schools, progress, and of their building me a home, aided by heaven's architects and dear kin, ere I arrived to enjoy bliss with them, I paid no attention to it till seeing in your MAGAZINE so many accounts of the same kind, I began to reflect on the remarkable fact, now patent to all believers in spirit writing, of the truth

of these actual homes—homes indeed. I turned to my Bible and Jesus spoke of these homes.

My ministering spirits I knew and loved on earth, parents, brothers and sisters, knew them pure and good, intellectual and refined, therefore I now write their flowing words as golden threads gem-strung, and drink in noble and grand thoughts of heaven, holiness, bliss, work, arts and traveling until I feel more conversant with heaven's works than earth's.

As a writing medium, I have written volumes. These numerous books enliven my road and enlighten my conception of God's infinity and immense endless work and power. And oh! how glowingly grand does this make man—angel-watched, spirits guiding, how grand in his transit to the eternal glory above, boundless and varied to all conditions. Man, man, how grand. I cannot see how any sensible lover of God or men, who once read your book, could but be benefited everlastingly by it, and I do not believe there ever lived a holy divine on earth whose soul would not put on new light's love, and holiness, by reading, yes, and re-reading, and studying my grand magnificent books on innumerable subjects; to such I have given them. Bishops and Divines, who have no words, but magnificent, grand, sublime! they should be read by all. I can publish them in seven volumes. You are writing deeper and grander than you think; may God hold and bless you for ever is my prayer.

With high esteem yours.

E. W. YERGER.

BROTHER WATSON—I have been thinking of writing to you in regard to the death of Mrs. M. C. Halsey, which occurred at Harrisburg, Texas, Dec. 19, 1876. The events of the last part of her life were quite interesting as bearing upon the subject of the Spiritual Philosophy. Some two or three years ago, she fell and dislocated her hip. This before her death some three or four months was set right by her daughter under Spirit control. She had for years been a firm believer in Spiritualism, but bound towards the Swedenborgian doctrine, still holding her place in the church of her early choice, the Methodist Episcopal. But a singular circumstance occurred at the moment of her death. Just as the clock had struck eight on the morning of the 19th, while her head was supported by her daughter she breathed her last, the clock being in the adjoining room leaped from its shelf where it had stood for

years, jumped over the end of a lounge, and over a baby's buggy, (baby in it) and struck on its face near the middle of the room, and I said to my cousin Ceats, Bro. Watson's clock struck one, as our aunt's clock struck eight and jumped besides. This feat of the clock is a real fact, none of Mrs. Halsey's family can account for it. I do not know what Dr. Rovansughe thought of it, who attended the funeral next day and who wrote her obituary (see Tex. Chris Ad. of Jan. 20th.) He makes no allusion to her spiritual experiences only the Methodist side and the Education direction of her life, but she was a progressive Methodist and more a Spiritualist than Methodist or Swedenborgian. Yours Truly,

J. S. NORTON.

DAUSBORO, GA., Feb. 23d, '77.

MR. SAM'L WATSON:—*Dear Sir*—I have received your book, (Clock Struck Three,) and have read it through. Sir, I am astonished, it is one of the most profound productions on the subject of Spiritualism I ever saw, and to tell you the truth, Sir, Spiritualism as laid down in your Book, is not what I have always thought it to be. You connect it with Religion, or as you say, is Religion. I have always looked upon it as imaginary, or something of that sort—you connect mind and matter together. However, it seems to be veiled with a great deal of mystery to me; I cannot comprehend it; I try to believe in it, yet cannot lay hold of it. Can you, sir, tell me how it may be clearly demonstrated to my mind in such a manner that I can believe it is a reality. Sir, you speak of forming circles in our own families—two or more families joining in; this would be impossible in this country, there is so much opposition to it here—it is only now and then you can find one that will dare to talk about it. I am a member of the Baptist church, and I have to be very careful how I deal in this matter, though I am not afraid where my soul's eternal happiness is at stake. I believe I have been changed from nature to grace; I know I have done wrong and sinned against my God, but I am sorry for it.

Now, Mr. Watson, if you can give me any, or make clear proof to my mind, you will relieve me of a great deal of uneasiness. After reading your Book, I cannot say what I do believe in, I am torn all to pieces. Now, sir, it is nothing to you whether I believe in Spiritualism or not—we are strangers to each other, but, nevertheless,

I must think, from what I read of you, that you want to spread Spiritualism, because you believe it is of Divine origin.

PRINCETON, MO., Feb. 13th, '77.

SAM'L WATSON:—*Dear Brother*, for such I must call you though I have never seen you, but I have your Books and your MAGAZINE since you started it, and I must say a man cannot write such things unless he be a Brother to mankind in general. Your MAGAZINES have been a source of the greatest pleasure to my soul; I have had two volumes and now the 3d number on this year, and I don't believe there is more than two copies in my house; I have given them away mostly to people belonging to the several Orthodox Denominations, people that I knew were starving for Spiritual food such as our churches of to-day cannot give. May friends on this and the other side help you on in your glorious work. I never knew what it was to live until I embraced Spiritualism. Now I see a great future opening out to every human soul that will but heed and live for it.

I will try and get you some more subscribers; I am anxious to see you enlarge your MAGAZINE. I would not tire reading if it contained double the amount.

Yours, fraternally,
A. B. MONTGOMERY.

REV. SAMUEL WATSON:—In making request of you in regard to communications received from the Washington family published in the last number, I did not do it with a skeptical intent, but simply to test the truth with supporting evidence. Washington's is generally in regard to earth conditions, his mother's in regard to sphere life. Martha Washington's more in regard to the spheres themselves. I wished to follow the Apostle's advice: "Prove all things, hold fast to that which is good." I have pursued my investigations, now three years, entirely upon this plain business law, for I hold that what is good in the common duties of life is good and best in regard to our religion. And, here let me say, that a religion that cannot stand investigation is unworthy of the name. When I meet christian people, and, at the suggestion of God's government of all life, by philosophical laws, and perceive a shudder over their superstitious, bigoted souls, my heart grows faint. Over me runs the thought that if those, joined by the most solemn of oaths, to send the Gospel to every creature, can-

not receive this double assurance of all the truth that is in their Bible—in fact if they reject spirit communion, materialization and dematerialization, they in fact deny all the evidence there is to prove the inspiration of the Sacred Book. Through all the Old Testament “men” and “Angels” were used as one and the same in speaking of heavenly visitors. When ever any command or warning was given to men, it was through men who said: “Thus saith the Lord.”

When we come to the New Testament: how did the Apostles know that it was Moses and Elias? When Mary Magdalene found not Jesus and turned as she supposed to the gardener, why did she not recognize Jesus? It was not forty-eight hours after she had seen him crucified. Why did not the Disciples on the road recognize Him if it was the real same body they had seen him in for three years? How did He appear in the upper chamber—the doors being closed—talk with them, showed his hands and side and then disappear, and at last bid them a long farewell and disappear in the heavens? Why did the Angel in Revelations forbid St. John to worship him, saying: “I am of thy fellow-servants the Prophets?” These are questions that have been asked millions of times, and while the ignorant masses in all ages have received as truths, Priestcraft has prospered. While this has been going on from age to age, philosophers have laughed at the people, lived and died cowards because they dare not tell the truth, face private injury, loss of earthly honor and like Copernicus, left their knowledge and glory to be reaped by another as did Galileo, to reap his. In our days of electrical knowledge and free schools, when the master is ever asking the children to give a reason, we too must not decline. Why, is the awful perplexing question to every school boy? We as masters of the ministers, paying them to do their work, wish to know why they preach thus and thus? It is not a matter of a million of dollars, a palace, or even a small competency to support the trembling limbs and gray hair of age. It is an eternal residence in that city “whose walls are jasper, whose streets are gold, where the Lord God is the light thereof,” or one in the regions of eternal despair “with the Devil and his angels, the smoke of whose torments ascend forever and ever.” To say hush, shout infidel to the child of God that would learn of his Father's glory and kingdom, has passed into heathen rubbish, and in its place comes, “I know that my Redeemer liveth and that he

shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God.”

Yes, christian friend, that latter day has come, and though all that have preceded us, have been destroyed in that we call material body, yet we are permitted in this day and generation to realize Job's faith and see our friends again in their flesh. Yes, if your Bible is worth one straw, our facts are worth mountains of divine truth, for while we revel in the communion of saints, our facts prove to be true; call in your sacred Book that is pure, good, and divine. I was once an unbeliever and a stupid fool, because I would not open my eyes to behold the glory of human existence; life, glorious eternal life. You, to-day, are hunting in my old muddy road, blinded by the teachings of heathen Mythology: of an angry God, to be appeased by human sacrifice, and Priestly intercessions, forgetting the beautiful teachings of your most sacred book. Hear its glad voice, “Come unto me all ye that are weary and heavy laden, and I will give you rest.” “Blessed are the meek,” “Blessed are the merciful,” “Blessed are the pure in heart,” “Blessed are the peace makers,” “Till heaven and earth pass one jot, or one tittle shall in no wise pass from the law till all be fulfilled,” “Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven,” “Ye are the salt of the earth, but if the salt have lost his savour wherewith shall it be salted?” Here is the teaching of your Divine Lord and Master, and if you bring a thousand texts to prove something else, you will only destroy the foundation of your sacred Book. We Spiritualists accept this, we believe it to be of divine origin and that all men and women who do not live in accordance with it will go to hell when they leave this mortal form. But we believe hell is the remove of the soul standing in transparent nakedness on the shores of eternity, where the love of glorified men and women will come to spheres of darkness on missionary errands to instruct, to purify until soul by soul in the eternity of years shall ascend to be the soul centre of spirit life and eternal blessedness. Ours is a missionary work without money and without price. It is like the dew of heaven that gently descends upon all lands, all tongues, learned and unlearned, civilized and savage, coming from the heavenly hosts, coming from a Father, Mother, Sister, Brother or child, warm, fresh, and full of love. *W. W.*

the manna of eternal life to the children of earth, and not one shall be lost when our heavenly Father shall make up his jewels wherewith to decorate that eternal home of glory.

T. B. CLARKE.

SPIRITUALISM AT HOME.

The Spiritual phenomena witnessed in private in home circles, the details of which rarely come under public notice, are of as much interest as those which are generally known. There is a duchess who can hold a quill pen by the extreme end of the feather, whilst through her mediumship the point of the pen writes out messages upon paper. In another column will be found an article by Mr. Blackburn, setting forth how, at a private circle, a medium was swinging in the air, with her head near the ceiling, while two of the sitters held her hands. At another circle, recently, a gentleman stood on the top of a table to keep it quiet, but it went up in the air with himself upon it, in consequence of the power possessed by a private medium.

At another private *seance*, held a few days ago, a materialized spirit form, while standing before the company and away from the cabinet, was seen to sink down behind a long piece of drapery which he held in his hands, until nothing was visible but a pair of hands emerging from the white mass. Presently the figure rose again slowly, but instead of the form which was first seen, was another quite different in features, height, size, and vesture. The voice from the cabinet proclaimed, "There, that is a transformation." Meantime the medium, who was not bound, was heard coughing and moving about in his chair behind the curtain.

CHARITY.

How beautiful are thy ways, O Charity! How comely art thou to behold! Thy breath is like the perfume from the hills of Araby. Thy words are sweet as honey, and thy speech as charming as the music of birds. Blessed is he who listens to thy teachings. Blessed is he, who takes thy mantle and covers up the sins of others. Thou seest good in every thing; and where the good may not be, there dost thou create good.

Charity looks upon the storming ocean of life; and when the billows of passion surge, and roll, and break upon each other, pours the oil of peace upon its bosom, and levels it down to the still quiet of the summer lake.

Charity sees no leprosy in the leper—no poverty in the beggar—no sin in the criminal; but sees one of her own kind needing help, and support, and consolation, and assistance. Charity strides towards the gates of Heaven, and with giant force, knocks for admittance, and when the gate is opened, steps not in herself, but thrusts in her brother, whom she has dragged from the gulfs below, and hastens back for another. Charity wears no crown herself, but bears the crown to others. Charity loves all things, and therefore enjoys all things. Charity seeks nothing for herself, and therefore possesses all things for herself.

Charity is like the dove, which though long confined, being sent forth from the ark, stops not to eat the olive, but brings the branch back to gladden the hearts of those who sent it forth. Charity condemns not, but weeps over and pardons the condemned. Charity is like the Sun, for it is all brightness—is like the Moon, for it is all purity—is like the Stars, for they are all humility—is like the Earth, for it is continually giving forth increase—it is like the great Ocean of waters, for they are always bearing burdens for others!

Charity is like herself—Charity!

A NEW FEATURE IN SPIRITUALISM.

Latest London papers contain the account of a public meeting in that city, at which Mr. T. Everitt made a statement that he had obtained through the mediumship of his wife, direct writing at the rate of one hundred and fifty-six words in a second of time. In a letter written the next day to the London Medium he said that he had referred to his diary, and found that his memory had served him correctly; nine hundred and thirty-nine words were written in six seconds. Besides the swiftness there is the smallness, closeness and the straightness of some of the writing, which renders it physically impossible for any mortal being to accomplish it under the circumstances. That it was not previously prepared for the occasion, can be rendered certain by each of the circle affixing a private mark or seal to the paper. This test was adopted at that *seance* alluded to above.

A SAD AFFAIR.—A dispatch received from Mr. Francis gives us the melancholy intelligence that Bro. S. S. Jones, editor and proprietor of the Religio-Philosophical Journal, was shot dead in his room. Particulars by mail, which we may receive before going to press.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teaching.
FROM A CHRISTIAN STANDPOINT.

VOLUME III.

MAY, 1877.

NUMBER 5

THE KEY GIVEN TO THE DISCIPLES. THROUGH OUR HOME MEDIUM.

"Let your light so shine before men, that others seeing your good works may be constrained to glorify your Father which is in heaven." This sentence was uttered by Jesus Christ when he was instructing the disciples in regard to the manner in which they were to make known to the world the teachings he gave them. The manifestations of the present day are the continuation of what Christ taught his disciples. He gave them the key to the kingdom of heaven, and told them what they should bind on earth should be bound in heaven; or loosed on earth should be loosed in heaven. This giving of the key was to unlock the portals of the spirit world, so the spirits of those that had been loosed on earth should be loosed in heaven, and return through those laws which a strict observance of the teachings and commandments of Christ should establish between spirits out of the body and spirits in the body. The giving of this key was to unlock the minds and hearts of men, so that the light of the spirit world might enter and flood the inner man with that effulgence which would enable him to understand why and how Christ came, and how his coming was to restore all things.

The *binding* upon earth and in heaven are relative terms. If the apostles failed to understand the spiritual intent of Christ's coming, and in consequence did not so teach men as to make the spiritual kingdom understood, they bound on earth and bound in heaven; for when the spirit leaves the body what is unlearned must be learned in the spirit world. This binding upon earth
VOL. IV—9.

would result from the inability of the disciples to teach that which they themselves did not fully comprehend, dependent upon a misunderstanding of the spiritual meaning of Christ's teachings. Hence the spirit would be in bondage as a natural result; for ignorance is the cause of spiritual bondage. The spirit cannot develop before a correct conception of spiritual things is attained. The key was given to Peter because of his manifest knowledge; but his power to bind or loose was not superior only as the teachings of Jesus had taken deeper hold upon his comprehension, and thus he was bold to declare it. The other disciples were less impressible and could not make, at the time, the same positive declaration which caused Peter to be considered their representative or leader in declaring the counsel of God.

The heavens and earth are in juxtaposition when the spirits of both harmonize so as to bring them to the same plane. I know the difficulties of a mind prejudiced by the old teachings of the church, for when I was in the body my mind was bound by fetters no new doctrine that did not accord perfectly with my church tenets could break. I never found my error until I saw the truth and beauty of progressive philosophy. I did not see this until I entered the spirit world, hence that entrance was beclouded with the frosty tissues of church theology. I could not see why the crucifixion of Christ was necessary to my salvation, but my church theology taught me nothing else; so by a blind faith I accepted that which my reason and idea of God's moral government set at variance. Mankind have been since the creation of the world in error as regards the plan of salvation as instituted

by God and executed by Jesus Christ. Jesus Christ knew this, and was in all his earth pilgrimage endeavoring to show the multitudes that thronged to hear and receive blessings from him, that believing on him was to believe God, and that he was the son of God only by delegated power. To believe on him was necessary in order to receive the teachings and commandments he gave, for he taught them as he was instructed by the Father. He told his disciples he must go to Jerusalem to be mocked and "suffer many things," but he did not say his sufferings were to save them, but that the Father had sent him to suffer in their stead, that they might be made perfect through his sufferings. This meant that he was to suffer these things for the reason no one could teach the doctrines he taught, but must suffer the scorn and sneers of those who denied him as the Messiah or Mediator between them and God.

Now I told you in the beginning of my control that it was in consequence of the doctrines that Jesus Christ taught, that his humanity had to suffer—that it was to satisfy Jewish prejudice and ignorance. Had they understood the spiritual nature of the kingdom he came to set up, and that it was to deliver them from spiritual bondage, they would not have persecuted and slain the "Holy One of Israel." Their eyes were blinded and they would not see, because worldly grandeur and the importance they attached to it made them lose sight of the spiritual intent of Christ's coming and suffering in their stead. To make them "joint heirs with him," they must understand and seek God in all that he told them. Then his sufferings would benefit them; otherwise they would be lost from the presence of the great God, for none can see God without holiness and purity. These can be attained by practicing the precepts and following in the way marked out by the sufferings and teachings of Christ, and no other; for he came to do the will of God, and nothing short of obedience will perfect those laws of spirit and matter which make the road to heavenly bliss accessible.

"I and my Father are one," said Jesus. He did not mean they were two in one, but that he was one in spirit with the Father, because the spirit of the Father dwelt in him. Now, when he said *we* will come to you, he meant in spirit we will come, because you are a part of us and we a part of you; hence, we are with you always. The trinity does not mean three distinct personalities, as you are taught by orthodoxy, but

it means that God's power is to the three-fold nature of man a trinity. He supplies his spirit man with the divine influx of spirit direct from himself. He feeds his mental nature with the electro-magnetic influence which spirits develop in their manipulations of the human brain. He supplies the physical man through those agents which he moves to the execution of the work he designs for the salvation of mankind. Jesus meant this by abiding in you and manifesting to you. Let not your hearts be troubled. Ye believe in God, believe also in me. Belief in Jesus must be the same as believing in God, since he was sent to do the will of God.

Your mediums are filling the same office to you that the seers and prophets did to the ancient Jews and nations. In prophecy they are gifted, but you must not think they can always be mediums of truth, since the power controlling may be sometimes mistaken in regard to events. Spirits cannot always judge correctly. It is true they who are advanced in spirit life can see from a higher plane; still the avenues through which their messages come to reach mortals are often hedged with obstacles which take from them much of their truth and comfort. These obstacles exist in the lower spheres. They have to encounter the same difficulties which a message from you to a distant friend would when the means of travel were limited, and the country made dark and forbidding by the inhabitants. These things must be borne in mind when prophetic messages or communications are received. If they are true, treasure them; if false, make the circumstance one of prayerful meditation. Then your spirit will be brought higher up; the difficulties will be lessened, and the communications you receive more reliable.

In all these things see and know that God works through agents that are controlled by the laws he has established, and cannot be made subservient to any will of man. There is always a reason consistent with the laws of his nature for his being blessed or not. Let not man desire to put asunder what God hath joined together, then he will have his submission rewarded by the influx of spirit which will elevate him to that plane where he can see and understand more of the ways and means by which God intends to make him happy in the immortal life. The key to all things was given by Jesus Christ to his immediate followers, and they were commissioned to unlock the mysteries of the kingdom of heaven.

For the Spiritual Magazine.

TRUE CONJUGAL RELATIONS ETERNAL.

BY D. WINDER.

The doleful thoughts and gloomy apprehensions with which modern popular theology inspires its adherents, are so inconsistent with all correct ideas of the divine wisdom and philanthropy, that there is little cause for surprise at the indifference of the masses to religious teaching. The following, the *substance* of which is gleaned from a narrative published many years since in a popular journal, and not indited by what is now popularly termed "Spiritualism." Every reader, however, whose heart has ever realized the impressions of celestial influence, will recognize the angelic whispers in the experience of the subjects of our narrative, in the sad hour of their separation by death. They resided in a populous city, which was visited at the time the following scene occurred by a fatal epidemic, which removed to their long homes multitudes of its citizens, and called into requisition the most rigid sanitary regulations, involving the speedy and forcible removal of the dead from the houses of their friends.

There lived in this city at that time a loving couple, who were enjoying the genuine bliss of a true connubial relation, whom we shall call *Samuel* and *Mollie*. They had long since passed that period called, in vulgar parlance, the "honey-moon;" but they had never realized the propriety of making that distinction between the first month after marriage and those that follow, as all the months and years of their married life had grown sweeter and more satisfactory. Well, *Mollie* became a victim to the fell destroyer; and when the numbness of death began to steal over her mind and body, her feeble, clinging arms stole around her loving husband's neck, and the dim eyes, full of doubt and fear, were lifted pleadingly to his pale, agonized face. But alas, poor human love! It was helpless in that trying hour. The strong arms that had sheltered her from worldly dangers and troubles were powerless now to shield her from the approaching shafts of death. The brave, valiant heart that had been her fortress of strength and pillow of rest, were now paralyzed with dismay, as he saw her sinking beneath that dark flood from which no human power could rescue her.

Mollie's husband groaned in anguish of spirit, and the sweat of agony stood in great drops upon his forehead. In that moment he seemed to hear a voice, speaking as it had spoken years before in connection with the solemn marriage rite: "I, *Samuel*, take thee, *Mollie*, to be my wedded wife; to have and to hold from this day forward, for better or worse; for richer or poorer; in health and sickness; to love and to cherish until death does us part."

Oh, the cruel divorcement! Years had strengthened the ties that bound them together. Mutual joys and sorrows had drawn them closer and still closer to each other. Kindred loves and purposes had knit their lives in one. Could death put them asunder? Is it possible that their marriage was only a temporal and temporary relation? Was the love that had made them so much better and purer, so much like the angels while here on earth, to have no perpetuation in heaven?

A few Sabbaths previous, *Samuel* had listened to a funeral discourse, in which occurred the following words: "When we enter the other world, we cast behind us all earthly affections and sympathies. The gross relationships and sympathies of this life, which have their worldly uses, are forever dissolved at death. In heaven the wife knows no husband, nor the husband the wife; the mother knows no son or daughter, and the brother no sister; but all are angels, and one is not dearer than another." All this, thought *Samuel*, might be called "Gospel Truth," but he found it impossible to accept it as such under his circumstances. The doctrine was opposed to both instinct and reason. It degraded the holiest of human ties to a mere temporary connection, so spiritless in its nature that it could not survive the dissolution of the physical body. It severed the interests of the present from the future life, and placed heaven and earth so far asunder that it seemed impossible to believe that angels were ever men with human affections and impulses. It implied that human beings dropped, at the celestial gate, all that sweetened and hallowed their earthly existence, and entered upon an unchanging and eternal routine of worship and psalm-singing.

But if it be true that the best and holiest things of our mortal life bear no relation to our immortal, what were their uses? Estrangement is the woe of love; but what avails our human faithfulness if, at the door of heaven, God thrusts his arm of power between us and our own best beloved, and

says, "Ye are no longer one, but twain? Ye were only joined together for *time*, not for eternity." Would not this be equal to an expulsion from Paradise? It cannot be bone of our bone and flesh of our flesh on earth, and not soul of our soul in heaven.

"*Till death do us part!*" These words rang in *Samuel's* ears like a funeral bell. "*Mollie! Mollie!*" he cried, drawing his dying beloved closer to his bosom, "The marriage now reads wrong. Death shall not part us. It should read: To hold and keep, to love and cherish, to help and comfort, to cheer and sustain forever and forever, through all time and *all eternity!* *MOLLIE!*"

The dying one was fast floating away on the dark river of death. Her ear was growing deaf to earthly sounds; but the familiar voice of her doting and grieving husband may have reached her on the other side. The failing eyes opened once more, but all fear and doubt had now left them, and in their serene and solemn depths shone the morning light of eternal day, and the mellow halo of celestial peace.

Samuel bent his head low and listened breathlessly to catch the words that fell from the pale and quivering lips, faint and broken, like music struck from a shattered cord. "Dearest husband," said she, "God has sent his shining angels to bear me over the dark river of death; but he will *not part us*, my beloved; we shall be together, *forever*, dearest, *FOREVER!*"

The last gasping sigh heaved her white bosom; a swift shadow passed over her tender face; the veined eyelids, like rose-leaves shaken by the storm, fluttered and fell softly over the sightless orbs. It was only lifeless clay that *Samuel* now held in his arms; yet he strove to believe it was *Mollie*, and drew it closer in his embrace, calling it by all his endearing names, and pressing passionate kisses on the cold, unanswering lips.

The struggle incident to the dissolution of soul and body is not more intense than the after-struggle in our own minds to believe them forever dissolved. It seems impossible to think that the dear face we look upon will never again brighten up with the smiles of joyous life; and while we bend with heaving hearts over the silent and motionless clay, we half expect to see the sealed eyes unclothe and look at us with the olden, tender love, and feel the gentle hand slipping into ours in mute sympathy; and to hear that cherished voice, speaking *words of sweet comfort and cheer.*

Slowly do we come to realize the meaning of the word *death*. Yet more slowly do we grow in comprehension of that life evolved from death; the unshackled life of the emancipated soul.

For hours *Samuel* sat alone with his dead, his face upon her pulseless breast, and his hand clasping the marble fingers that gave back no answering pressure. Silence reigned through the plague-stricken city, broken only by the roll of the death-cart, echoed through the deserted streets, bearing its unconscious freight, at all hours by day and by night, to a city yet more silent. In the gray of early dawn came the vigilant officers of health, to separate the living from the dead; and, reckless of love's sorrow and entreaty, hastily prepared and sent away the mortal remains of *Mollie* to the grave. In dumb anguish *Samuel* followed the slender and informal cortege, feeling vaguely that the foundations of nature were broken up and chaos reigned. Yet he was favored in one respect. In the terror and haste of the times, a cruel custom was abolished, and there followed no crowd of curious spectators, counting the tears and groans of the bereaved, and measuring the intensity of grief by its outward manifestations. Nor in that solemn hour was there any thought of mourning garb, the necessity of which is felt least by those who *feel* the most deeply. Nor was there any studied oration in honor of the deceased; customary and kindly meant; but oh, so *cruel!*—every word a stab to the grieving heart, strained well nigh to breaking in the effort at self-restraint; morbid in its dread of making an exhibition of its anguish to the public eye, and longing only for the comfort of secret prayer in closet solitude.

But the birds that builded their nests in the quiet cemetery sang tenderly while *Mollie* was lowered in the earth. The winds, singing softly in the tree-tops, chanted their requiem. The clouds, falling with hollow sound on her coffin-lid, said, more eloquently than human tongue: "Dust thou art, and to dust shalt thou return."

Swiftly the green turf was heaped over her low resting place; and the fairest, sweetest face, into which *Samuel* had ever looked, was hidden from human eyes. Oh, pure, white temple of a beautiful soul! How could he think of it falling to ruin and decay? Again and again he strove to turn his feet away from that new-made grave; but they seemed bound to the spot by invisible cords. *Mollie was there!* And he

was not yet able to separate the spirit from the clay.

Communication with his beloved through fleshly sense being forever destroyed, he could not, for the dumbness of unbelief, come at once into that more subtle and interior communion, which is not in audible speech or physical touch, but the more sublimated influence of spirit impressions. Death alone, he thought, could bring him near to the vanished idol of his heart; and he longed passionately to plunge into its dark waters, hailing with ecstatic joy the first symptoms of the destroying pestilence, whose foul breath had blown out the light of his soul on earth, leaving it darkened and desolate, like the sky with the sun blotted out, or the stars veiled by clouds. But death shuns the bold wooer.

Perhaps the strongest proof that the discipline of this life is still longer needed, is the insane desire that sometimes seizes us to break its shackles by violence. The purifying fires have not done their perfect work, until from the depths of the suffering soul arises the cry of the divine man: "Not what I will, but what Thou wilt." Ah, the unspeakable peace; the infinite rest that comes from the sincere utterance of these words! Then slips from our grasp the feeble staff of human prudence, which has failed us in many a trouble, and we find ourselves suddenly girt about by the sustaining arms of eternal love.

It seemed to *Samuel*, in the delirium of his sickness, that he went down to the dark river over which *Mollie* had passed, desperate in his desire and resolve to cross to the unknown side, in search of her whom he had lost. But the boats were full, and he was bidden to wait until a future day. Then, in his desperation, he was about to leap into the cold tide, and strike boldly, in his own strength, for the other shore, when there appeared one of celestial loveliness and grace walking to him over the troubled waves, that straightway grew smooth as glass under her feet; and as she drew near he cried out, with awe and reverence, mingled with joy: *Mollie! MOLLIE!* Meanwhile those who were watching at his bedside, looking wonderingly at each other, said: "He dreams with his eyes open." The radiant image, with ineffable love shining in her face, came close to him, standing on the shore of time, saying, in a voice that seemed the sweet echo of *Mollie's*, "Beloved, content thyself for a little. Thou shalt pass the river by and by. Have patience; the Good Father knoweth best

the proper time. Our work on earth is not yet finished; but for the better accomplishment of it, it is expedient that one of us should be lifted into clearer vision than is possible in the mundane sphere; and with the freedom of a spirit, disrobed of flesh, inspire the other with courage and faith to act. We will work together as of old, and my life shall be in thy deeds. Our love has been too earthly in its nature heretofore; but now, purified and exalted, it shall be as the love of the angels. When we were both of the world, we walked in worldly ways; but one being lifted to the heavenly spheres, will draw the other thither."

The shining face then veiled itself from *Samuel's* vision; but a deep, sweet peace fell upon his soul. Thenceforth his life must be held sacred, for it became the medium through which a glorified spirit communicated with earth, and shed abroad its benign influence. Silently and resignedly he now reassumed the duties and burdens of life, assured that not one of them was so trivial that it bore no relation to eternal ends. When the dark clouds of trouble fell upon him, he could see the seraph face of his beloved mate behind them. When his feet chanced to slip into evil ways, he could feel the tender clasp of a gentle hand, which, if disregarded, relaxed its hold, as *Mollie's* did in her dying hour; thus signifying that as death severed their *fleshly* ties, so should sin sever their spiritual ties. *Samuel* had learned that in the earthly sphere, if he strove not for purity of life corresponding to hers, by the eternal laws that govern good and evil, they must ultimately become divorced. And we should ever remember that the eyes of our loved ones, that we saw closed upon the world, have opened in our souls, and are silent witnesses to all we think or do.

We are apt to live as if there was a great gulf fixed between us and our loved ones who have slipped the fetters of life, so that they are in ignorance of our thoughts, words and deeds. But this is a great mistake. However much they were pained in life by our improper conduct, they are incomparably more sensitive to our wrongs since they have passed to a higher sphere. Then let those who have beloved and loving friends in the spirit world, when tempted to do wrong, ask themselves the question: Will it grieve and wound these loved ones if I yield to this temptation? For be assured they are witnesses to all your good and bad deeds.

Wyoming, Hamilton Co., O.

For the Spiritual Magazine.

THE WANTS OF SPIRITUALISM.

If a proclamation were to issue from the courts of heaven, offering to give to Spiritualism that particular boon which might be deemed most desirable by its votaries, there would doubtless be much variety of opinion as to the specific aid which, before all else, is needed.

Some would ask that Spiritualism might at once be made respectable and fashionable; others would ask that means be given to unerringly identify the spirits that communicate; while others again would call for manifestations so signal, conspicuous and unmistakable, as to force immediate conviction upon all men.

But none of these things does Spiritualism really need. Its unfashionableness is useful in keeping out of its ranks those myriads of cowardly and shallow minds who have no vital convictions, and whose love of the truth is feebler than their fears of ridicule. The difficulty so constantly felt in identifying spirits is very useful in teaching us the necessity of perpetual vigilance and self-balance in dealing with the spiritual world; and in revealing the existence of dark and deceptive spheres, it warns us against that slavish proneness of mankind to fall down and worship the supernatural in any shape. While the inadequacy of the manifestations to silence the obdurate sceptic and force belief upon the unwilling, is just as it should be to preclude the ill effects of suddenly crushing cherished opinions, and of abruptly forcing truths upon millions whose minds are totally unprepared to receive them.

No, the great need of modern Spiritualists is something other than all this. We need more reverence, more love, more conscience—in a word, more *live religion*, and thence more searching, interior and systematizing *intellect*; and on the converse, we need far less of that flippant, slap-dash and unreverential sciolism which quite too generally prevails among Spiritualistic writers and speakers. O that spirit believers would cease to regard these phenomena as a pageant to be exhibited to the world for the satisfaction of the curious, or as a means of livelihood and income to those possessing the gifts of mediumship! God has not given us these tokens of spirit presence and power as curiosities to amuse the idle, or as things of traffic whereby we may get gain. He has not authorized us to deduce from them any vain inferences as to our

“progression” beyond that of Moses, or of the prophets, or of Jesus Christ, or to lay aside as obsolete the divine revelations made through them. He has granted them to remind us that his eye is still upon us, and that he still imperatively demands of us obedience to his laws, as he did his people of old, and that without this obedience no one can escape from those dark and ineffably wretched conditions which are now being disclosed from the lower spheres. By these disclosures he calls us to learn the principles of a heavenly life from that abiding and fundamental revelation which is yea and amen and absolute, and which, being once spoken, is spoken to all men, in all worlds, for all eternities. And with charity toward all those who honestly differ, we here express our conviction that any phase of spirit belief which contemns this revelation, or treats it as a light thing, will as surely come to nought as any other bubble that floats upon the ocean of human imaginings.

Let us not be misunderstood. While we regard the teachings of individual spirits, taken by themselves, as no more reliable than the teachings of men in the flesh, the *general phenomena*, carefully studied with a sincere desire to appropriate their fruits to the uses of an orderly spiritual life, and thus to improve our relations to God and man, will unfailingly open to the vision of the soul a world of truth as boundless as the ever-expanding conceptions of the mind. But we do not mean by this that the developments of that comparatively momentary period covered by what is called modern Spiritualism, when taken simply by itself, and apart from its relation to preceding divine dispensations, and from the spiritual experiences of the world during the many thousand years of the past, are all sufficient as indices of spiritual science, and as revelations of human duties and destinies. On the contrary, we regard such an undue exaggeration of the *present* as originating in a mind bounded by the narrow circle of its own sensible horizon. It entirely ignores the wonderful workings of the divine spiritual economy in by-gone ages, and which, constituting as they do the very animus of all human history, stand now as firm and eternal beacon lights for the guidance of all future generations. In fact, this view asserts that the past twenty years have been more fruitful in spiritual light and knowledge than all the previous ages of the world. Such is not our faith. We believe that this world in all ages is ruled by a God who is infinite

in all his attributes of love and wisdom. We believe that this God was as solicitous for the spiritual welfare of his human offspring six thousand years ago as he is at this moment. With our view of that being, it is impossible for us to suppose that he would permit even the first receptive generation of mankind to pass, without in some form adapted to their condition, revealing to them his nature, his will, his providence, and his purposes for time and eternity with reference to man. This revelation being once made, is necessarily made *forever*, and as to its interior principles and nature, is as unchangeable as God himself, however its *forms of outward expression* may be varied in after ages to suit it to the uses of particular races, nations or churches. Nay, more; not only must that revelation, as to its inmost principles, be as unchangeable as God himself, but it must be as *complete* as God himself. It must thus be an infinite storehouse whence men, spirits and angels may, by interior research, according to their differing degrees of attainments, derive that instruction which will make them more wise, more holy, more celestial, without limit. Moreover, this divine, fixed and complete revelation, must stand forever as the final criterion of all other real or pretended revealings, and so far as men, spirits or angels speak not according to its law and testimony, it is certain there is no true light in them. No subsequent revelation that is *true*, can, as to the principles involved, possibly contradict, differ from, or transcend it, or bring to light any interior truth which it does not already involve. And the only real use which any modern revealings can subserve, is to bring more fully within the sphere of the eternal mind, and to reduce to new forms of practical use, the infinite and interior truths of the one and only fundamental revelation of which we speak.

Therefore, when we said that the modern spiritual phenomena opened to the reverent and inductive mind an ever-expanding world of truth, we meant that, while highly quickening and instructive even when considered by themselves alone, they also (and in this consists their precious, yea, priceless value) present to us the analogous exponents and living demonstrations of the nature and reality of all the leading spiritual communications and mandates from divine, spiritual and infernal sources that have been manifested to the world since the birth of time. When thus viewed these phenomena not only demonstrate the

eternal reality of spiritual and divine things, and show that spirituality and divinity must have projected, and do forever control even the temporal and material things of this world, but they will serve as a grammar and dictionary by which that mysterious book of God's past dealings with man may be read in a more interior sense, and known to be true.

Yes, these strange phenomena when rightly scrutinized can be to us as the key by which to unlock the infinite treasures of wisdom and knowledge which are stored up in the interiors of the one fundamental divine revelation, and concerning the reality of which, in these days of materialism and sensuality, men had well-nigh lost all living faith.

Moreover, modern Spiritualism furnishes a graphic synopsis, as far as it goes, of the eternal world; one also specially seasonable now as showing the different phases of communications with the Lord, which followed the primitive celestial church in measure, as darkling they went forth from his presence; a record most precious, for, as it fared with them so will it be with mankind now, as they are returning through the same avenues or vistas of light and shade. Indeed, a few of the high and sacred landmarks of the church celestial have already loomed over the horizon in some of those methods of communion so derided by the high and mighty.

What great and momentous truths, gushing forth from sources which have been dammed up for ages by unbelief and hard-heartedness, are now winning their way to general acceptance! The arcana of man's future life, those "good things" which the prophets were silent over, as being beyond conception in their day, and which the apostle held back as unutterable, are being fully revealed, shedding their benign influence over a world so long famished under the lean doctrines of men. The fact is that the natural world, which has so long been at opposites with heaven, is being "turned round," like Mary Magdalene when in this way she saw the risen body of the Lord. The curtain between the two states is parting asunder; there is already a sound on the tree-tops; the tread of ten thousand angels is faintly audible, and voices from a far country make themselves heard. A sound vibrates on the ear, often harsh, it may be, and confused, like the tunings or many instruments long laid aside and out of gear, or like an orchestra unused to play together, and little trained to their respec-

tive parts; celestial tones mingled with those that are none of the highest, with utterances made to pander to itching curiosity, and with those of lying, disorderly spirits answering the fool according to his folly. Notes so discordant grate upon the ear of those who lack discernment to reconcile such discrepancies, and the hand of the scoffer is strengthened.

Such, then, are some of the earliest labors which await these first harbingers of celestial Christianity. The tide of blessing, flowing back after so many ages of low water, has to make its way over the cracked and parched crusts of unnumbered generations of ignorance and prejudice. Little, therefore, can we wonder if it bubbles, hisses and froths up with scum and impurity. Howbeit, the clear deep—a volume of water no human hand can thrust back—is rolling up, and all this turbid surge will subside into “one blue.”

For the Spiritual Magazine.

THE DIFFERENCE.

EDITOR MAGAZINE—I was asked by a friend the other day to tell him the difference between the doctrine and belief of Swedenborg and modern Spiritualism. I replied that I would endeavor to answer the question through the MAGAZINE. Without attempting to exhibit the whole of the differences between the two, I will mention some of the most prominent and familiar features of Swedenborgism. Your readers can then see for themselves in what the difference consists. Swedenborg did not claim that he was inspired as the apostles and prophets of old were inspired, yet he claimed that the Lord opened his spiritual sense, by which he was enabled to give the spiritual meaning of the Old and New Testament Scriptures. He claimed that by interpreting the word of God according to its natural or material meaning leads to fogs and darkness; and that the word of God (embracing the Old and New Testament) was given representatively or figuratively, and that it has three aspects or phases. It has one, the natural or material, for man; one for the angels of the lower heaven, and one for the celestial angels who dwell in the highest heavens. Each are able to read the word of God according to their respective standpoints. He claimed that God had opened his spiritual sense about twenty-seven years before he left this earth-life, and this continued with him without inter-

mission as the light of his life to guide him in all his immense labors for the benefit of the world, and that the second coming of Christ is the acceptance of the faith revealed to him by man universally. This he calls the new Jerusalem coming down from heaven, or the “new church.” He claims that by action of the spiritual sense thus given him, he went to heaven and hell, and conversed with more than one hundred thousand angels who were once men, and that had lived in all the past, noted “historic characters,” crowned heads, as well as common people, and some neighbors with whom he was well acquainted in this life. He relates the various conversations he held with every class in heaven and hell. He describes the other world as consisting of three modes of being; one, the spiritual world, in which all enter for a time, after leaving this life (earth life). Here they are explored by angels until the moral or spiritual condition is made manifest to each, when they, of their will, seek the place suited to their characters which they had formed in this life; for, he asserts, that every one forms his heaven or hell while he lives upon earth, and that God does not send away one to heaven or hell, but the individual sends himself to his destiny by the great law of necessity, and without you repent of your sins, and are regenerated, you can never go to heaven. But to the regenerated a chance for advancement is still open to them in the spiritual world whose life has not been as good as it should have been. In the worlds of heaven and hell, in regard to space, it is infinite, and the saints there are various, but each goes chiefly where his earth life fitted him, where he will find congenial companionship. Swedenborg contends there is but one God, and that God was manifested in the flesh, and Jesus Christ is the only God. But in the God-head there is a trinity of principles—love, truth and the divine proceeding—called the Holy Spirit, and by virtue of the incarnation, or the conjunction of the divine with the human, man is, indeed, capable of eternal beatitude, and by the power of the Holy Spirit man is enabled to obey the commandments, and love the Lord God with all his mind, truth and soul, and love the neighbor as yourself.

He believes that the pagan is saved if he loves God, and acts up to the best of his ability to please God, and acts with love to the neighbor. He looks upon the passion of the cross as the last link in the cause of

salvation, and that the human family is saved by his whole life in this world, as well as his suffering on the cross. In conclusion I will make a contrast of the two systems as to the outer manifestations of each. Swedenborgism was established by one who had the power of entering into the realm of the spirit world, see and learn facts as they came to his knowledge, and wrote these facts down for the investigation and belief of the world. As those facts are to meet in harmony with the word of God as well as to the clearest dictates of reason, and gives to God all his sublime attributes as revealed in nature and his sacred book, the Bible.

Modern Spiritualism has been held up by individualized spirits through mediums. Each spirit gives to us what he knows and has seen, or was appreciated by him in the spirit world. There is a very striking harmony existing by what is taught by the higher spirits, and what was written by the great Swedenborg one hundred years ago.

In this connection we copy the following from the *New Church Independent*:

It must become the chief use of science and inventions to practice good will toward men; the aim of true philosophy must be to bring peace on earth, and the result of all true religion must be to glorify God in the highest by such works of Christian love as Jesus commanded and as the angels proclaimed at his birth to the shepherds. The doctrines of the New Jerusalem as taught by Swedenborg, the apostle of the New church, have been propagated and gaining ground theoretically, and the interior sense of the Scriptures, as revealed by him, shows that the Lord makes his appearance in these last times on the spiritual-natural degree, inclosing general science, in a multitude of scientifics, in the morning after the night, and that he teaches the practice of the good of life to those who will be led by him. But are there any signs that his voice is heard and the door opened to his knocking in this centennial year?

There is one promising sign which I will mention here. Science and old theology have been at war, one against the other, new things against old; and philosophy could not harmonize them. Modern spiritualism, by permission, has given destructive blows to old creeds and church theology, and shaken the foundations of materialistic science by strange phenomena, since more than twenty years, rising from the depths

of the spirit-world and furnishing more and more proofs of the truth of Swedenborg's teachings concerning that world; and now the Lord has provided spirits in good and truth, to testify of him and to confess that *Jesus Christ is come in the flesh*, and spiritual Christians have made a new movement, and established a Christian Spiritualism, recognizing Jesus Christ as the spiritual leader of men in the coming church, the members of which will be all partakers of the different gifts of the spirit as Paul describes (in I. Cor.) and be *led by the Lord* to the good of life in their respective capacities, thus doing away with the old ecclesiastical system in the church, in order to establish a new church in which true science, philosophy and religion will be harmonized and ultimately in good works under the Lord's guidance.

This reminds me of the declaration of a Christian friend in Switzerland, a business man of excellent character, of strict orthodox views, rather prejudiced against Spiritualism and Swedenborg's teachings, but who is also waiting for the coming of the Lord, and zealous in works of practical charity from the love of Jesus. He is a devoted churchman, and has a son in the ministry, but he said to me: "If the better things of the Lord's kingdom have to come, the work has to be done by laymen of the church; no clergy, as such, will accomplish it." An opinion of this kind from such a source confirms the correctness of the views already expressed concerning new things of the new church and the different leadership and ministration in it.

This new movement which commenced at the centennial of the republic in Philadelphia, is now advocated by the AMERICAN SPIRITUAL MAGAZINE, edited by Samuel Watson in Memphis, and would seem to make it the duty of all unprejudiced, sincere New churchmen to examine carefully the claims of Christian Spiritualism, as to its identical nature with primitive Christianity in the signs and gifts of the spirit following it, and if found to be true at least as a beginning, to work and pray for a pure and true Spiritualism fitted for the use of the New Jerusalem, and to co-operate earnestly and humbly in such a work.

Spiritualism in such a new quality would step in between the propagation of abstract spiritual truth of Swedenborgians and the experimental efforts in celestial theories of Mr. T. L. Harris, and give a more practi-

cal turn, eventually to both, in the providence of the Lord.

This movement might possibly offer an opportunity for the *New Church Independent* to turn over also a new leaf and follow up a new idea in the light of increased truth for a still better result, leaving behind old things that will pass away, in exchange for new things of greater use, as the Lord will show and provide.

I am truly yours, J. J. STUDER.

For the Spiritual Magazine.

LETTER FROM DR. DEWEY.

BOSTON, Feb. 16, 1877.

BROTHER WATSON—Your letter in response to mine was duly received. Also every number of the *MAGAZINE*, and both bound volumes, which I regard as among the choicest of my literary treasures. Before writing my previous letter I had been able only to glance at the numbers of the current volume, and had not even glanced through the previous one, and so did not then realize as now the value of the treasure you had sent me. Since then I have more than glanced—I have *read* all that my limited time would permit. I am thoroughly convinced that you with your *MAGAZINE* and many of its leading contributors are doing a work greater, and building wiser than any of you know. I sincerely believe that you are putting the means which providence has placed in your hands to the best possible use—the right man in the right place—raised up and led into the work by a power higher and wiser than yourself. (Accept this simply as a word of encouragement from an appreciative friend.) Do not falter in your work nor shrink from any step which providence may open before you. The real work of the spirit is not yet fully outlined to the world. The inauguration of the “New Age” or Spiritual dispensation is not yet begun. The *real* “new departure” is yet to be taken, whether those who are ready for it are inside or outside the ranks of those called “Spiritualists.” And as one whose soul already reflects the foreshadowings of that coming age, you are evidently one of the chosen number who are to lead the advancing armies up and out of the wilderness of both superstition and materialism into the promised land of spiritual freedom, life and power; and so, from time to time, you will be called upon, as the people are ready, to take new steps for-

ward and upward. Your “home circle” was organized, and your *MAGAZINE* established, that inspiration from the highest heavens might aid you and those working with you in your efforts to inaugurate the kingdom of God upon earth. In the writings of some of your leading contributors there is evidence that the spirit of the “New Age” is brooding over their souls; yet, I am fully persuaded that no full and complete conception of the Spiritual kingdom has found birth in any of our souls. From glimpses I have caught in moments of exaltation of that inner kingdom of life and power far beyond and within the kingdoms of intellect and sense, and which I devoutly believe is soon to be evolved into the conscious life and experience of humanity, I can but feel that we are in the transition age between the old and the new, and that our spiritism is but a John the Baptist going before and preparing the way, not the real Christ of the “New Age.” Conscious spirit intercourse is the most effectual means that can possibly be used for the complete destruction of both superstition and materialism, and this it will do for all mankind when it has become, as I believe it will, a universal experience. Yet this is only a destructive, not a constructive work, but when this is accomplished for an individual or the race they will then be ready, and not till then, for the real spiritual baptism and the establishment of the kingdom of God in the life. Those who think all this is to be realized in communion with the departed, no matter how high the character of those whose inspiration they seek, have not yet risen to a full conception of the true spiritual communion, or the true “spiritual baptism.” I do not say this in any spirit of criticism or to dogmatise, but to awaken, if possible, further inquiry in the minds of all those who have caught glimpses of something better yet to come. Foreshadowings of that higher revelation are thrown out in every number of the *MAGAZINE* through the Inner Life Department, and it seems to me surprising that so little note is made of those suggestive and profound utterances by the leading writers of your journal. The false conceptions of the religious world to-day, as expressed in the popular creeds, have led strong and cultured minds to interpret the divinest utterances of the ancient seers so as to suit the limitations of the creeds, and thus to become blinded to their true significance, and so I fear that the popular conception which now rules the

mass of American Spiritualists, is, in the same manner, blinding them to the true significance of this great modern movement and its profoundest utterances. The prevailing idea seems to be that all inspiration must come from departed spirits, high or low, and that all true religious experiences in every age have originated in this source; that all the prophets, seers and apostles, including Jesus of Nazareth, were simply mediums for the inspiration and control of departed spirits, and hence it is naturally inferred that to be "spiritual" is to be susceptible to influences from the spirit world, and hence the highest possible and desirable attainment is to become a "medium" for the control of departed spirits. Your very able and worthy contributor, General J. Edwards, expressed the pith of this conception in the present (March) number of the MAGAZINE in these words: "To hold sacred converse with our loved ones who have gone on before is the highest aspiration of mortals." But is this really true? I know that it is not true of all, but if it is true of some, it is because this limited and partial conception has blinded them to the supreme good which is infinitely above and beyond all that—conscious communion with our Father in heaven. I know it is urged that we commune with God and receive inspiration from him through his ministering angels, etc., but this is only a partial truth. Every form of organic life, from a plant to man, must draw its life and power of development direct from its parent life, and not through intermediate organisms, however perfect they may be of themselves. When we seek such converse with individual spirits, we necessarily find it outside of ourselves in the kingdom of observation, but the "kingdom of heaven," which "cometh not by observation," is the spiritual kingdom within every human soul—the kingdom of God—into whose sacred privacy we must enter and shut the door, if we would commune with him, and pray to our "Father who is in secret;" but how can we hold this silent communion with God while our thoughts and attention are fixed upon one or more individuals external to ourselves? No, God is just as near to the soul of the most benighted or degraded child of immortality as to the most exalted and perfected of the angelic realm, and no spirit, however perfect, can come between that benighted one and its heavenly Father. The angels may "minister" unto us and "strengthen" us as they did Jesus of old, but our real growth and

development must be from within and not from without. If we would have more life it must come from within. "The spirit (of all spirits) giveth life." The life of nature is God; so every form of organic life is a child of God, and though external relationship and influence may hinder or hasten its development, the real source of its life must ever proceed from the spirit within, which is God. The human soul quickened into individual life in the kingdom of the senses has at last arisen into the kingdom of intellect or self-conscious intelligence and power. It has found itself at home and become familiar with the objective universe of form and phenomena, but the kingdom of the spirits which "cometh not by observation," it has not known, and as yet but dimly recognizes, and hence the most advanced of us fail to catch the full significance of those divine utterances which have come from the depths of the spirit, when souls, whether in or out of the form, have, in moments of spiritual exaltation, caught the "vision of beauty," and attempted to paint it for the world. We need first to be awakened to a conscious recognition of our direct and personal relationship to the parent life, and through that relationship seek to enter into the kingdom of God, with its laws and love of righteousness which is within every human soul, awaiting only the birth of each soul to its conscious recognition and possession. Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God . . . except he be born "of the spirit he cannot enter into the kingdom of God." Many claim that this second birth referred to by Jesus had reference only to the change called death, which is really a "birth of the spirit out of the body into the after life, but I am satisfied that a careful study of the great teacher's reported words in the light of the one great doctrine of the "kingdom of God" which runs through all his teachings, will convince every candid mind that he had no reference whatever to death or the after life, but to an actual birth of the human consciousness here and now into the kingdom of God, the awakening of that inner spiritual nature, latent in us all, into conscious life and freedom. The inner spiritual side of our nature, with its laws and faculties, holding as definite relationship to the inner spiritual life of nature as does our external or intellectual consciousness to the objective or the external universe.

When that nature is awakened or born into self-conscious life and freedom by the quickening of its faculties and the opening of its senses Godward, we shall then, through these opened spiritual senses, and the exercise of the spiritual faculties, find ourselves as much at home and familiar with the spiritual kingdom, or as the Master termed it, the "kingdom of God," as we are now with the objective world of phenomena and law. Is then open, direct and conscious communion with the supreme life, love, and intelligence such an impossibility as our Atheistic brothers suppose? Through the mere light of intellect? Yes, but the testimony of those who have had the witness of the spirit within themselves, who have been lifted by a "divine afflatus" into "that light which never shone from sun or star;" "which never was on land or sea;" and whose transfigured life bore evidence of a regenerating fire, must also be accepted as evidence of other and diviner possibilities. In this "birth" of that higher spiritual consciousness, we are to lose no hold upon the life of the body and its senses or intellect, but rather as all life is of the spirit, the life of the body, with its senses and faculties, will be enriched and exalted to noble uses and enlarged power.

As a savage, man lived entirely under the dominion of the senses, but on rising into the kingdom of intellect the senses became enriched and enlarged; so when he rises into the still higher kingdom of the spirit, the "inner light" and life will exalt the soul, illuminate the mind, enrich the affections, and lift all the faculties and senses into their highest sphere of activity and use. Upon that mount of transfiguration we come into rapport or spiritual sympathy with all who are "born of the spirit," whether in or out of the form, and will then fully realize all that is meant by brotherhood. It matters not whether this birth occurs on this or the other side of the grave. It must sooner or later become the experience of every soul, and we remain in bondage to sense and materiality until we are thus born into the "freedom of the sons of God," even through centuries of life and growth in the "summer land." The majority of spirits who communicate through our mediums to-day give sufficient evidence of this, because the unspiritual characters of the mediums and circles admit of no other. Hence the "plain talk" of your "old friend," Moses Brock, in the March num-

ber, through your "home medium." "I must insist that you sing and pray before you can harmonize with your spirit friends who come to tell of the life beyond. We want your circle to be more spiritual. You cannot expect mediums to be subject to spirit control from the higher spheres, when their minds are not directed to spiritual subjects until they are seated to write." Then, again, from your "first born," as reported in the January number, "excuse me when I say you must live nearer to God; pray much," etc.

Mediumship is a physical susceptibility which may be increased and controlled through the magnetic influence exerted by individual spirits, whether in or out of the form, and is no evidence of spirituality. In fact some of the most powerful mediums we have are morally debased and sensual. Like attracts like; so if we would have our mediums subject to the inspiration and guidance of the pure and good, we must surround them by pure and exalted influences, and seek to cultivate in ourselves and them true spirituality, aspiration and prayer. We get what we earnestly ask for, and find what we truly seek. So mediumship may be made a rich blessing or a terrible misfortune. An individual may be lifted through it into the society and companionship of those who constantly dwell upon the highlands of purity and wisdom if he will render himself worthy of such education and companionship by a life of prayer, and consecration to the spirit and its works of love. Yet, while such society and companionship is inexpressibly glorious and elevating, there is a higher good. To be lifted into conscious communion with the supreme life, wisdom and love, must be infinitely more glorious and exalting. The influence of departed spirits, whether from one or a whole society of them, no matter if they belong to the highest spiritual heavens, can only lift you to their own plane of life, and as such relationship is really an external one, it is more likely to be temporary than permanent. Indeed, as they cannot live our life for us, but only minister unto us and strengthen us, we can only attain their state through a corresponding growth and perfection of our nature which they have experienced; and this can only come by the lifting of the inner spiritual nature with its laws and love of righteousness into supremacy in our life. This will come to us when we sufficiently recognize and feel its need as to seek for it, as we now seek for the communion and

inspiration of the departed. As our intellectual and social life is enriched and ennobled by the inspiration of those who are wiser and better than ourselves, when we stand in intimate conscious relationship with them, so will our inner spiritual nature with its special faculties and senses quickened into conscious life and freedom, lifting our whole being into the supreme life of the spirit, where we shall realize the divine beatitudes, when we have the direct and special inspiration of the divine spirit, bringing us into conscious relationship with itself, which will prove to us a regenerating fire and a transforming power—a "baptism of the Holy Ghost and of fire." Such special baptism comes only in response to a special demand. When we sufficiently feel its need we will seek for it. "The kingdom of heaven is likened unto a merchantman, seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it." "Seek and ye shall find; knock and it shall be opened unto you; ask and ye shall receive." By seeking and obtaining this higher baptism and communion of the spiritual kingdom, we do not lose but rather perfect the ministry of angels, and in turn are enabled to become ministering spirits to those who are weaker than ourselves and need our aid. "Seek ye first the kingdom of God and its righteousness, and all these things shall be added unto you." The lower is always contained in the higher, and its true position and importance can be seen only in the light of the higher. The same distinction I here make between "the kingdom of heaven" and the spirit world, between "baptism of the Holy Ghost" and the influence of individual spirits, however high and pure, between the "new" or "second birth" and the change called death, and the absolute necessity of prayer and spiritual consecration for their attainment, which I believe was the real doctrine of the great Nazarene, has been emphatically and repeatedly announced through the "Inner Life Department" of your MAGAZINE. Please allow me to illustrate by a few quotations; first from the January number, 1877: "The inner life of man is the temple of God in which he dwells." . . . "The avenues through which it connects with the outward world must be kept in good order, or its communication will be imperfect. But with God it communicates from within by holy desires and aspirations. The spirit of God enters the spirit of man,

and bears witness that it is a part of God." "The inner life must be pure and holy; no impure desires must destroy the soul's aspirations and seeking after God." "Let your prayer be: Lord make me pure within, and my outward life will harmonize with inward purity." "Love, the divinest part of man, is the theme of angels and the connecting link between him and his Maker. Christ is the love principle, and brings us in harmony with God and his heavenly kingdom." "The Christ principle is love, and without it your inner being must remain undeveloped both in this and spirit life." Again, in the March number, concerning the "spiritual baptism": "The spiritual baptism came upon the praying Jews because their souls, by prayer, were harmonized into that state of spiritual unity which Jesus said should bring the desired result or blessings asked for. When the soul is longing and seeking for God, then comes the spiritual baptism." "This baptism will come in tangible form as on the day of Pentecost and at Jesus' baptism, when the world by prayer and faith is prepared for its reception." "When the kingdom within you is realized the spirit will be continually baptized with that baptism which designated Jesus Christ as the Son of God. His spirit was in harmony with his Father because he felt the baptism which comes from the Spirit of all spirits." Again, in the November number, concerning the "new birth," the spirit being requested to explain the words of Jesus to Nicodemus, recorded in John iii, 3: "To be born again, through the influence of the spirit, seemed here necessary, for as the kingdom of God is within you it can only be revealed and understood by a baptism of the spirit, which is the influence of the spirit upon your inner being, and reveals to you the inner temple of your bodies, and enables you, through a continuation of seeking, to increase the spiritual power until the kingdom of God is fully revealed. Many Spiritualists believe that death is the second birth, but this I cannot indorse, from the fact that Jesus says, 'except a man be born again he cannot see the kingdom of God,' of itself will prove that it cannot mean the change to the spirit plane; as the kingdom of God is everywhere, 'neither shall they say lo here, or lo there, for behold, the kingdom of God is within you. Christ had reference to the divine indwelling of the spirit of truth, which must be brought to light ere the kingdom of God could be felt and understood." Spirit communion at the

best is but social and intellectual commerce extended across the river, and though inexpressibly blessed and desirable, is not all-sufficient. The true spiritual communion is attained and the divine consciousness reached only through the profounder depths that open from within, and our real growth is only through the development and expansion of our spiritual consciousness into the absolute life of God, by which alone can our whole nature be exalted and perfected. This only will inaugurate the kingdom of heaven upon earth with an individual or the race, when old things shall have passed away, and all things become new; "and there shall be a new heaven and a new earth wherein dwelleth righteousness." For this let us "unite in prayer." Fraternally,

J. H. DEWEY, M. D.

THE SPIRIT WORLD.

Extracts from Bishop Simpson's sermons upon the above subject are going the rounds of the press, and we gladly give place to them as among the constantly increasing evidence of the truths of Spiritualism.

Bishop Simpson stands before the world confessedly at the head of the Methodist church. We welcome the testimony of so distinguished a witness in favor of the distinctive teachings of the spiritual philosophy.

Wesley, the founder of the Methodist church, was a Spiritualist and medium. As the history of his life shows, he had remarkable spirit manifestations in his own house. He was more a Spiritualist than a Methodist, although known by that term.

So with Bishop Simpson. He walks in the footsteps of the spiritual-minded Wesley. Like him he utters spiritual truths and preaches a Spiritual gospel. It may be called Methodism. That does not make it so. It is a misnomer. The words and sentiments speak for themselves. They proclaim the glorious doctrine of Spiritualism. To call such sentiments an expression of Methodism, exhibits about the same intelligence that would be manifest in calling a rose by some other name! The rose of spiritual truth blossomed in the soul of Wesley, and blooms in the cultured spirit of Bishop Simpson, as the declarations of both clearly prove.

In view of the fact that the illustrious founder of the Methodist church, and the *present* distinguished honored head of it,

both testify to the truth of Spiritualism, would it not be a little more in harmony with consistency, propriety, and Christian charity, if the smaller and lesser lights blazing forth from the summits of Corn Hill, and other outposts of this modern Methodist Mount Zion, should cease to sneer at and ridicule Spiritualism; which the founder and head of their church has defended and proclaimed!

But here are the extracts from Bishop Simpson's beautiful spiritual sermons, in proof of what we have said; and we exhort our Methodist brothers on Corn Hill, and other localities, whenever they feel like sneering at Spiritualism, to take these sweet, beautiful words of our Brother Simpson, and read—"The very grave itself is a passage into the beautiful and the glorious. We have laid our friends in the grave, but they are around us."

Yes, read them often; they will do you good:

"Man rises on the triumphs of art just in proportion as he approaches toward the invisible. The studies of man lead in the same direction. We commence with the simple elements around us—the visible.

"We take hold, in philosophy and chemistry, on what might be termed the alphabets, the elements, the grosser forms of matter. As we rise in our speculations, we go still higher, and light and heat and electricity and magnetism, in all their impalpable forms, pass before us in review; and to-day, a large part of chemical and philosophic science is employed in reference to this impalpable and imponderable element, and science rises to its highest glory as it lays hold of the invisible.

"If we can know that we shall be the sons of God and heirs of a glorious inheritance—with this assurance we can look out into the invisible with calmness. There is no one of us that does not have a feeling that the invisible is near us. It gathers about us—its very shadows seem sometimes to fall upon us. We know not by nature what that invisible is, but that there is an invisible the very instincts of our heart tell us. Who has not trembled at thoughts of the invisible? Who has not been anxious to lift the veil that shrouds it from our view? Who has not thought of friends who have just passed over the boundary line? Who has not trembled by the side of the death-bed and the grave, when the eternal seemed to come so near and the invisible to move

in view? And why that feeling? We have a relation to the invisible.

"The very grave itself is a passage into the beautiful and the glorious. We have laid our friends in the grave, but they are around us. The little children that sat upon our knee, into whose eyes we looked with love, whose little hands clasped our neck, on whose cheek we imprinted the kiss—we can almost feel the throbbing of their hearts to-day. They have passed from us, but where are they? Just beyond the line of the invisible.

"And the fathers and mothers that educated us, that directed and comforted us—where are they but just beyond the line of the invisible? The associates of our life, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side—where are they but just beyond us?—not far away—it may be very near us in the heaven of light and love. Is there anything to alarm us in the thought of the invisible? No! It seems to me that sometimes, when our heads are on the pillow, there come whispers as of joy from the spirit land, which have dropped into our hearts thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over our brow, and some dear one sat by our pillow and communed with our hearts, to raise our affection toward the other and better world.

"The invisible is not dark; it is glorious. Sometimes the veil becomes so thin, it seems to me, that I can almost see the bright forms through it, and my bending ear can almost hear the voices of those who are singing their melodious strain before the throne of God. Oh, there is music all around us, though the ear of man hear it not; there are glorious forms all about us, though in the busy scenes of life we recognize them not. The veil of the future will soon be lifted, and the invisible shall appear. And when you and I shall just step beyond the veil—oh, how glorious! We shall look back to life and wonder why it was that it did not flame with light, even while we were treading the pathway here below. Oh, that 'look into eternity! We see the invisible, and it gives us joy. Our friends are there, our beloved ones are there, and they are not far from us. Whether through connection with the coming of winter—whether my mind has been inclined to look more into the grave of late, and beyond it, I can-

not just say; but as I grow older it seems to me that the invisible has greater and greater attractions for me from year to year. Never did I ponder so much on those beautiful visions where the life of the future is brought to light, and where immortality seems to glow all around me, as I have done in recent times."—*Olive Branch.*

SHOCKING MURDER.

Mr. S. S. Jones, of Chicago, Illinois, a noted lawyer, a large real estate owner, and the hard-working and indefatigable editor and publisher of the *Religio-Philosophical Journal*, was cruelly murdered at his place of business on the afternoon of the 15th inst., by a man bearing the name of W. C. Pike, said to be a lecturer on phrenology, who, with his wife, has in the past occupied rooms in Mr. Jones' building.

According to the best information we have, it appears that the murderer had failed to meet his pecuniary engagements with Mr. Jones, hence the ill-feeling engendered which resulted in murder.

We are in receipt of information from Col. John C. Bundy, Secretary of the Religio-Philosophical Publishing House, to the effect that at the coroner's inquest, on the 16th, the jury found the prisoner guilty of willful murder; also that Pike's wife, Genevieve, should be accounted as an accessory before the fact, and therefore decided to hold both for their appearance before the grand jury, without bail. Col. Bundy also informs us that the scandalous rumors in connection with the tragedy, set afloat by Pike after his arrest, are without the least foundation. Col. Bundy further states that the Religio-Philosophical Publishing House, founded by Mr. Jones, will continue its business as heretofore.

Mr. Jones was an earnest Spiritualist, a hard worker in the cause, and his sad fate casts a cloud of deep gloom over the minds of all law-abiding citizens. Owing to his indomitable energy and incessant perseverance, he had placed his paper on a firm foundation. Divine Providence, who has all things in his keeping, has seen fit to call our friend and co-laborer thus suddenly to the higher life, yet we hope and trust the brother will still continue the grand work in which he was engaged while here, but with more efficiency, if possible, than ever.

The deceased was in the sixty-fifth year of his age. He had imperfections—who has not?—but it behooves every sincere

soul to forget them, treasuring only his virtues, for many cardinal ones he most assuredly possessed. We received a private letter from him only two weeks since, in which he spoke with great buoyancy of spirit in regard to the onward progress of the spiritual philosophy, and predicted for it finally a grand success, although tempering his zeal with the reflection that no needed reform on earth ever ultimated in completely establishing the truth except through great tribulation.—*Banner of Light*.

WHERE ARE THE DEAD?

There is no more important question for mankind to ask than this. It has been the subject of thought and inquiry in all ages of the world. For ages past have there been constant acquisitions to the narrow house. Cemeteries have been filled to their utmost capacity! There is not a family on the planet but what has contributed of their members to help swell their vast army! Where have they gone? What their condition? The old bodies have long since mouldered back to their original element! Is this all? Is there nothing but the cold marble slab to indicate what was once an object of interest? How cheerless the thought, were this all! Materialism says such is the end of man! Theology has no positive assurance to offer against the assertion. It seeks to carry the mind beyond the mystic stream, but gives no assurance upon which the mind can rest. While standing on the brink of the grave it boldly asserts that from the silent abode no sound is heard.

The heaven they teach of has no means of communication with the aching hearts, who mourn for those whose loved forms lie peacefully sleeping beneath the clods of the valley. Were this all, how dark and dreary the pathway of human life! Well might every person inquire, as did patient Job, "if a man die, shall he live again?" Happily for humanity this brief earthly existence is not all. There is a future life for all. The important inquiry made in the past, and anxiously re-echoed by every human being in the present, has been and is being answered daily by the spiritual philosophy and its attending phenomena.

All other systems and forms of religion have failed to give any assurance that the present existence would be continued in the future. For ages have mankind been ask-

ing where can information be gained, that will give us positive assurance that we shall live after the grave has closed over all that's mortal.

The question of such vital importance to each one is being answered to-day, in terms so plain, that there need no longer be any doubt. The sweet spirit voice that whispers in your ear, says, "I am not dead, but still live."

The rap, so mysterious and incomprehensible to many, says, "we are not dead." The grave cannot hold as a prisoner what was, and still is, the object of so much love and affection. That was but the open door to a more perfect life.

The millions the world suppose dead are still living. The change was a joyous release from the care, trials and vexations natural to the earth life. Where are they? In some remote land, beyond the possibility of return? If so, whence comes the rap? Whence the sweet voice breathing endearing words of never-dying love? Can such sounds come from a lifeless body?

Reason clearly refutes all such assertions. What was it which constituted an object of so much interest? Was it the outward, physical form; if so, well may it slumber in the undisturbed repose of oblivion.

That is not the truth. All that made human life attractive; all that endeared loved ones to you, still lives, and will live eternally! Not one of the millions whose earthly forms have been consigned to the "narrow house" is dead. Death is only a phantom known only to man. It is one of the absolute decrees of nature, whose arms are outstretched to welcome her own. She has no use for the spirit, and has no demand for or control over it.

Change will come to all, but death to none. The moment of change is but the opening-door to sweet release. The spirit thus freed seeks its own natural conditions, as the body seeks the loving embrace of its mother earth. Say not we are dead; say not your child is dead; though you mourn its absence from your quiet homes, mourn no more! As you seek the quiet grave and deck the little grassy mound with flowers, you are not alone—the one you loved goes with you, and though unseen, wreathes your brow with flowers more fragrant than earth's chilly atmosphere can know. Not dead, but living! Waiting to welcome you to a life more real, and homes more enduring, when the change shall come.—*Olive Branch*.

For the Spiritual Magazine.

AN ACT OF JUSTICE TO DR. MANSFIELD.

Singular Tests Through Answers to a Sealed Letter.

BRO. WATSON—During the month of March, 1876, being anxiously solicitous to test the peculiar phase of mediumship practiced by Dr. J. V. Mansfield, I enclosed to his address a sealed letter, as I wished to obtain a satisfying test, that would not admit of the possibility of collusion, or tampering, or fraud in any shape. I wrote a letter to the spirit of my first wife, who had then been in the spirit-land over twenty-eight years, and who I then believed, and now more fully believe, was constantly about me and controlling me. I simply used the initials of her name in the inside of the letter, asking for an answer to certain questions, so carefully guarded that no one but myself and the spirit addressed, could make out the meaning. I also purposely omitted to place any address upon the outside of the sealed letter. As I felt certain that Bro. Mansfield knew nothing about me beyond seeing my name in the *Banner of Light*, as a lecturer, I felt certain that if any test came, it would be to me a positive, indubitable one. Some four days after mailing this letter, I received a package from Dr. Mansfield containing the following answer:

"FRIEND ALCOTT—I very often attend your circles; I try to control you, but you do not take any notice of me. If you could visit my father, I think you could be put into communion with me. You did not address the spirit you wrote to by any name, and we did not know who to call for. My father lives and preaches at Wendell Depot.

"Yours truly,

LUCIUS EUGENE HOLMES."

When I read this answer to my sealed letter, I was struck with consternation. Not a word relative to the person addressed or the matter written about. The name signed to the answer I had never seen or heard before; the minister referred to I had never heard of, nor did I know one person resident in the town of Wendell; for, although only some twenty miles from my home, I had never been in the place off the cars. I felt cruelly disappointed, and under the influence of the moment I sat down and wrote an angry and indignant note to Dr. Mansfield, charging him with deception, etc. A few days after, Dr.

VOL. IV—10.

Mansfield wrote me a long letter, so full of Christian forgiveness, and manifesting such a sweet spirit, that I was completely disarmed of my angry feelings. He invited me to try again with the same sealed letter, or any other, and closed by asking me if I had taken any steps to prove the truth of the answer I had received. I immediately wrote an apology for my rude letter, and enclosed the same sealed letter, taking care to write the address of my spirit companion on the outside. Two days after I received another package from the Doctor, with my sealed letter intact, and the answer complete in every particular, so satisfactory that none but an insane person could entertain a shade of doubt as to the truthfulness or appropriateness of the answer. Some two weeks after this, my daughter, looking over our county paper, called my attention to a complimentary notice of a sermon preached in the town of Bernard's Store, by Rev. Lucius Holmes, of Wendell Depot. I immediately wrote to Mr. Holmes, and without stating my reasons for so doing, requested him to tell me if he ever had a son named Lucius Eugene Holmes, and if dead, when he died. Mr. Holmes replied a little curtly. I was a stranger to him; hoped I would write explaining why I took such a liberty, and closed by saying: "I had a son named Lucius Eugene Holmes; he deceased in the Fall of 1868." I again wrote to Mr. Holmes, giving fully and clearly the explanation asked for; also stating a little of the history of my conversion from the dogmas of Methodism to the truth of spirit communion. After a season, Mr. Holmes again wrote me, stating that to him and to his wife, the answer I had received and sent to him was a clear confirmation of an answer to a sealed letter he had sent to Dr. Mansfield through Dr. Beals, of Greenfield. The answer from his son was, he said, strange and marvelous, and the communication from his son in reply to my sealed letter, tended to confirm the one received by himself.

I find, upon inquiry, that Rev. Lucius Holmes is a Universalist minister, of good talents, and very popular with the people of his denomination. He is a progressive man, but very cautious in all the steps he takes. I regard this singular combination of tests and circumstances as being, to my mind, the most convincing of the truth of spirit writing of anything that has come under my notice. A thousand Bow street Magistrates may convict and punish ten thousand Dr. Slades, but after such a series

of tests, accompanied with scores of tests of varying character occurring in the privacy of my own dwelling, how can I doubt the genuineness of spirit return, no matter how great the persecution, or strenuous the pressure of public opinion against it. In writing this, I have no axes to grind; I simply wish to atone, by an act of justice to Dr. Mansfield, for the rudeness of my letter to him.

WILLIAM ALCOTT.

Buckland, Franklin county, Mass.

STATE ORGANIZATION

Of Spiritualists and Liberalists in Arkansas.

The Spiritualists and Liberalists of the State of Arkansas, met in convention on the 31st of March, 1877, at 11 o'clock, A. M.

On motion of Dr. J. A. Meek, of Jonesboro, Bro. John B. Wilson was called to the chair, and Bro. Gideon T. Miller was invited to act as Secretary of the meeting.

On motion of Dr. Meek, a committee of five were appointed by the President to frame a constitution and draft a code of by-laws for the government of the society, and said committee instructed to be ready to make their report by 3 o'clock, P. M.

Thereupon the Convention adjourned until 3 o'clock, P. M.

At 3 o'clock, P. M. the Convention met promptly.

The Committee on Constitution and By-Laws submitted the following report:

We, the committee appointed to draft a constitution and by-laws for the Spiritualists and Liberalists of the State of Arkansas, beg leave to submit the following report:

That we agree to adopt the constitution and by-laws of the Association of Spiritualists and Liberalists of the State of Tennessee.

ADEN LYNCH,
G. T. MILLER,
A. J. POTTER,
JAMES D. PHILLIPS,
JOSEPH A. MEEK.

On motion, the report of the committee was adopted unanimously.

On motion, the Convention then proceeded to the election of officers, and Jos. A. Meek, of Jonesboro, was elected President; J. R. Righter, of Helena, Vice-President; C. W. Cavender, of Craighead county, Secretary; Aden Lynch, Treasurer; Jesse Turner, Van Buren, J. L. Greer, Woodruff, J. O. Bagby, Helena, Peter Anderson, Craighead, James N. Austell,

Wittsburg, and Briton Roleson, Wittsburg, Trustees.

The President and Vice-President were appointed Delegates to the National Convention of Spiritualists, which is to meet in 1877. Alternates, Jesse Turner, Aden Lynch.

Resolved, By the Arkansas State Convention of Spiritualists and Liberalists, that we hereby appoint Aden Lynch State Lecturer; that he travel over the State and form societies auxiliary to this organization, and that he take up collections wherever he goes to defray his expenses, and that he make a full report to the next meeting of this Association.

Resolved, That the SPIRITUAL MAGAZINE, *Banner of Light*, *Religio-Philosophical Journal* and other Spiritual papers, be requested to publish the proceedings of this meeting.

HELENA, ARK., March 18, 1877.

From the Association of Spiritualists and Liberalists of Helena, to the Brethren to Assemble at Harrisburg, Ark.:

In lieu of our accredited delegate, who, it is regretted, we cannot send, we beg to send our letter, with congratulations on the intended convocation of Spiritualists at Harrisburg.

We hail the pioneer movement as auspicious for an early and practical demonstration to the world, that the truths and teachings of the harmonial philosophy have radiated far out from the great centres of civilization, and now, even in the wilds of Arkansas, the effulgent light dispels theological darkness.

In the continued and rapid expanse of our glorious philosophy, we recognize no more potent agency than a well supported press, devoted to its behests. The world has sorely felt a void, and we all should invoke the sowing broadcast of cheap Spiritual literature to fill it, and while we hail such noble champions as the SPIRITUAL MAGAZINE, *Religio-Philosophical Journal*, *Banner of Light*, *Scientist*, *Truth Seeker*, and others, we deprecate the paucity of our Southern exhibit, in such striking contrast, and urge that true Spiritualists should come to the front, and say to Bro. Watson, of Memphis, give us a weekly with as much matter as now in your monthly. He would prefer so great a responsibility on other shoulders, but if we (the flock) are true to him, he would do it, as the higher control already demand it of him.

We have kept up with the controversy on the Philadelphia Convention question.

We endorse Bro. Watson fully. While we recognize the inalienable right of opposing Spiritual leaders, this friendly clash makes the battery, with interposing scintillations purging and purifying as electric shocks in atmospheric phenomena.

W. R. RIGHTER, President.

HOME CIRCLES.

We have urged those who wish to investigate the subject of spirit communion to form circles at home. This, we repeat, is the most satisfactory mode of testing the truth of the phenomena. There is no motive for deception. We copy the rules for forming circles, to which we call the public attention:

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five or six individuals, about the same number of each sex: Sit round an uncovered wooden table, with all the palms of the hands in contact with the top surface. Whether the hands touch each other or not is of usually no importance. Any table will do, just large enough to accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them

is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptoms of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask, "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

A medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. Mediums are of both sexes.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy. Family circles with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance, while by sitting regularly two or three times a week the manifestations will rapidly develop.

Among the varied phases of the phenomena already observed by investigators, may be noted the following: Movement of physical objects, both with and without contact with the sitters; direct writing,

drawing, and voices; entrancement; trance and inspirational utterance; temporary materialization; involuntary writing; healing, visions, impressions; as well as many phenomena observed in the study of mesmerism and clairvoyance.

INFIDELITY IN ENGLAND.

It's curious. There is at this minute, what pompous writers call a "consentaneity of opinion" as to the prevalence of infidelity in this country. From scores of pulpits Huxley, Darwin, Herbert Spencer, Mill, Bain, and others are denounced Sunday after Sunday. Protestant bishops in their charges refer to the spread of unbelief, and tell their hearers that it has grown enormously within the last fifteen years. The Roman Catholic bishops in their pastorals, warn their flocks of the herd of unbelievers, who are on the watch to pick up any weak straggler from the fold. The other day, at Birmingham, Dr. Newman, a name never to be mentioned without respect, the greatest living master of English prose, spoke plainly and movingly in a sermon of the conflict that is going on between belief and unbelief, and seemed to think that for a time unbelief would make way and hold its own against all comers. And, in truth, we need not confine ourselves to the ranks of the clergy in order to perceive that there is a strong belief in the force of the undercurrent of skepticism which is flowing so steadily and so persistently in one direction.

No cultivated layman can have helped noticing for himself that on religious questions men do not think exactly as they did; that they have killed or abandoned many old prejudices; that there is a bias on certain questions; that the tone of the pulpit has changed; that bold preachers, who try and take into account the doubts that pervade their congregations, are more in favor than those timid discourses, who will persist in treading the beaten track, and who will still talk as if their hearers were mainly composed of elderly women or immature virgins, or of young men in the admire-the-curate stage of intellectual development. There is a great change in English thought upon all religious questions, and it is neither more nor less than dangerous madness not to take note of it. When men of the calibre of the Bishop of Gloucester and of Dr. Newman plainly tell their hearers that infidelity is on the increase; that it *is likely to increase*; that new methods must

be made use of in warring against it, and that the infidels have "struck ile" in more quarters than one, and are pursuing their researches in a spirit which bodes certain antiquated forms of religion no great good; it is idle to deny that such is the fact.

Reconciliation between these two camps would appear to be, under present conditions, next door to impossible. The infidels go on their way, and have arrayed on their side many of the great names in science and philosophy. Doubt—honest doubt—is no longer looked upon as something a man should be heartily ashamed of. It is no longer deemed to be within the province of the human intellect to devote years of life and hours of prayerful anxiety to attempt to solve what so many deem to be utterly insoluble.—*Nottingham (Eng.) Journal*.

THE COMING CRISIS.

The above is a fair estimate of the decline of orthodoxy in the churches, growing out of the abuse of the Christ-principle, or lever, which true Christianity instils. The early churches—which were in fact the churches of Christ, noted for zeal, piety and godliness—have become in this day corrupted by many innovations; the love of money, the admission of bad men and incompetent men into the ministry; in fact, the love of the world, its vanity, has entered into the churches in so many varieties of way that God is no longer to be found there. The scientific men find no reason in believing the churches; the religious leaders lament a falling off of converts, and predict an approaching infidelity, while, as Dr. Newman is said to have expressed it, "*New methods must be made use of.*" What new methods? There are no new methods known to the church except the increase or restoration of primitive godliness, and we are quite certain this abuse of that power by the church itself is not likely to bring about a restitution soon. The same degeneracy is being experienced in the Roman Catholic church. We clip the following from an exchange:

"SECESSION FROM ROME.

"The *Gospel Messenger* announces the accession to the Protestant Episcopal communion, of the entire congregation of the German Roman Catholic church of St. Joseph's, at Rome, N. Y."

A Western paper says:

"The protest of the Dutch Catholic bishops against the doctrine of the immaculate conception is bold and startling. It

has the warlike tone of Luther's theses, as if summoning the church militant to deadly conflict. They declare that Pius, alas! the weak Pius, has thrown himself into the arms of the Jesuits, and lent his name to a deed grieving all good men, and causing new scandal in the church. After showing that the doctrine is taught neither by Scripture nor by tradition, they declare it is not based even on the lowest grade of probability, and they cannot therefore admit that the Pope spoke an infallible word when he declared it. The protest is signed:— John, Archbishop of Utrecht; Henry John, Bishop of Harlem; and Herman, Bishop of Derwenter, and is justly considered one of the most staggering blows that the infallibility of the Pope has received for many years."

It is very evident that the signs of the times indicate as prophesied by the spirit of God, whoever he may be, that in these latter days a crumbling of the Christian superstructures would take place, yet not to destruction, for we are told that the Christian forces would rise with new energy and vigor, and become more illustrious than before, for Christ himself will reign with us. We have no reason to disbelieve the statement of the sacred writers that Jesus will be on the earth, and in fact the Spiritualist is the only *natural* believer in this doctrine. The church's idea is vague and uncertain—as indeed is their idea of the "last day." Dr. Newman will never see anything "new" to aid the progress of Christianity over old things, but he will find something more natural, inspiring more faith and prayer, in the Spiritualism of to-day, which embodies the evangelical teachings of the churches, though in a more modified and satisfactory way. Christ's kingdom was from the beginning. His teachings and doctrines can not be changed; they stand the eternal laws of ages, but there is no system of religion which explains and confirms these things—can explain and confirm them—other than Christian Spiritualism. Many are coming from and out of the churches unto us, because we show them old truths in new forms. They see our departed spirits, talk with them, and are told and believe it, the things that exist on the other side. While all other forms of Christian theology are crumbling away under the intelligence of the times, our Spiritualism grows with a rapidity unprecedented. This is most remarkable, for these various systems of religion which had their birth in antiquity, are becoming demolished from

their own instability, were good in their day, while we are attacked by church and State, imprisonment, charges of fraud and irrespectability; yet we flourish as the bay tree, never losing, but always gaining accession to our forces every day by thousands. Is this the New Dispensation prophesied by seers and prophets, Jesus Christ being the cornerstone?

I. H. HALL.

For the Spiritual Magazine.

"CHRISTIAN."

BRO. WATSON—Over twenty years ago I saw some manifestations of spirit-rapping, which to me were very mysterious, and I was persuaded were not produced by any natural laws with which I was familiar. The communications, however, were apparently not valuable, sometimes trifling, and often contradictory; so much so that I could not see that any valuable information could be gained, or any positive reliance be placed on them. I knew that some of the mediums were honest and not deceivers; but not seeing that they were productive of good, and on account of the contradictory character of the communications, I paid no more attention to them, and had supposed, until lately, that any considerable attention to the subject had died away throughout the country. Lately, however, your "Clock Struck One," fell into my hands, which appeared to open up a new view of the subject, and to me a more satisfactory and pleasant one. "A Christian Spiritualist" was a new idea. I read your book with pleasure, and was impressed with the earnest candor and sincerity it exhibited. To most persons it would certainly be pleasant to have additional evidence of a future life, and the assurance of meeting loved ones who had gone before. To the Christian, however, who has felt the regenerating influence of the spirit, and who "knows that his Redeemer liveth," the assurance of immortality cannot be increased. This, your own experience and observation will, of course, tell you.

I have also read a few numbers of your magazine and, among others, I find several articles on organization, platform, name, etc., and this brings me to the subject for which I write. And here, let me say, I am not familiar with the different views of Spiritualists, but see they are very varied indeed. At your meeting in Philadelphia for organization, I see the word "Christian," as qualifying its character, was

stricken out. This may be all right and honest for such as do not profess to be Christians, but to the Christian, to be identified with an organization, many of the members of which are openly and avowedly anti-Christians, it appears to me it presents a situation of inconsistency, responsibility and probable misconception, that is very serious. I think it is said in some of your papers, that spirits of a higher or nobler class are less disposed to communicate with the earth, than those of an inferior or lower class; and, if this is so, we would be more likely to get communications from the latter than from the former; possibly, more from the bad than from the good, as it seems evil spirits can communicate as well as others.

In this view of the case, it would seem that it should be a primary object with the "Christian Spiritualist" to be as distinctive as possible, and to use his best intelligence and exertions to enable him, in some way, to discern between the good and the bad.

In this life we have those who are not what they profess, and, in the modern view of Spiritualists, it seems spirits assume characters not their own. Even here, where we see and know all the surroundings, we find it difficult to judge always correctly. How much more so, when we only know what they say. It seems to me that as a "Christian Spiritualist," you occupy a high standpoint. How important then that you should not be misunderstood, either in association with others of different views, or in admitting articles into your journal of doubtful character, and not in accordance with your views as a Christian. I know you have said you do not indorse all the views of your contributors, and I know the disposition of liberal, generous-minded men to let all be heard in the search of the truth, and yet I think many articles are received and inserted without any disavowal, with which I think you cannot agree. Are you not in some measure responsible for their distribution and influence? Neither affirming or denying anything as to the "character of the manifestations," I have looked upon them from your standpoint, believing you have seriously and honestly examined them, with a view to the best interests of the world and the kingdom of Christ. Although my views may be somewhat crude, I think they in some degree accord with many who are not confirmed, and who have looked with favor on the Christian aspect of the subject. "Believe not every spirit, but try the spirits whether they are of God." I find I have

written at greater length than I intended, and possibly not so clearly as I hoped for. While I can scarcely hope for a reply from one whose time is so much occupied, as I presume yours is, yet I would be much pleased to hear from you.

Yours respectfully,

JOHN B. BOYD,
26 Montgomery ave., Allegheny City, Pa.

In reply to the above, we simply reiterate what we have to some extent elaborated, that we cannot use the term "Christian" as the qualifying word, without attaching to it some of the views of the hundreds of sects who claim to be Christians. We believe in primitive Christianity, and the purity of Jesus' teachings, but the name has been too much abused in modern times, to append it to our organization. We must permit those who may differ from us to have a hearing, or the MAGAZINE would be but a reflex of our isms. We believe in free thought, free speech, and a free press. Truth has nothing to fear from discussion. Purity, not belief, will be our passport to the higher spheres in the summer land.

THE DEMANDS OF THE HOUR.

There is no more favorable time than the present for those who profess a knowledge of Spiritualism to commence the work of laying a permanent foundation, upon which to build in the future. With the growth of knowledge there has come the necessity for associative effort, upon the part of all interested in the progress and development of the mind. No true Spiritualist can reasonably justify himself by longer standing with arms folded, waiting, Micawber-like, for something to turn up! Too long has this been the practice of many professed Spiritualists. The time for more activity has come. The fields are ripening for the husbandmen, and nature demands that you go forth and reap the already ripened harvest.

The time has arrived when the true laborers in this vineyard can receive a just reward. The powers of the two principal opposing elements have become in a measure convinced that, back of the outward manifestations transpiring, there is an unseen power at work which no man can successfully oppose.

The spiritual philosophy has through untold difficulties surmounted the opposition created by press and pulpit, and many of those who were using their efforts to suppress all manifestations of spirit power, are now compelled to acknowledge its power. Under these favorable conditions Spiritualists should put forth renewed energy to carry this conviction still farther, by visiting the homes and families of their neighbors and friends.

The fear of men has been one of the most effectual stumbling blocks Spiritualism has had to contend with in former times. Those who embraced its teachings were regarded as deluded beings, but so far from this being the truth, to-day scarce a family can be found but what this subject is more or less investigated. There is a general awakening among mankind as to their spiritual necessities, thus proving to what extent the truths presented from spirit life have taken root.

Spiritualists, the demands of the Infinite are upon you; having received the assurance that death has no longer any sting; that life is the reality and death a phantom; can any one possessing this knowledge sit in idleness and see the golden moments pass, without putting forth their efforts to gather in and treasure the results so long sought. Efforts are being put forth to more effectually organize the spiritual elements. It should be the study of each to learn wherein they can assist in bringing together the scattered forces and unite them upon a sure and lasting foundation.

Without this action upon your part, you are as autumn leaves driven before the tempest and scattered over all the land, with no abiding place. Order, system and organization is definitely stamped upon all the works of nature; God being the central source of all true harmony, and for man to move forward in conjunction with that power, is His decree! Can you longer stand idle, praying for harmony and success, and not put forth the necessary efforts to insure success? What would be the results with us, did we in spirit life not have system and order? Without it there can not be an intelligent manifestation of power, because contrary to nature.

Mankind are nature's children; they are like flowers, though varying in form, yet subject to natural law. The decrees of nature demand that you move forward. All her forces, seen and unseen, obey this demand. Can you stand still and work in harmony with nature, with the laws of your

own being? Would such a course be in any sense a part of your profession? If not, then cast off all fears and doubts, and move on; prove yourselves masters of the situation which presents so many assurances of success.—*F. P. Tracy, in Olive Branch.*

For the Spiritual Magazine.

OUR ANNIVERSARY.

BRO. WATSON---As you were necessarily absent during the time of our anniversary—being, like the Nazarene, about our Father's business—I take it upon myself to give your readers an outline of our profitable and interesting services.

Our new Harmonial Hall was tastefully decorated, and on Saturday morning we were favored with an inspirational lecture from that wonderfully gifted trance-speaker and medium, Mrs. Hawks. Although it was Saturday, a day on which our business men, matrons and housekeepers—owing to the present depressed condition of things in the Southern States—find it difficult to leave their daily business, a very good audience of intelligent citizens graced the occasion. The inspirational lecture was very fine, and at the close Mrs. Hawks announced that there was a spirit trying to control her, who wished, she thought, to speak in rhyme. She passed under control accordingly, and in a most heart-rending tone of voice, recited in verse a tale of want and woe, apparently from one of our fallen sisters, which bowed every head and brought tears from every eye. Strong men, as well as women and children, were forced to yield to the rushing tide of natural emotion, and there was honest weeping all over the house. After describing her mournful wanderings, 'mid cold and hunger, the spirit described her lonely death at the rich man's door, and the effect was overwhelming.

On Sunday, April 1st, Mrs. Hawks gave us another fine lecture, and again another on Sunday night. These lectures are free-will offerings on the part of Mrs. Hawks and her spirit guides, and I, for one, feel that we have been highly favored. Last Sunday, April 8th, quite an inclement day, Mrs. Hawks lectured to good audiences in the morning and at night. The morning subject was "Natural Religion," but in the evening several subjects were proposed by persons present, which the spirit-lecturer handled in masterly style. A poem upon harmony at home was given at the close, the subject having been suggested by a lady.

We have now both a State and local organization in good working order, and it is hoped that Memphis will, ere long, stand prominently forward in the elucidation and dissemination of the true principles of spirit return and communion, and that she will kindle a bright and shining light amid the darkness of materialism and infidelity, whose cheering beams will shed light and joy in an ever increasing radius throughout the whole of our beloved Southern land.

Yours, etc.,

MARY D. SHINDLER.

For the Spiritual Magazine.

SPIRIT MEDIUMSHIP.

JANE M. JACKSON.

Skeptics ask, "Why do not all see the spirits?" The Bible tells us that Saul did not see Samuel, but he doubted not that the medium saw and heard the spirit, and "his soul was troubled." Only to a few was given the power to see the dead appear at the crucifixion of Christ. Mary was the first to see Jesus at the sepulchre. Although he appeared three times after his mortal death, Thomas believed not until a test of his return was felt in his own person. Far back, hundreds of years before the birth of Christ, spirits were seen, felt, and voices heard. Traditions of all nations corroborate these facts by the golden thread of prophecy. Battles won, disease averted, visible protection, warnings given—heeded by kings and high priests. Only at a later day was the cry of witchcraft and obsession raised in scorn and doubt. Nearly all so-called miracles that Jesus and his disciples performed, are duplicated at the present time. Regular physicians are troubled, for their patients fly to healing mediums, and from unpracticed hands—unlearned men and women—disease is driven out of their systems as if by magic, without blistering, or bleeding, or medicine. It seems, almost, as if Christ and his disciples had returned, and their spirits walked and talked in our midst. All that made our friends so dear is still living, the cords of love are too strong for death or the grave to sever; means for their return are provided, just as tangible to them as was the ladder seen in the vision of Jacob—a pathway never closed. Spirits could come or go in past ages as well as to-day, but not so generally acknowledged, or kindly received as now, for those who did see and hear them did not dare to speak to them, for fear of the

priests or ridicule. When their presence is welcomed by all classes, they will be visible to all. Gathering power, by instructions from those higher in the spheres, spirits will impart to us as much of that knowledge as we can receive. Ancient powerful chemists, well versed in occult sciences, return to teach the nature and properties of all bodies, by analysis and synthesis, and mediums who can be taught are influenced in different branches of education, to react or perform what we deem miracles. Mediums who never studied music, play by inspiration, or paint portraits, invent machinery, preach to intelligent audiences, heal diseases, and do many things far beyond their natural ability or education. We know that there is an intelligence back of this. Each human being has a work to do, and ministers and laymen must labor side by side in the field of reform. All are influenced by spirits out of the body, whether they realize it or not. The wicked are under obsession of those who were sent suddenly into the spirit land, or low, sensual spirits, who return to act out revenge, for a time on earth's plane. The good return to influence all who will be recipients of their teachings, and often step in between an evil spirit and his victim, and save those who listen to the soft whisper breathed into the soul by some angel guide. Mediums cannot help obsession at first, but soon learn to shake off such influence, if their souls are pure and their lives moral; for like will only seek like, and will not remain if slighted. Let us try the spirits; also let us trust them.

KIRKSVILLE, MO.—Bro. John Thomas speaks of being present at a seance held by Mrs. Miller and Mrs. Lewis, in the dwelling house of Dr. Samuel Watson, of Memphis, Tenn., on the 22d of February last, at which seance General Washington and Martha Washington both fully materialized themselves in plain view of the audience. He says General Washington took Mrs. Lewis by the arm and promenaded across the room several times in a light sufficiently distinct for the audience to see his features and dress distinctly. Our readers will remember that Mrs. Lewis' presence as a medium is essential for the materialization of General Washington, and she always goes wherever he requests her to, bearing her own expenses, to enable the people of different cities to behold his majestic presence, as a materialized spirit.—*R. P. Jour.*

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription:

ONE YEAR, - - - - \$2 00
SINGLE COPIES, 25c. BY MAIL, 25c.

MEMPHIS, MAY, 1877.

THREE SEANCES WITH MRS. MILLER.

Having devoted much time to the investigation of that phase of Spiritualism known as materialization, for several years, we thought after our success with Washington, in our library recently, that we would suspend our investigations in that direction. This we have not done. We accepted an invitation to witness the baptism of an infant of Mr. and Mrs. Owen, by Mr. Shindler, formerly, when in earth life, an Episcopal clergyman. Mrs. Miller, dressed in dark clothing, was tied, as usual, and was soon entranced—apparently dead. A number of females dressed in white came from behind the curtain, shaking hands with us. We were particularly struck with one, known as the “Spirit Bride.” She was tall and graceful, moving with dignity and ease across the room. She was magnificently dressed in white satin, with a trail some two feet or more long. When she turned round, her dress made the usual noise of such goods. She was a fine specimen of female beauty and gracefulness. Just beside Mrs. Mary Dana Shindler, her husband, in his Episcopal robes, came out, taking the infant from its mother (Mrs. Owen), and bringing it to us placed it in our arms. He then took it near where the mother sat, when it was named. Placing it on his left arm, his right hand extended as high as he could reach, he baptized it as naturally as a mortal man could have done. Mrs. S. said the performance was just as he used to baptize when officiating in the Episcopal church.

This was at Mrs. Miller's, No. 13 St. Martin street, on Sunday evening.

SEANCE NUMBER TWO.

The next night they came to our house to give a seance. We have simply a curtain hung up in one corner of our library, with a solid brick wall on each side, and nothing inside but a small rocking-chair, in which Mrs. Miller sits. We had pretty good gas-light. The number of persons who came out dressed in white we cannot say; they did not move about with that caution so common in public assemblies, and seemed to have no fear, but made themselves very familiar with us. We asked them to stand with their backs against the wall to be measured. Five of them complied with our request. We give the height of each one, as measured by J. W. Beaumont, of Philadelphia. One female, four feet six inches; one four feet eleven inches; one five feet six inches; one three feet ten inches; one five feet nine inches; one man five feet ten inches. Mrs. Miller's height is five feet, two and a half inches. It will be seen that none of them were of the same height as Mrs. Miller. There was much that occurred which was of thrilling interest to us, that we need not mention. They cut out pieces of their dress and gave us—beautiful white goods; it might be of the same kind mentioned in the Bible as the clothing of the saints—in “fine linen”—or like the young man's “long white garment”—seen by the Marys at the sepulchre.

SEANCE NUMBER THREE.

On Wednesday evening, the same dozen or fifteen persons met again, at the same place, to witness a marriage ceremony between the “Spirit Bride” and C. Stillman, of this city. Her name is Alice Roberts, and she is said to have been engaged to Thomas Moore, but passed over to the spirit land a short time before they were to have been married. Two tables, on which were cakes, candies, fruits, etc., were placed between the curtain and the company. Mrs. Miller takes her seat behind the curtain, clad

as previously. Presently several ladies dressed in wedding attire come out, go around and shake hands with us. Soon our "Spirit Bride," in all her loveliness, walks out and stands beside Mr. Stillman. We walk up within some two feet of them, and perform the marriage ceremony, with their right hands joined, as naturally as any two willing hearts plighting their solemn vows of fidelity to each other before Hymen's sacred altar.

The ceremony ended, we stepped forward, congratulating them on their union, and kissed the bride as naturally as we ever kissed our "better-half." Others came up and congratulated them, shaking hands with all the familiarity of intimate friends. The wine glasses were filled, the bride and ourself led the way; touching our glasses, each drank the contents to the other's happiness. The cakes were cut, and our spirit friends waited upon us, and seemed to enjoy the occasion hugely. It was estimated that our "Spirit Bride" remained out with us half an hour, going behind the curtain occasionally to get more power, as they call it.

"Red-Face," though he did not come out among us, enjoyed the occasion very much. He said they were going to have the infair at Mrs. Miller's, but as we had to leave for the convention in Arkansas, next morning, we could not attend it.

We are aware that there are those who will ridicule this, but such must remember that the Author of the Christian religion performed his first miracle at a wedding, by turning the water into wine, and that when he gave them the cup at the institution of the sacrament of "the Lord's Supper," he told his disciples that he would drink no more of the fruit of the vine until he drank it with them when they met in the kingdom.

We could write much about these seances, but have said enough to show honest people that we were not deceived as to our realizing the presence of a considerable number of persons from the spirit world.

What most highly interested us was the

appearance of our wife's first husband, and our dear little Sammie, on that occasion. Less than a year ago the cherub boy was in this library every evening, in joyous glee, singing with others, walking the floor with his book, keeping time with the music. When very much delighted, he would jump up in ecstasy. This night the darling boy came out to the table, some one handed him some candy, when he jumped up as in earth life, showing that he was not in Elmwood Cemetery, but with us still, around our home circle, and able to manifest himself to us as in other days.

MEMPHIS MEDIUMS.

We know of no place more highly favored than our Bluff City with mediums. Foremost among them is

MRS. ANNIE C. TORREY HAWKS.

She is a lady of Scotch descent, but brought up in the Lone Star State. Having married one of our oldest and most respected citizens, she has resided here for over three years. Both have long been members of the Protestant Episcopal church, but finding that THE CHURCH did not satisfy the wants of their inner natures, they sought and found in the Spiritual Philosophy that which they sought for in vain in the forms and ceremonies of creedal worship, however imposing. Mrs. Hawks has been a public lecturer in the South, and is one of the finest inspirational speakers in the world. Her band embraces the finest intellect with which we have ever come in contact. She has been giving inspirational lectures at the Spiritual Harmonial Hall, 392 Main street, on Sundays, for some weeks, to large and appreciative audiences. We hope her health will permit her to continue these services, where hundreds of interested listeners catch the profound, glorious truths that fall from her inspired lips, with edification and delight. Her lectures are not only of the highest order of intellect, but they are of the purest and deepest piety, teaching our duty to God and our

fellow men. Long may she be spared to be the instrument through whom the glorious truths of our God-given philosophy may be promulgated in our South land.

MRS. MILLER.

This wonderful medium, who has been misrepresented more perhaps than any one we know of, is still giving seances for materialization with great success. We have recently had her at our house under test conditions, where the manifestations were of the most demonstrative and satisfactory character. See an account in another place. Mr. J. W. Beaumont, of the firm of P. C. Thompson & Co., 248 N. Third street, Philadelphia, has been spending a few days in our city. He spent some weeks with the Eddys, and visited most of the materializing mediums in the Union, seeing over a thousand materialized spirits. He said to us that Mrs. Miller's seances were the most satisfactory to him of any he had ever witnessed. Some twelve or fifteen spirits came up to and shook hands with him the first seance he attended. One of his spirit friends stood up by us and cut pieces out of her dress and gave to each of us in our library. There are a number of things done through Mrs. Miller's mediumship which we have never heard or read of being done through any other medium. Her control is an Indian known as Redface. He is the most powerful spirit we have ever known. For over three years we have been listening to and talking with him; singing together, looking him in the face and testing his strength on various occasions. We think that no honest enquirer after truth can investigate Spiritualism with this medium and doubt the truth of the phenomena of Spiritualism any more than he can doubt any physical facts of which his senses are cognizant. They are as susceptible of demonstration as any other facts, and are proven to be true in the same manner which we arrive at the truth in the ordinary exercise of the faculties bestowed upon us as rational, intelligent beings, capable of judging by our senses.

MRS. ELDRIDGE.

This lady has been a medium but a few months, yet she has developed some wonderful mediumistic powers. Her independent slate-writing surpasses anything we have ever read of in Europe or America. The materialized hand may be seen doing the writing like the hand that wrote Belshazzar's doom upon the wall, recorded in the Old Book. It is also done with the double slate, the investigator holding the slates together while it is being done. Articles are taken from between them and placed in distant places, and it is written on the slates where they are to be found; sometimes carried over a mile. Fruits and flowers are brought from a distance and given us when the doors and all means of ingress are securely fastened, and many other things too tedious to mention. Her principal control, Harry Patterson, is a genial young man, who passed away by the yellow fever here in 1873. He will talk to you at any time as freely as a mortal does. She and her husband are on a tour South. We have seen the most favorable notices in the papers where they have been, as well as private letters from responsible parties, giving accounts of their wonderful success. The last we had was from Shreveport. We shall notice their return home in the MAGAZINE.

We are pleased to know that the Society of Spiritual Sciences, Brooklyn, New York, has availed itself of our recommendation in a former number of this MAGAZINE to open a department where the public can get responses by letter from the various phases of spirit communion. One wanting answers to sealed letters, \$2; to unsealed letters through or from spirits, \$1; photographs of spirit friends, \$2; advice of the Society on spiritual subjects, \$1; materialization of spirit friends, \$1; photograph of materialized spirits, if done, \$2. Mrs. M. E. Hall is the Corresponding Secretary, and Dr. I. H. Hall President of the society, 1151 Fulton street.

PLATFORM AND BY-LAWS

Of the First Harmonial Society of Spiritualists of Memphis.

PLATFORM OF PRINCIPLES.

Spiritualists believe in one God; that he is spirit, and spirit is causation underlying all things, and all who would learn his laws must worship through knowledge and wisdom, sustained by truth.

That the great field of the universe shows the perfect laws by which we are to regulate our lives.

That God, through nature, exhibits himself to man, and that the divine attributes which work through matter are effected by causes brought to bear upon earth through spirit power.

That all reformers who have discovered and revealed to man a broader and more advanced religion or philosophy by which to live, were but the instruments through which the spirit moved, and that the same power exists to-day and works upon man as in the days of Confucius, of Plato, of Socrates, and Jesus.

That it is not Christian Spiritualism, nor Jewish Spiritualism, nor Mohammedan Spiritualism, nor ancient Spiritualism in any of its separate forms, nor yet modern Spiritualism in any of its forms, but Spiritualism itself, as written in all the Bibles of every great religion, and as resting upon the whole extent, and all the facts of the entire spiritual history of the human race; that we aim to organize, establish and advance.

Therefore we, the Spiritualists and Progressionists of Memphis, Tenn., determine to unite ourselves into a society, that we may the more harmoniously advance the great truths as taught by spirits, acknowledging as our belief the Infinite presence, the divine energy, one living and true God, whose law is love; in Jesus as a teacher and a medium, accepting Peter's definition—"Jesus of Nazareth, a man approved of God among you by wonders and signs;"

In spirit influence as it sat upon the disciples, "fell upon those who heard Peter," and "was poured out upon the Gentiles," and as evidenced in our day by healing the sick and restoring the form to a normal condition through the laying on of hands;

In inspiration, a spiritual infilling from the divine fountain, through ministering spirits, and the beautiful in nature; prophets and apostles, mediums and reformers were inspired in the past and are in the present;

In repentance, as implying sorrow for wrong-doing, and reformation; but in no way does it promise escape from the legitimate consequences of violated law; nature, holding the golden scale of justice, says obey, and enjoy; transgress, and suffer;

In rewards and punishments, as links in the chain of cause and effect; retribution is inevitable. In all worlds man, as a spiritual being, is a moral actor, a subject of law, and responsible, reaping anguish from vice, and happiness from virtue. The purer the life on earth, the more ecstatic will be the bliss in that beautiful home-land of the angels.

ARTICLE I—NAME.

This Society shall be known as the FIRST HARMONIAL SOCIETY OF SPIRITUALISTS OF MEMPHIS.

ARTICLE II—OBJECT.

The object of this Society is to define, defend and advance the principles of Spiritualism. Definition: Spiritualism is that scheme of thought and action which embraces the science, philosophy and religion of human life, in the application of principles to practical life; health, education, social life in its whole extent of family, national and societary organizations; reforms, such as temperance, emancipation of women, labor reform, etc., etc.; spiritual life, embracing the study and investigation of phenomena, under the rigorous conditions of scientific method; and the philosophy of the human mind in its application to the development of mediumship, and to the growth and right direction of all the faculties, whether propensities, intellectual faculties, or moral and religious sentiments. These are among the subjects and labors which it is the object of the Society to take up and carry forward.

ARTICLE III—MEMBERSHIP.

Any person seeking for truth may become a member of this Society by signing the Constitution, at any meeting of the Society or of the Board of Managers. It is understood and agreed that all members of the Society pledge themselves to the earnest support of the same, sustaining and carrying out all its requirements to the best of their ability.

ARTICLE IV.

Charges for moral delinquencies or immoral conduct against any member shall be laid before the Board of Managers, in writing, who shall have power to cite the offending member to trial, and investigate

such charges, and if adjudged guilty, shall so be reported to the Society, and by a majority vote of the Society shall be expelled.

OFFICERS.

The officers elect of this Society shall be a President, Vice-President, Secretary and Treasurer, also a Board of Managers, of not less than five nor more than seven members, each of whom shall be elected annually by ballot, and shall serve until their successors are elected. The President, Vice-President, Secretary and Treasurer shall be, *ex-officio*, members of the Board of Managers.

MEETINGS.

The meetings of this Society shall be held at such place and time as the Board of Managers may designate, and all business meetings or other meetings shall be conducted by the members of the Society as the By-Laws and Rules of Order may direct, and always governed by strict parliamentary rules. A motion to adjourn shall always be in order, and shall be acted upon without debate.

CHAIRMAN.

The Society, through their Board of Managers, shall elect monthly a Chairman, who shall be presiding officer of the conferences of the Society.

BOARD OF MANAGERS.

The Board of Managers shall have entire control of all business matters of the Society; shall meet at such time and place as the Chairman of the Board may designate.

Seven members may constitute a quorum, but a less number may adjourn. The Board shall adopt a Code of By-laws and Rules of Order for the government of the Society. They shall, through the Secretary, make an annual report to the Society of all their doings; embracing an account of all moneys received and disbursed, and in no case shall money be paid from the Treasury except in such manner as provided for by the By-laws. They may call a meeting of the Society when deemed necessary for its interests. In the absence of the President the Chairman of the Board shall preside at all meetings of the Board, with the same power as held by the President. At the written request of two members of the Board the Secretary shall call a meeting of the Board, designating place and time.

BY-LAWS.

SECTION 1. The President shall preside at all meetings of the Society. He shall

cast the deciding vote when the Society may be equally divided, and decide all points of order subject to appeal which shall be decided by ballot, without debate. He may, at request of five members of the Society, or two members of the Board (through the Secretary), call a special meeting of the Society.

SEC. 2. The Vice-President, in the absence of the President, shall perform all his duties, and should both be absent the Chairman of the Board shall perform such duties.

SEC. 3. *Secretary.*—The Secretary shall keep a faithful record of the proceedings of the Society and of the Board; shall draw and sign all checks on the Treasurer; collect all moneys due the Society, paying same to Treasurer, taking receipt for same; shall make semi-annual report to the Board, and an annual report to the Society, of all moneys received of the membership of the Society, and perform such other duties as may be required.

SEC. 4. *Treasurer.*—The Treasurer shall keep a correct account of all moneys received and disbursed; shall pay out moneys only upon the check of the Secretary, countersigned by the Chairman of the Board; shall render a semi-annual report to the Board, and an annual report to the Society, of all moneys received and disbursed, and perform such other duties as may be required.

SEC. 5. *Standing Committee.*—The Board shall select two members, either from the Board or from the Society, or one each from the Board and Society, who, with the President, shall form a Standing Committee, whose duty it shall be to select lecturers to lecture for the Society from time to time. Should the standing Committee not be able to agree in their selection of lecturers, or to agree upon the application of any lecturer, they shall immediately refer the matter to the Board of Managers, whose decision shall be final.

For the payment of any moneys due any lecturers, the Secretary may, at the instance of the Chairman of said Committee, make draft upon Treasurer, countersigned by said Chairman; said draft shall be payable to order of said lecturer, stating for what services rendered; such drafts shall be valid vouchers for the Treasurer. All applications from lecturers shall be addressed to Chairman of Standing Committee.

SEC. 6. *Amendments.*—All amendments to the Constitution or By-laws, shall be sub-

mitted in writing to the Chairman of Board of Managers; said Board shall take cognizance of same at their next regular meeting, or at any called meeting, and if in the judgment of the Board said amendment be accepted, the Board may adopt same with or without referring same to the Society.

OFFICERS ELECT.—Sam'l Watson, D.D., President; Mrs. Annie C. T. Hawks, Vice-President; F. W. Irvine, Esq., Secretary; Mrs. Mary A. R. Smith, Treasurer.

BOARD OF MANAGERS.—Gen. W. J. Smith, Chairman; J. E. Merriman, Esq., H. Buttenberg, Esq., Geo. R. G. Jones, Esq., M. Hawks, Esq., Henry Bras, Esq., J. B. Doty, Esq.

March 19, 1877.

OUR HOME CIRCLE.

The seance last night did harm as well as good, but I do not propose to discuss that to-night, nor through this medium; I want the Spiritual cause to prosper, but blunders cannot be seen until after they occur. I will just say, guard all the avenues to discord and inharmony. There are some points which *spirits* cannot see clearly. The subject of materialization creates as much discussion in the spirit world as it does among mortals; hence that phase should not be the chief object in the investigation of Spiritualism. The *chief* concern should be to develop the inner life to that plane of purity which will not require anything material to perfect the knowledge of spirit communion. It is the spirit of man that God and the angels desire to look into and recognize as a part of divinity, because of the stamp it bears.

I labored while in the body to induce the belief that knowledge was the savior of the world, but I find that my views on the subject were not altogether correct. Purity, and holiness of heart and life are the points to be attained before the world is saved through the medium God designed. Jesus Christ taught this, and he taught the plan of the world's redemption. I was too much occupied combating Spiritualists for what I conceived to be a false idea of the divine mission of Christ. I taught a doctrine rather more mental than spiritual. This I regret, but I will cancel some of my erroneous views and teachings by endeavoring to instruct those who labored with me to disseminate the spiritual philosophy in all I see wrong from a spiritual standpoint.

My entrance into spirit life was not according to my ideas of the spirit world. As you have often been told, spirits cannot reveal to mortals the glory and grandeur and beauty of spiritual surroundings. None are ever satisfied with the descriptions of the spirit world as given through mediums, because they are too material in their conceptions. Press on, Bro. Watson, and you will win the good of your earthly labors. I mean the reward will meet you on the sunny shores of the summer-land. Now I go—will come again by your permission.

S. S. JONES.

We give the above, coming through our home medium, purporting to come from one who has wielded as much influence as any other man upon Spiritualists. We spent much time with him, at night, alone, as we returned from the Convention at Minneapolis, last October. Our last conversation was upon the subject of prayer. He assured us that his happiest moments were when he was engaged in this delightful privilege. He went with us to show the right car to take for the depot. Our last words were on this deeply interesting subject. His work is not done. Though cut off suddenly by the hand of the assassin, he lives on as ever. His powerful intellect will be employed in the great work to which he had devoted so many of the last years of his earth life.

The *R. P. Journal* says: "The spirit of our lamented co-laborer, Mr. Jones, has materialized several times at Bastian & Taylor's circle, and was recognized by different persons present. In fact, the form seemed to be an exact counterpart of the deceased."

Bro. Jones was partially materialized at the last seance with Mrs. Miller in our library. We expect him soon to be recognized. He had Mrs. Miller with him giving seances, with the strictest test conditions, for six weeks. He told us she was one of the best, if not the very best, materializing mediums he ever saw.

Select parties may now make arrangements for seances with Mrs. Miller by seeing her husband previously, at 13 St. Martin street.

For the Spiritual Magazine.

LET US BE CHARITABLE.

BRO. WATSON—I think we are on the eve of the greatest religious revolution or reform since the days of the Apostles, and as you in your pioneering have become a principal actor, the situation will soon be such that your hands will be as full as your heart now is. I see the approach of an activity that will call in all the religious forces we can man, and the old, now obsolete fields white for the harvest, have become, or will become, yet intensely so. I am speaking from a religious standpoint, as I see in the future. The materializations of friends, so identical with the scriptural days, appeal to the sensual wants of every family, and from becoming so common there will be an army of converts. The churches, of course, present their members too eager to grasp hold of these palpable demonstrations, and the scientific world are utterly unable to cope with us as an adversary. Their very weapons will ere long be used to probe our principles, and hence the religious and scientific element, turned toward your and our cause, will bring out a demand for labor and laborers the world has not yet seen. You must see this for yourself. Now, Brother, I propose for you and for myself not to stop to *defend* ourselves against attacks, but go on in our faith, building it up, for we know that the tendency of spiritism is Spiritualism in its highest moral and religious sense. Spiritualism is, in fact, religion, and it is nothing else. I do not ask you to believe as I do, unless, or until you can, but I request you to let me believe as I will. I adopt for my creed the horrible doctrines of election, predestination and preordination. I have reason for it. I believe that every man is born, as was the betrayer of Jesus, for a specific object, and that as Jesus' star was seen in the heavens, so we are born under astral influences from which we cannot get away, yet we are free agents. But these things, dear Brother, need not separate the warm heart feelings and affections between us in the propagation of our religious sentiment by way of Spiritualism. I feel that the world for reform before us is so large, and hungry souls so many, that we should stick close together, for I know that soon you cannot be with us, and hope you shall lay the foundation, broad and deep, for worthy successors, whom the mantle of your garment will cover to your satisfaction. Don't stop to argue about organization with

the *Banner*, or *Religio*, or *Crucible*; let them prate in their own way; why we shall go on in the plane of religion and evangelical truth, as the apostles and prophets founded from the beginning. The whole religious world is to be fed by the Christian Spiritualism, and the new movement has to do it. I am not for dictating a creed. I believe it is enough to say we believe in God the Father, in the Holy Spirit, and in Jesus of Nazareth as the expounder of the new life of the soul, as he was himself a part. Beyond God being a spirit, we don't know further; don't believe finite wisdom can go further, nor can here understand the mystery of godliness. We can understand enough to make us as happy as we have a right to be. Should we ask for more? There is one sentiment I am profoundly convinced of; it is "that he who would converse with God and the angels, *must be like them.*"

The coming convention, I have no doubt will be a delightful one, if the spirit pervading it is latitudinarian. As God gives us latitude, so let us be charitable to our fellow-men. He never says you *shall* believe so and so, but that you *will* believe it, if earnest in seeking. If I were concerned in the coming convention I would insist on nothing.

For the Spiritual Magazine.

MATERIALIZATION OF WASHINGTON, AT TERRE HAUTE.

The 4th of March being the anniversary of Washington's first materialization, two seances were held, so that all could behold the beloved Father of our Country; the first in the morning at ten A.M., the second in the evening at seven P.M.; at both of which he appeared to the satisfaction and admiration of all present. At the morning seance he appeared in full military dress, and had his sword in its scabbard by his side; he remained standing in the cabinet door a few minutes, then drew his sword from its scabbard and waved it to and fro, when we could see the light flash from the bright steel. While we were singing the national anthem, "My Country, 'tis of Thee," Washington retired to the cabinet, closing the door, and in a moment appeared with a beautiful American flag in his hand, which he materialized. He then said: "Many things I would like to reveal to you, my friends, but my power is limited, therefore will do all I can to form the

likeness. I wish to be recognized beyond the shadow of a doubt." After shaking hands with many present, he drank a glass of wine with Mrs. Lewis. Then thanking her for ever making conditions for him always favorable and agreeable, he dematerialized, holding her hand, in full view of all present. Among the number whose names we are permitted to use were: Mr. Henry VonPool, of Cincinnati; Mr. N. B. Wolf, of Cincinnati; Miss May E. Wolf, of Cincinnati; Dr. Allen Pence, of Terre Haute; Mrs. Allen Pence, of Terre Haute; Mr. E. L. Lewis, of Cincinnati; Mrs. Lucie E. Lewis, of Cincinnati.

P. S.—At the evening seance Washington appeared in Continental costume, being instantly recognized by all present.

WHAT CAN I DO?

This question should be asked by every person, no matter what their status in life. There is no position so lowly, but what something can be done that will result in good if proper means are applied. I address myself more particularly to that class known as Spiritualists. What are you doing to aid us in our work? What are you doing to benefit yourselves? Are you cultivating your minds so as to more fully comprehend and understand what is imparted to you from the spirit side of life? What are you doing for your neighbor? Are you as free to minister to his spiritual necessities as you are to receive from us?

Are you living for self, or are you hiding your light under a bushel, and living in fear of what some other person may say of you? Are you putting forth any efforts to instill in the minds of the young the truths given you? Are you trying to be Spiritualists in disguise? Ask yourselves these questions; examine yourselves to ascertain what you are doing.

If not true to the cause you profess, you are unprofitable servants, and have no reason to expect that you will be rewarded as faithful laborers. The question should be asked: What am I doing; what more can I do to assist in freeing humanity from the gloom of mental darkness in which they are living? This is the duty of every person, and especially is it the duty of Spiritualists. You are not to consider yourselves as vessels to be filled, and then set aside until it is found necessary to be again replenished. As you receive, so impart to others, who seeing your life record may be attracted,

their minds awakened and thus be led to ask what they can do to assist in this work now being carried forward.

With a proper understanding of what Spiritualism is, it will be readily seen that it does not teach a life of idleness. Spirit life is a scene of constant activity, from which we derive much of our happiness. We are earnestly engaged in ministering to those of earth; earnestly engaged in acquiring knowledge of the infinite, and the laws by which we are governed. The question with us is, what more can we do? We answer the inquiry by doing whatever we find will benefit those around us, those in spirit life as well as those in the earth form.

Let all Spiritualists ask themselves this question and answer it in their every day life by doing good to all. Then are you co-workers with us and faithful servants of the Infinite with us.—*T. Starr King in Olive Branch.*

ARKANSAS CONVENTION.

It will be seen by the report of this Convention that they adopted the same Charter, Constitution and By-laws that were adopted by the Tennessee organization. These were in substance those of the Texas organization. Now let Louisiana, Alabama and other States have their Conventions and adopt similar measures, and elect delegates to the National Convention. Let the committee appointed at Philadelphia fix the time and place of the National Convention. This being done, we will soon have an organization that will accomplish much for the good of true Spiritualism.

Washington City has been suggested as the place, and the 4th of July as the time for the National Convention. We are in favor of that suggestion. Let the members of that committee speak out as to their wishes and then the question will be settled. If this is the time for it we should let it be known, so that all may have due notice thereof, and govern themselves accordingly.

INDUCEMENTS FOR NEW SUBSCRIBERS.—We will send the MAGAZINE for 1877, and "Clock Struck Three," or either of the bound volumes, for three dollars. Also a fine steel engraved likeness of ourself.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teaching.

FROM A CHRISTIAN STANDPOINT.

VOLUME III.

JUNE, 1877.

NUMBER 6

Through our Home Medium.

PAUL COMMISSIONED BY ANGEL MINISTRY.

The revelation of the mission of Paul was to prepare him for the opposition he would meet in declaring that mission to the Gentiles. The revelation was intended to be so powerful as to make him believe that his commission came direct from God. He had fallen to the ground, and with closed eyes exclaimed, "Who art thou, Lord?" The answer was returned, "I am Jesus whom thou persecutest." Jesus had instructed the angel to answer him thus in order to give force to the revelation. Paul was endeavoring to teach that Jesus was an impostor, and persecuted the people calling themselves his followers. Jesus had taught the ceremonial man was only the external man, but that true religion or worship from the inner spiritual part was only acceptable to God. Paul was a ceremonial Pharisee, and thought the rebukes which that class received from the Master deserved all the persecution that could be heaped upon his disciples, hence with zeal and malice he engaged in the work. Thus it was necessary in order to convert him from wicked ways, and make him a vessel fit for the Master's use, to bring the angel world very near to his vision. This was done, and Paul felt the inspiration welling up from his inner soul, and the desire to fulfill its demands was premonitioned by the question he asked.

Paul received his commission in the same way that mediums do now, who are intended to preach the new gospel, or rather the gospel taught by Jesus Christ, and by which the world must and will be redeemed.

VOL. IV—11.

Inspirational mediums are the instruments through which the laws and phases of spiritual communication must be explained. Through them the vessels which must be *filled* in order that the spirit control can work to the world's enlightenment, will be termed vessels of honor. By this I mean, as Paul and others preached the kingdom of heaven to be spiritual and not carnal, so the vessels of honor will be those which contain the divine spark in such bright effulgence that its rays will illuminate the whole being and impart its brightness to contiguous surroundings. This was what Christ meant by "Let your light shine." Inspirational mediums are those through whose organisms come the truth of the spiritual theory—the manifest knowledge that angels do come and hold converse with mortals. The brain is so electrified by spirit touch as to make it give a certain sound. The holy baptism which comes through spirit laws, comes when the spirit of the medium is in rapport with higher and holier spirits, and they binding the whole machinery of God to him by that spirit chain which Jesus said made him and his Father one; he prayed that he and his disciples might be one, as he and his Father were one. In them he must abide, as the root abides in the vine. He is the root and the life of the spirit manifestations which have for their aim and end the elevation of the spiritual part of man. The material manifestations excite more a spirit or feeling of curiosity than a contemplation of the spiritual benefit to be derived from communion with loved ones. Oh, tarry not too long, my mortal friends, among the fleshpots of Egypt; for the Canaan of peace and bliss and joy which comes from God to

his children for their inheritance here and in the higher life, is not to be reached by the material plane or phase of spirit communion.

Paul was commissioned to break the infidel bonds which bound the Gentile world to superstitious idolatry, and made them regard God as a thing of man's device. They knew there was a something within them which looked for satisfaction from some source, but what that source was they could not determine by the dim light they had, made so by the material idea they had of God. To them the angel world had never been sent as to the Jews, because God intended them to represent the wild olive tree spoken of in the apostle's writings, and that he should be the grafter of those wild branches upon the parent tree from which they had been broken, by the infidel idea that God had no people but the Jews. The term Gentile means those considered by the Jews to be a people whom God had not included in his elective provision, and consequently were dogs and unclean. The angel Peter saw, or the manifestation produced by spirit power, was significant of the bigoted view of the Jews, and intended to teach them that God elected no one on account of ancestral origin or ceremonial education. Peter saw and understood this. He was clairvoyant, and could see the spiritual meaning of much the other disciples did not. This, however, is a little digressive, as it is not my purpose to speak of Peter, but of Paul's mission to the Gentiles.

He would not have been converted, nor understood his mission, had he been less powerfully manifested to. He was raised a bigoted Jew, and educated at the feet of Gamaliel because he was considered the best exponent of Jewish doctrine and Mosaic interpretation. This was done that Paul might exercise all his zeal and energy, backed up by all the wisdom of Jewish lore and learning, upon the Gentiles, for their ignorant and ungodly worship of graven images. The Jews believed no other people were included in the inheritance of God, since by his foreknowledge no other was given a part in his elective grace. Just here I wish to make a few remarks in regard to the doctrine of foreknowledge, as the epistle to the Romans is construed to mean by some the failure of the broad and free plan of salvation which God has provided for all his creatures, by the establishment of such laws as will enable each one of his *creation to be saved*, if those laws are

tenaciously observed. Jesus Christ manifested that free salvation when he said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He told the Pharisees that they imposed burdens too heavy to be borne, and would not touch them with one of their fingers. That many would go into the kingdom less favored by divine manifestations, and that they would be thrust out.

The mission of Paul was revealed in a wonderful manifestation of spirit power. The holy spirit of God was made manifest in his heart by the sudden awakening of his spirit man, and the opening of his eyes to the manifest spirit of instruction, which he saw was contained in that he had learned at Gamaliel's feet; he saw the spirit power of God, and felt he was manifested in his inner being. Now what he loved before was hateful to his developed spirit, and, blind as he was, he felt that God was seen by spirit sight, and that his way was blazed by spirits of "just men made perfect," by the laws which he had so long violated. He was a powerful spirit, and now that he was awakened by a consciousness of the wickedness he had done, and a firm resolve to do the bidding of his Father, he remembered the prophecy that "Like as a lamb before his shearer is dumb, so He opened not his mouth." With this prophecy plain to his spirit sight, he went with the spirit of meekness and submission to the work God designed him for. The angel sent to reveal Paul's mission was ordered by Jesus Christ (who, as I told you in a former article, is the dispenser of all angel missions) to guide him in the work of his ministry, and to lead him onward and upward through the great laws of the universe of God, that he might be enabled to so enlighten the Gentile world as to make them forsake the superstitious idolatry which made their spiritual barrenness so apparent, and to seek the God of their creation and redemption.

The wild olive tree manifested signs of growth, and Paul said they could be grafted in and become the bearers of more abundant harvest of good things than were the old and withered branches, whose fruits were not of holiness and true righteousness.

Through Paul the ministry of angels was made known on more than one occasion, as all readers of the New Testament Scriptures well know, unless they read and believe not. Suppose some of the preachers who "cry aloud and spare not" against spirit manifestations should see as Paul did

the presence of angel guides and counselors? They would pronounce the manifestation the work of the devil, no doubt, or mental aberration. The Jews said the same of Jesus. Paul acknowledged his angel visitors, and made known their instructions. He had faith, because his spirit was developed to that plane which made him willing to count all things but loss for the excellency of the knowledge of Christ. Too many count all spiritual things but dross when weighed in the scale of worldly-minded worshippers whose God is public opinion. Paul cared for none of these things, so he might be a vessel purified and fit for the work he was commissioned to do. Those who preach Paul, Peter, John and James should remember they preach much they do not understand when they say Peter, Paul and others were inspired, and deny the inspiration of mediums who tell that God is all and in all.

The apostles were commissioned by Jesus Christ, and to-day he commissions just as he commissioned Paul. He sends his angels to bid his ministers go into all the world and preach the gospel of glad tidings to all people. Paul now speaks through mediums as he was used by angels to make known the will of God to the Gentiles. "Great is the mystery of godliness." Great and wonderful are thy works, oh Lord, and thy ways are not according to the prejudiced minds of thy creatures, but in harmony with the spirit's development, and will bring all things to praise and honor thee—manifesting the glory of thy kingdom on earth and in heaven.

J. R. Francis, one of the associate editors of the *R. P. Journal*, believes that he has heard from its proprietor, S. S. Jones, since his entrance into the spirit world. He describes his sensation on awakening there, and says that the statements made in his articles concerning the summer land have been verified. He has met Parker, Pierpont, Owen and others, but he was too weak to talk to them. He says he can do as much for reform in the spirit world as when here.

The visit of Dr. Slade to St. Petersburg has been postponed, M. Aksakof having decided upon the month of November as the most suitable time. Mr. Simmons has postponed his return to America. They have taken a small house at the Hague, and Misses Slade and Simmons are with them.

For the Spiritual Magazine.

TAXING CHURCH PROPERTY, ETC.

GEN. J. EDWARDS.

It is estimated that the church property throughout the United States is valued at three hundred and sixty-five millions of dollars; which property by law is exempt from taxation; all of which is wrong, and opposed to the genius and spirit of our free institutions—if it is not in direct violation of the Constitution itself.

The adoption of this practice by the legislatures has recently led to new and other encroachments upon the civil and religious rights of the people in some instances, not necessary here to enumerate.

There are church edifices in our Eastern cities which cost from a half to a million of dollars each, while the congregations in each will not comprise but a few hundred people. There stands in this city a church edifice, erected many years ago under the old style of architecture, which must have cost in its erection fifty thousand dollars. It is large and commodious, and while on the outside it looks old-fashioned, it presents a neat and comfortable appearance within. This church stands unoccupied now, and has been unoccupied for nearly two years, for the reason the congregation concluded to erect a more costly and fashionable edifice—one with a steeple so high as to out-top all surrounding competitors. The new church cost about two hundred thousand dollars. It is an ornament to the city if not to true religion. It will not accommodate more pew-holders than the old church, nor any more comfortably; but that was not the spirit which prompted the abandonment of the old or erection of the new; it was the pride of the human heart, the desire for display and pomp, to outdo others in worldly show.

It is estimated the church property located in the District of Columbia is worth ten millions of dollars. If that amount was invested in bonds, the interest arising therefrom would clothe and feed well every pauper in the District. The times, every one knows, have been extremely hard for a few years past, especially with very poor people who could not find employment. And this extreme poverty has resulted in all manner of vice, especially the vice of intemperance. The suffering of poor people during the past winter has been terrible.

The gospel Jesus preached was the brotherhood of man. It was to clothe the

naked and feed the hungry. What practical good does it do to listen to finely-spun discourses against intemperance and prostitution, when death stares in the face thousands through pinching cold or starvation? If church going people erect costly church edifices to flatter God and Jesus Christ through fine buildings and high steeples in a proud emulation to excel their neighbors and pander to the rich and fashionable, they will find their great mistake when they enter the everlasting spirit life. Thousands of poor people have died from cold and starvation within a few years past in this District, right under the shadow of these costly churches, who will in spirit form reflect back their ghostly images in the mirrors that each spirit that is held responsible created while in human form, and carries with it to the land of spirits, where all things will be squared by God's plumb-line.

In the days when Jesus of Nazareth and his disciples preached through Judea, they harangued the people in the streets, on the highways and in the groves, wherever they could obtain an audience. The best of all was, the gospel was preached to the poor. If people who claim to follow in the footsteps of the humble and gentle Master, would practically perform their duty, as he enforced by precept and example, it would not be long before a vast change would take place for the better over the face of poor humanity.

On one occasion, not a thousand miles away from this city, a poor starving family sent a ragged daughter to a clergyman near by, occupying one of those magnificent churches, begging bread. The clergyman turned the child away with a cold, stern scowl upon his brow, and told the child to go where the public provided for such people. The family actually froze and starved to death. But their spirits were wafted to a better and more congenial clime by angel hands. In whatever domain of human existence wherein truth is found, it is of divine origin. Old theology has taught us and still teaches us that somewhere in the dim distance of the future a terrible day of judgment will arrive, when all who have lived upon this little mundane sphere will be congregated before the judgment-seat of Christ, and there to receive a just sentence of approval, and some are to go away into the little New Jerusalem described by John in his vision on the Isle of Patmos, where they shall ever walk those golden streets with harps in hand singing *the song of Moses and the Lamb forever.*

The question naturally suggests itself to an inquiring mind, Are the inhabitants of all the other millions of worlds subjected to the same pains and penalties?

There are millions of living witnesses to-day, including many of the most learned and gigantic minds, who have learned, through the advent of modern spirit intercourse with the denizens of the after life, with proof palpable, that such a theory is fallacious. The whole theory of a future existence is found to be based upon natural law, general in its provision, founded in a just rationalism freed from all superstition. It is a general leveler, as God's love and the angels' love treat all spirits who come there by the same rule, whether high or low, rich or poor.

The Pope of Rome, whom the church declared to be infallible, will have no more show in the spirit life than the Lazaruses who go there. The dogma of his church declaring poor old Pius IX infallible, will produce no more effect in the spirit world than the parchment upon which that dogma was written. It all depends upon the inner life of the individual. The Pope of Rome, when his mortal body is laid away, like other mortals, in the grave, is food for worms. The vestments worn by priests about the burning candle altars, the swinging of the pot of incense, the bowing before crucifixes and images will avail nothing in the great hereafter. No forms, no ceremonies here will count anything. The following is the only form laid down in the whole New Testament for mankind to go by: "God is a spirit, and they that worship him must worship him in spirit and truth." "Worship God with spirit and the understanding."

People when they enter spirit life, will take their stand upon that round of the ladder of ascension in accordance with their inner lives built up while in mortal existence. The judgment of God meets each spirit on entering the spirit land, and it takes its stand upon that round of the ladder to which it is entitled. "The kingdom of heaven is within," and not outside, in forms of worship. Spirits are rewarded for doing right, through unselfish motives, when in the flesh. The natural law of attraction draws it to its kind. So are the wicked and debased of earth adjudged by the law of attraction; they go down to their liking and kind, and must suffer the anguish of a guilty conscience, and work out of its darkened conditions by the natural law of spirit unfoldment. No spirit on first enter-

ing spirit life is prepared to enter at once on the higher attainments of ethereal existence. The universe of God is heaven, with its various degrees of spirit conditions, fitted to each individual spirit.

In leaving the mortal or primary department of life, all of matter is left behind. To grow in purity of the ethereal life is the individual work of each spirit throughout the ages of eternity. A clergyman remarked to me a few days ago that his Bible taught him that when his friends died their spirits went so far away that they never thought of returning to behold the pain and misery of friends left behind. I replied that my Bible taught me a mother's love for her child never ceased, whether on earth or in heaven, that my mother, who had departed this life near sixty years ago, was constantly with me, and that I often conversed with her.

In the whole economy of God's divine arrangement in the relation mortals sustain to the Great Father, is there any plan so natural, reasonable and just as that presented to us now-a-days in revealing to our long darkened visions the sublime plan of unfoldment in the after life, as taught us indirectly through the lips of our loved angel friends who have gone on before? The system of old theology is cold, withering and blasting; the new is attractive, warm, inspiring, grand and glorious in its results. To those who have tasted of the powers of the good world to come, and held sweet communion with the heavenly messengers of peace, it lifts all such up from the sub-lunary things of time and sense; they walk by sight and not by faith. Actual knowledge supplants hope long deferred. The machinations of priests can never jostle out of the way those who have become grounded by actual knowledge and held intercourse with loved ones gone on before.

To know these sublime truths in their workings in the great summer land brings heaven and earth near together. It destroys the sting of death, and causes the departing spirit to smile over the power of the grave.

The knowledge thus obtained lifts the human soul out of the earth sloughs of doubt and despondency; it enlarges one's conception of the justice, wisdom and love of the heavenly Father. The advantage a knowledge in the philosophy and religion of Spiritualism has over the old theology of the churches, is, admitting two individuals, one orthodox and the other Spiritualist, both enter the spirit world

equal in point of acceptance and purity of character; the orthodox spirit will have to unlearn much of earth's erroneous education, and then to learn those laws which govern the soul's progression. The Spiritualist enters the hereafter prepared right off to accept those grand truths of unfolding progression, therefore starts right off in the race of working its way up nearer and nearer to God.

Jonathan Edwards, formerly president of Princeton College, New Jersey, one of the most erudite scholars of his time, who wrote several volumes upon theology, and was a most excellent man, has had a terrible time of it in spirit existence to get rid of his old opinions and prejudices.

Thomas Paine, in all his writings, never uttered a sentiment one-hundredth part as blighting in its effect upon the happiness of the human heart as some of the sentiments recorded by Edwards—honestly and sincerely, no doubt.

Edwards was a Calvinist, and held to the doctrine of the decrees of God, of election, and reprobation of the human race, for heaven or hell. In treating upon the infinite wisdom and justice of God in justification of this theory of doctrine, he said that a mother could take her own child, elected by God's eternal decree to everlasting damnation, and drop it into the pit of hell and smile over the act in meeting the justice of God's eternal decrees. Edwards further declared that hell was paved over with the skulls of infants not a span long. Go back just one hundred years when this doctrine was uttered from the pulpits all over this land, and then consider what mothers must have experienced in the fearful realization of its real enactment. How nature did revolt in the breast of mothers over such doctrines from the pulpit; how many hundreds and thousands of mothers who became crazed over such unnatural and revolting doctrine! It is truth which alone can make people free. Poor Edwards! how often has he returned to earth within the last few years and communicated, so as to undo a great wrong he had unwittingly perpetrated upon the human race! How often has he materialized himself and shoved out that long, bony arm of his and with the other measured off a span length upon it in condemnation of the horrid doctrine he instilled into the minds of the people!

Edwards on entering the spirit life found the spirit of every child which came up from earth was saved and safely housed in

the summer land, where they were cared for by angel hands, and educated and prepared for maturer growth in higher spiritual attainments. There he was confronted by the crazed mothers face to face. Edwards has often returned to undo the wrong he had done to nature, and so it will be with thousands of others who have been teaching gross errors. Spiritualism unfolds all the truth which embraces the present and the future that concerns the destiny of man. It is the bounden duty of all to investigate these truths for themselves. If they are then convinced of their truth come out like honest men and women and own up the truth regardless of what others may say or do, and it will do their spirits good in time and eternity.

Washington, D. C.

For the Spiritual Magazine.

THE TABLE SERVICE.

BRO. WATSON—To my mind, the table service, or the daily ministration as it is called in Scripture, is one of the utmost importance, and should command the attention of all candid Spiritualists. It was through tables that God, by the disposition of angels, communicated his great commandments to mankind, and delivered to the race the wise and holy law of the Decalogue; and it was through those great tables that many of the wisest nations of the earth have acknowledged their duty to God, to their brother nations, and to themselves. Then, if a nation has received communications on tables from the Great Spirit of the universe by angelic spiritual manifestations, why may not individuals receive communications from the good spirits of the spirit world, for their good, on tables?

And, if Abraham partook of natural food with spirits at his table in his day, why may not we be allowed to partake of spiritual food with spirits at our tables in this day? seeing that the gospel dispensation is entirely a spiritual dispensation. And if spirits feasted with Lot at his table on carnal things, in a carnal era, may not we be permitted to feast with spirits on spiritual things, in a spiritual era?

We will therefore examine the table service as set forth in the Scripture, and in so doing we cannot fail to recognize it as one of the great features of the gospel of Christ. We will then take up the table service as it stands in the gospel, and read and paraphrase it as we pass along.

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."—Acts vi, 1st verse.

The disciples multiplied greatly from beholding the signs and miracles that were wrought, and from seeing the manifestations in the table service, which were all, doubtless, of a convincing character. And the murmuring against the Hebrews by the Grecians was because the Jews did not allow the women to take part in the daily ministrations. The daily ministrations were doubtless the circles or seances of believers, for they met daily in their houses, as Christ had told them that where two or three were gathered together in his name, there would he be in the midst of them.

"Then the twelve called the multitude of the disciples unto them and said, it is not reason that we should leave the Word of God and serve tables."—2d verse.

The twelve were the twelve apostles of Christ, and the multitude of the disciples were the believers or members of the gospel church, and the serving of tables was the table service, or the spiritual meetings of the brothers and sisters around the tables, for the demonstration of spiritual communion, with good spirits of the spirit world.

"Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."—3d verse.

They were to look out seven men, the number seven is the sacred number, or the purifying number, and they were to be men of honest report, full of the Holy Ghost; that is, they were to be possessed of spiritual gifts, so as to command spirits, work miracles, and perform signs and wonders for the benefit and blessing of the people. These were the kind of men to be appointed over this business—the table service. Hence they were not pastors, as some affirm, nor were they deacons, as others have declared, but they were prophets or mediums; being full of the Holy Ghost, they did great works among the people in the table service.

"But we will give ourselves continually to prayer, and to the ministry of the Word."—4th verse.

It was the apostles' business to attend to the ministry of the Word by preaching the gospel, while it was the business of the prophets or mediums to oversee the table service in the performance of its signs and

wonders, for the convincing and converting of the people to the gospel of Christ.

"And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch."—5th verse.

These men were all full of faith and of the Holy Ghost, and were therefore endowed with all the powers of prophets or mediums for the table service.

"Whom they set before the apostles; and when they had prayed, they laid their hands on them."—6th verse.

If the table service was only the supplying of the poor with clothing and provisions out of the treasury, as some commentators say, and were merely clerks to measure out cloths and weigh out provisions, why should they be so careful to select men of great power and wisdom, full of faith and of the Holy Ghost, able to perform great signs and wonders and work miracles among the people, and why so solemnly ordain them by the laying on of hands if their office was nothing more than secular clerkships? But their gifts and powers showed that they were ordained to higher calling than that of worldly employment. Being full of the Holy Ghost and heavenly gifts, they were ordained as prophets over the table service in the church.

"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of priests were obedient unto the faith."—7th verse.

From the very time that the seven prophets or mediums were ordained to the table service, the church increased and the disciples multiplied greatly, and even a great company of the priests, from seeing the wonders, signs and miracles wrought by the ordained prophets or mediums, were converted to the faith.

"And Stephen, full of faith and power, did great wonders and miracles among the people."—8th verse.

This was the very business to which Stephen and his associates were ordained, and not merely to hand around the bread and wine at the sacrament of the Lord's supper, as some say, or to weigh out the provisions, as others say, or to act as deacons, as many say, or to buy clothing and provisions for the poor, as a few say, for they would not need the gifts and power of working miracles in the performance of any one of these secular occupations. And since no two of

the great expounders of this chapter of scripture can clearly agree what the table service really was. But since the table service is again established on earth, with all its signs and wonders, it is evident that the table service of modern Spiritualism is the table service of primitive Christianity. For Stephen did such great wonders and miracles among the people, that even the priests themselves believed the gospel.

"Then there arose certain of the synagogue which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen."—9th verse.

The Libertines were the descendants of persons who had been slaves, and had obtained their freedom, and having a synagogue of their own with an academy belonging to it in Jerusalem, in which were many learned men, some of whom challenged Stephen to public disputation, in which he joined.

"And they were not able to resist the wisdom and the spirit by which he spake."—10th verse.

This shows clearly that Stephen was a prophet or medium over the table service, for he spoke by a spirit, as all prophets or mediums do; for other spirits than their own speak through them. And they were not able to resist the wisdom and the spirit, by which he spake, hence he spoke by a spirit, which proves beyond a doubt that the table service of primitive Christianity is the table service of modern Spiritualism, now established in all nations.

"Then they suborned men, which said, We have heard him speak blasphemous words against Moses and against God."—11th verse.

All good prophets or mediums have to pass the same ordeal now as then; hence they know that the table service of primitive Christianity and modern Spiritualism are one and the same.

"And they stirred up the people and the elders and the scribes, and came upon him and caught him, and brought him to the council."—12th verse.

These are the very same proceedings that are brought against the prophets or mediums of the table service of this day, and prove conclusively that the table service of the apostle's day is the table service of this day.

"And they set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law."—13th verse.

All Spiritualists know that the persecutions of the prophets or mediums of the

table service of this day are but a rehearsal of the persecutions of the prophets or mediums of the table service in the apostolic day, which goes to show that the table service of this day is the same table service they had in that day.

"For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."—14th verse.

This accusation, like that against Spiritualists, was a great truth, and came to pass just as it was declared by Stephen, which showed him to be a great prophet or medium over the table service for which he was ordained.

"And all that sat in the council, looking steadfastly on him, saw his face, as it had been the face of an angel."—15th verse.

This was the Holy Ghost, or the spiritual influence, that was shining through him, from the good spirit that was controlling him in his great prophecy of the coming of the Son of man; which proves that the table service is of spiritual origin, and is worthy the solemn consideration of every Christian.

As the table is the great instrument through which the children of men receive the comforts and blessings that sustain natural life, so the angels and spirits use the table as the great instrument through which the children of men can receive the comforts and blessings of the spirit world that sustain spiritual life.

And as the table is the center where friends and kindred meet to feast and commune in friendship and love in earth life, so angels and spirits make the table the center around which the living sons and daughters of men can hold communion with the spirits of their departed friends and kindred in love and friendship in spirit life in the spirit world.

And as the table is the implement around which the children of men meet to satisfy the natural appetites of the body, so the angels and spirits make the table the implement around which the spirits of both the living and the dead can meet to satisfy the spiritual appetites of the soul, in sweet communion and converse with each other.

And to show that the table is a spiritual, as well as a natural implement, we will give the words of Christ himself:

"And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom."—Luke xxii, 29, 30.

In this scripture Christ has informed us

that there are tables in the spirit world, as well as in the natural world; and that we if found worthy, can eat and drink at his table in his kingdom. This is doubtless the reason why the table service was instituted among men in the natural world, as its institution not only united the two worlds, but it brings life and immortality to light, by making the living conversant with the spirits of their departed friends and kindred of the spirit world.

The great Spiritualistic seer Emanuel Swedenborg, in his comment on the table, corroborates this truth by saying:

"And thou shalt make a table; that hereby is signified a receptacle of things celestial, appears from the signification of a table, as denoting heaven, as to the reception of such things as are from the Lord there, which are the good of love and the good of faith, and the blessedness and happiness thence derived. These things are signified by a table, because by foods are signified the celestial things which are of the good of love and faith, and hence wisdom and intelligence, which in common discourse are also called heavenly foods, and also meant by foods in the Word. These things also are occasionally exhibited in heaven representatively by a table, upon which are foods of every kind. Hence it is evident that by a table is signified a receptacle of things celestial, thus heaven as to the reception of such things as are from the Lord."—n 9527, Arcana Celestia.

From this view it is only through a table in the first place that we can hold communication with the spirit world, because the table is the receptacle of things that are from the Lord. It is from the table that we receive the food that sustains earthly life, and the table being representative, we therefore receive from it the food that sustains spiritual life. And as to the two tables received from the Great Spirit of the universe, the one was for God and the other for man; the first showing man's duty to God, and the second man's duty to his fellow-man; and the two tables being joined together were as one, and were called the tables of the covenant, or the tables that united God and man and heaven and earth in one. So that all who obey the commandments of the tables are in union and communion with God and the angels. And as these tables show the spiritual union of God and man as the great table service of the Jewish natural dispensation, so the still greater table service of Christ and the apostles as above indicated, show the spir-

itual dispensation which was instituted not only for holding communication with angels and spirits of the spirit world, but to bring life and immortality to light, that men might see and hear and know, by conversing through the tables with their departed kindred and friends, that there is a happy and glorious spirit world in the vast beyond.

Yours for the truth,

CYRUS JEFFRIES.

From the London Spiritualist

RELIGION AND SCIENCE.

BY A BROAD CHURCH CLERGYMAN.

There is much which is calculated to interest the student of Spiritualism in the recent valedictory address of Dean Stanley, at St. Andrew's. As the typical Broad Churchman, Dean Stanley must, of necessity, command the respect of those who are the broadest of all Broad Churchmen; who are gradually elaborating a new meaning for the word "faith" by disassociating it from mere credulity, and giving its original idea of belief based upon reasonable evidence; and who alone seem to have succeeded (in the words of the *Westminster Review* for October, 1875) in re-establishing, on what professes to be the ground of positive evidence, the fading belief in a future life. "Not," continues this pungent writer, "such a future as is dear to the reigning theology, but a future developed from the present—a continuation under improved conditions of the scheme of things around us." It cannot be too clearly understood, at the present remarkable crisis in the history of religious thought, that this is what Spiritualism claims to do—the validity of its claim being, of course, a matter of evidence—to establish, according to the rules of inductive logic, and as the result of a pure dialectical process, those principles of belief in man's immortality which we have hitherto been bidden to take on trust from a book, or a church, or an individual teacher. Certainly no effort can more thoroughly command the sympathies of the honest theologian and the real man of science than the endeavor to make the results of logical induction and authoritative teaching coalesce, or to point out wherein they differ. The method of mere prescription is failing in its effect. Men will not accept teaching at second hand and without credentials. Why should they—or rather how *can* they, when once pri-

vate judgment is admitted as a factor in the process of faith?

The tendency of looking at matters from a Spiritualistic point of view is at once to put theology in its proper place as one of the sciences—the highest, if we like, but still a science—and amenable to the laws of science, like mathematics or geology. To this, then, the pseudo-theologian, vulgarly so called, objects, and in place of belief based on evidence, he puts *credulity founded on authority*. The *soi-disant* man of science, so called, demurs, because he says the object matter of theology runs counter to what he calls the uniformity of the laws of nature, meaning thereby his knowledge of those laws. You cannot, he asserts, see, feel, taste and handle the subjects with which theology deals; you cannot make it amenable to the laws of inductive logic. Therefore, he concludes, it is no matter for his investigation.

Spiritualism denies the minor premises in this case. You can, it says, see, feel and handle the subjects with which theology deals. It is a matter of inductive logic. Very likely the Spiritualist himself who thus argues arrived at his belief in Spiritualism by an inductive process. He tried false guesses (as Dr. Whewell says) to account for phenomena, and after doing so for a long time, made a better guess, and so got at the true theory. He tried to solve everything by proving charlatanism, which accounted for some things, but not all; tried to reduce all experiences to imagination, and found that hypothesis failed to cover his facts. Then, after many other guesses, he took the unquestioned phenomena to be due to the source from which they claimed to emanate—the spiritual world. He tried that hypothesis, and using it deductively by way of verification, saw that it accounted for his facts, and therefore gave him every reason to believe that his induction was a valid one.

Now, does this process—which is unquestionably scientific—differ from or square with that of theology—not the theology of Little Bethel, but the theology of the New Testament? There is the crucial question for our parsons and our "followers."

If Christ's miracles meant anything at all beyond simple thaumaturgy, their meaning was evidential. When he wished to prove that the maid was not dead, but sleeping, what did Christ do? He woke the maid up, and silenced the scientific people who laughed his "theory" to scorn, by a plain,

palpable fact. When he attributed disease to evil spirits, he talked to the indwelling demon, and so proved the possession. He received replies; he eventually drove the spirits away, and so healed the disease. When he himself was dead, he came back and showed himself to his disciples over and over again, as they sat in circle. He gave them signs to follow belief, bade them work miracles for conviction, and told them he would always be with them, not in body, but in spirit, to help them do this, and to continue that method, of which Pentecost was an imagination. He laid down no sort of limit for the prevalence of this matter. He did not hint that this regime was to last only during the lifetime of the apostles, or for three centuries, when recent testimony rendered it comparatively needless, and that it was then to die out when it was most wanted. Has it died out? There is the question to which modern Spiritualism alone is ready to make answer with its splendid negative. This negation is based on fact, not on theory, and therein differs from the unscientific theology popularly but most falsely so called.

Surely, then, as science is adopting a suicidal policy by denouncing spirituality, Spiritualism would make an exceedingly unwise concession if it allowed itself to be disassociated either from science or theology (if we must adopt the popular distinction), as though they were antagonistic. They are not so; and (in the view of parsonic people at all events) it is the very highest mission of Spiritualism to prove their identity, and that the New Faith is the revival of Primitive Christianity.

Holding such views as these, the clergyman would go into his oratory just in the same spirit as the chemist into his laboratory, expecting that, if certain conditions were complied with, certain results would follow; assured that he could, by using the proper means, enjoy "an hour's communion with the dead," now and in London, just as well as nineteen centuries ago in Jerusalem; that signs would follow belief in his case just as in the case of the early church. There was no distinction between natural and supernatural then; the two horizons blended; why should the case be different now?

The writer of these words is about to put this matter to practical test. During those very days from Easter to Whitsuntide, when he is forced by the course of his church duties to commemorate the appearance of *the risen Christ* and the outpouring of the

Spirit, he proposes to sit daily at a devotional seance—literally for an hour's communion with the dead.

Quite accepting Dean Stanley's position that what is preternatural need not be supernatural, he believes (rightly or wrongly as the event will prove) that the adjuncts of worship are likely to keep off those low influences which undoubtedly do beset ordinary seances, and also to lift the sitters into the possible range of a higher influence than that which science sees stereotyped in its laws of nature.

He has neither time nor inclination for propagandism, and has had enough of evidence to convince himself. He seeks, therefore, only the sympathetic co-operation of one or two congenial persons, and does not solicit even this. He can work, as he has worked, alone. Curiosity-mongers will lose their time if they write to him (for has he not a waste basket?), but those really interested in the matter may address him under cover to the editor.

From the Olive Branch.

ADDRESS

**Delivered Sunday Evening, February 4,
by [Spirit] Bishop Polk, through the
Mediumship of A. A. Wheelock.**

SUBJECT—*The results of earth life carried forward and their effect on the spirit.*

It may seem to some rather strange that I should even attempt the use of these forces which I now control for the first time in this form, to give expression to a few thoughts which I desire to present for your consideration. I regard them of general and individual interest to every intelligent being now clothed with that peculiar garb or dress called the material body, and which was once mine as a clothing, as well as belonging to you now as a possession.

Yet I am here in my personality as an intelligence, under difficulties, I grant, many of which you could not understand if I should attempt to explain, for they are beyond your reach, they are beyond your grasp or comprehension. But there is much that you may understand if you give attention to what is presented, what is spread out before you by infinite power and wisdom.

The subject I have selected to consider is *The results of earth life carried forward and their effect on the spirit*. The passages of Scripture read in your hearing, and especially Paul's emphatic declaration of the

existence of a "spirit body," will convey something of an idea of the line of thought I wish to present. It is not so much of my own personal experience in spirit or earth life that I desire to speak, as it is to point out, if possible, the laws that underlie and connect your existence, as well as mine, with the present hour and all future time.

The moment I commence considering this subject there comes flooding upon my mind the experiences that were mine in passing from the earthly body; there comes a flood of recollections, in attempting to explain which it is requisite that you should understand something of the law which underlies the special phenomenon which you call death: but which in time, in God's good time, you will rejoice in as the fulfillment of life's unfolding.

The idea of a future existence, definitely established and perfected, when presented to the human mind generally creates a degree of wonderment—manifest wonderment prevails—notwithstanding the teachings of the past; teachings in which I myself engaged while in the mortal form. During the years I wore the robes of a bishop, I assisted in my feeble way to convey to the mind some idea of a future existence; but how feeble, how worthless, how worse than vain they were as I now perceive them. Why this wonderment in the mind in the midst of all these teachings in regard to future existence? Why this marvel and inquiry? Is there nothing in theology or religion, so-called, that can satisfy the mind of the individual as to the certainty of a future and what that existence will be? If not, of what value is their teaching? If you examine closely the condition of the public mind at the present time, you will perceive at once that the existence of this wonderment is ample proof of the falsity of these teachings!

Why do men wonder and marvel at the possibility of the appearance of a spirit? Or that the spirit being in existence possesses intelligence and power to exhibit thought and feeling, and make other manifestations which were natural to that individual while occupying the physical body? Why this wonderment and marvel that a spirit exists, and under proper conditions can manifest its power? All admit the fact of the existence of spirits, it being in harmony with all Christian teaching. The Bible contains abundant unquestioned testimony covering the fact of spirit existence, and their power to manifest in the use of

natural means—a human body. But when a spirit returns to give testimony of life continued, wonderment and marvel fills the mind. Examination will reveal the fact that there is no knowledge in the mind of such a person in regard to the future. This may seem, perhaps a very strange position for me, considering my vocation in the earth life, but nevertheless it is true.

There is no knowledge with Christians as regards a future state of existence, but all is marvel and wonder whenever this subject is broached. Who of all the religious teachers knows aught in regard to a future? Who that believes so fervently; who that hopes so sincerely; who possesses aught but belief in any form as regards a future state? Who among them all possesses the least knowledge in regard to the matter? Indeed, not one iota of knowledge is possessed. No man that teaches simply belief in a future life knows aught of that life. If he did, and was assured of it, and was firmly convinced of it in his own consciousness, there would cease at once even desire for inquiry in regard to a future state. If definite knowledge was possessed this inquiry would cease.

I speak now advisedly, having looked over this matter very thoroughly, and having changed the basis of my views upon examination of the subject, because of evidence thrust upon me. I aver now in regard to those who thus believe, that in the midst of their delusion they know naught, absolutely nothing of the future state. In what position does this place my brothers of the ministry in the earth life? In what position does it place the Sabbath-school teachers? In what position does it place those who blindly believe and follow these teachings? It places them in the position of *not knowing* what they claim and believe, because the necessary evidence is lacking. No man can prove an uncertainty! Belief in a future is nothing more. It is the difference between knowing and not knowing; between having positive knowledge by experience and never having had that experience, and yet assuming to know without it. This is the difference, nothing more or less.

If you ask how it is, and by what means an intelligence once occupying a physical form can communicate with the children of earth, I answer, there is no method known to the Infinite, much less to man; no method or possibility known to the spirit world—but one. There is but one way to hear from spirits who once lived in the

mortal form. That way is God's way, the decree of the Infinite. All power, all wisdom is in him, and he has provided fortunately for you and for me, a natural way for the manifestation of spirit intelligence; and the way, my friends, is this—to know aught of the experience that I have had in spirit life you must hear from me.

You may suppose, you may dream, you may conjecture, you may anticipate and spend your lives in that exercise, and you will know no more when you have thus passed an eternity than you did before you commenced. You will know no more of me, unless I can communicate with you in my individuality as Bishop Polk, than if I was in the earth form, and for some sufficient cause you could neither see, touch, hear me, nor hear of my whereabouts. The method of communication is natural—it is God's way. Then why may not I manifest intelligence when natural means have been provided? There must be a natural foundation for the revelation of so grand and glorious a truth for mortals to understand. That basis is the natural existence of the spirit, fully individualized; possessing a spirit body for use, as necessary and natural to its condition in spirit life as was the physical body.

The words which have been read to you from Paul's first epistle to the Corinthians, show that he comprehended the existence of a spiritual body. Notwithstanding the Christian's faith and belief, the merest mention of this subject causes inquiry and wonderment in the mind. I fully realize the anxious inquiry each human soul is making, and your earnest desire to know all about it. Well, the day will come when you will know all about it. But you wish to know now what the experience of life is to a human intelligence divested of the physical form. In the first place you must understand something of the basis of such existence.

Paul uses these definite words in speaking of the basis and foundation of that existence—"There is a natural body and there is a spiritual body." Mark the language; not that there *is to be* a spiritual body; not that one shall be made and prepared for you; but the idea that is presented is this: just as certainly as there is a physical body in existence, so certainly is there a spiritual body in existence, which he presents as an objective fact, and this fact as a truth. I desire to impress upon your minds the fact of your spiritual body being in existence *now*. If your spirit vision were unfolded

you would see with every physical body in this room a spiritual body.

Now the necessity of this will become apparent as we proceed. There is, then, a spiritual body required by the necessity of the spirit, as you will perceive; while those who claim the Bible in argument as the basis upon which they rest their hopes of a future life, must admit the existence of a spirit body. While the spirit body is formed by the action of natural elements and forces, under the direction of natural laws, as is the physical, there is abundant Bible authority in support of this great truth. In the fifteenth chapter of Paul's second epistle to the Corinthians he thus confidently declares: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

The spiritual house from heaven thus spoken of was a spiritual body—that is to say, that was the peculiar language Paul used to express his conception of heaven and spiritual things. In the inner soul life of the spirit heaven reigns; not up or down, in this direction or that; oh no, not necessarily so at all, for it may be possible that hell is in an upward direction, and that heaven is in a downward direction, as you understand these terms. Heaven is in the soul, the inner-life; and that is what Paul meant when speaking of the law of growth, the spirit's unfolding and a spiritual body, which is in existence for you at this hour, clothed upon through the law of growth and development, constantly laying off and continually taking on, as the physical body grows, which you will find definitely set forth in First Corinthians, fifteenth chapter, forty-third and forty-fourth verses: "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body." Although there is little or no explanation as regards the process by which this grand result in nature is attained, the assertion is so positive and without the least qualification, that no individual who honestly accepts the Bible as authority can but admit the fundamental basis of the spiritual philosophy, which involves the necessity of a spiritual body, as Paul declared.

This is a subject full of deep and profound philosophy, and inquiries come troop-

ing up before the mind when it is considered. What is there unreasonable in the idea that the soul of each being becomes developed through and by the law of growth necessary for this earthly existence, and that the soul forces may develop through and by the changing of elements another body that you are to occupy? Why not? There is a necessity in each human life. No other way answers or satisfies that requires one.

To those who claim there is no spiritual form or body, I would ask, What will you do when you have done with this earthly body? How will you exist without a form? You may ask, Cannot provision for this be made in that future state? If this were so then in what condition would be the soul, the spirit and the mind when leaving the physical? Would they not be without a body? Most certainly they cannot exist without a form. You can have no conception of existence unless it has form.

The soul, the spirit and the mind which now exist, move out and leave the physical structure a lifeless habitation, and can not again occupy it, no matter whether they leave suddenly, like a blast of the wind, or whether it be through a long, lingering sickness—it makes no difference. The man, woman or child leaving the physical structure when the change comes, must have a body or cease to exist. One of these alternatives is as certain as the fact of existence. The man must have a body to use or he is useless in heaven, or hell, or anywhere else. No matter where he is, he is of no use and no value unless he has a body. Hence Paul's declaration, "There is a natural body and a spiritual body."

What is it then that lives, or dies, as you use the term? What is it? I affirm that it is the soul, the spirit and the mind that lives, and at the time of change they take possession of a body which is yours now; a spiritual body; material in a sense, immaterial in another sense; immaterial in the sense of bones, muscles, nerves and flesh, which constitute the physical body, and not so dense; yet it is substance, or essence of substance in a refined state, but nevertheless condensed enough to serve the purposes of a body to the mind and soul in the condition of life to which you are journeying.

All that is requisite for this body peculiar to your every necessity, all that pertains to the spiritual body is absolute, real and positive, and more enduring than this earthly body; for there is far more real life than

you realize in spirit, for the spirit body has both form and feature; is clothed upon, having the same pattern as the physical body. The soul, under the law of the life forces, gives the best it has for the more perfect development of that form. Such is your physical form, such is your spirit form also. Then the first requisite for life continued is a spirit body to occupy, to inhabit; having form, individuality and all the elements and forces which constitute a positive existence! Remember the position, remember the necessity. Why? There is no existence possible without a spirit form! If the soul, the spirit and the mind must have a material form for use, that necessitates organization and structure for their use in the future.

Now comes the interesting inquiry, What is the structure and constitution of the spirit body? I affirm that your spirit body is in existence now; that they are here. Your spirit body is not inside of you, but your spirit form envelops your physical body as the atmosphere envelops you; and when you pass from the mortal form it is the simple process of moving out of one house into another, though of different material, yet a suitable habitation, as fully adapted to the new condition of life upon which the spirit enters as is the physical form to the spirit in earth life. Your spirit form moves about with you, for it completely envelops you.

The moment that the soul and the spirit in the unity of their forces have developed a physical structure, the embryo man or woman, that moment the wondrous development of the spirit body begins. You may ask, How is it then in the case of a child who passes suddenly into spirit life before having obtained full growth? Is the spirit form perfect? Is it fully developed? I answer, No, but nature, in her abundance, and God, in his wisdom, have provided for this and every other emergency.

Think not, a sorrowing mother, when you pass to spirit life to meet the little boy or girl who left your home and heart so desolate, to see the little form; to hear the prattling words and lisping accents of childhood. Ah no, for the few years of separation will bring you, instead of a little boy or girl, a man in his nobility, or a woman radiant in her beauty! Such will be the result through the law of growth in spirit life.

But, you ask, if the earthly life be brought to a close before the spirit form is developed, how does the spirit body unfold? A

a condition of the failure of the spirit to remain in the earthly body; to live three-score years and ten; nature has provided means in the electric and magnetic elements that inhere in the law of motherhood while in the earth condition, and although the spirit has passed from the earthly body it is held in earth scenes until the elements that constitute the spirit body are gathered up and unfolded; until manhood and womanhood are perfected in form.

Oh, there is wisdom with the Infinite! There is an abundant supply in nature. There is no need or necessity, dear friends, that has not been provided for. You need not be anxious about your spiritual bodies—they will be provided for you; that is to say, they will unfold whether you wish it or not. You have nought to do with the law of their development, no more than you had with the fact of being consulted whether you would possess the body you now occupy; and you will not be consulted in regard to your spirit body, or the laws established by infinite wisdom, and therefore unalterable. All that is requisite will be accomplished regardless of your wishes, ignorance or knowledge. This will have no effect upon the fundamental law, as it is established.

Your spirit body being provided while in the earth form, you perceive it will be impossible to get out of the physical body without coming in contact with your spirit form. It is not necessary to look for your spirit body. When you find you are compelled to leave the physical body; that you must go out, you will not need to look around and inquire, "Where is my spirit body?" You cannot leave your earthly form without coming in contact with your spirit form.

It is very much like the relation you sustain to the atmosphere in your development. Your physical body requires a house for shelter—to live in. When you come out of your house you are surrounded by the atmosphere; but when in your house you are surrounded by both; for the atmosphere envelops both you and the dwelling. When you come out of your house there is the atmosphere—you do not look for it; it is all around you, as is your spirit form when you leave the earthly body.

But can the spirit leave the physical body and return? There is much wonderment expressed in regard to this natural phenomena of life, which is as natural as the universal phenomena of existence. Were it not possible for the spirit to leave the physical form before the change called death,

each spirit would become a prisoner in the material body. For whatever the process and means by which change is secured, it must be natural, and therefore must have been provided for in nature before the hour requiring change. By this it is proven that the spirit can leave the body. The law of release is the universal law of life.

In certain states or conditions of the physical body, it is possible for every spirit to leave the body; and the spirit of every person in this hall, or even on this planet, whether conscious of the experience or not, has left the body time and again and returned; that is to say, withdrawn from it, leaving the body in its natural magnetic state of unconsciousness—by the withdrawal of the spirit, creates the condition of sleep, rest and recuperation of the physical structure.

The spirit in this state journeys wheresoever it will, within the requirement of the law that still holds connection with the physical, though it may not be able to impress the physical brain with its experiences; and they often are remembered only in disturbed or pleasant dreams. The spirit may thus withdraw and leave the physical form without any injury to it. That it may, is evident as you behold the lifeless form, not yet cold; so natural that you are in doubt whether the spirit has departed, yet the spirit has left the body, without the least sign of violence or injury to it; there is a lifeless casket, perfect in every department! Can you discover the process? Oh no, no more than you can discover the process of the spirits entering the physical body; and both these processes belong to the hidden mysteries of life, as far as human knowledge is concerned.

The method of the spirit in withdrawing from the physical body is this: To concentrate its power on the vital organs, thus withdrawing circulation from the extremities. There is no such thing as being released from the body instantaneously. The body may be injured and become benumbed, but the spirit must do its work in accordance with the law of nature, which is to withdraw from the extremities to the vital organs; then withdraw to the brain, which is the soul center of the physical being; concentrating its forces at this point it withdraws from the material form, and is immediately "clothed upon" by the spirit body. Some spirits pass through this experience with greater rapidity and ease than others. The experiences of spirits differ in this respect.

I passed suddenly from my earthly body upon the battle field. I had no expectation of going, as when in a lingering sickness—a wasting away of the body—one looks forward to the change. I was not looking for it. A bursting shell thrown from the enemy's guns forced my spirit out of my physical body, by which for the time all my powers of sensation seemed benumbed. The memory of this is not pleasant to recall.

In the condition where the spirit withdraws slowly from the physical form, and consciousness extends to the external functions, it is often permitted to see the form it is to occupy, and to see those who come to welcome and lovingly aid and assist, as they may, in the change which the spirit is to experience. When that is the case, then indeed the stream of death is very narrow. When that is the case, the experience of the spirit is of a most happy character. When the mind forces and all the powers of the being are brought into requisition to harmonize with nature's requirements in the change, the spirit sees often the forms of loved ones, and feels the presence of the Infinite Soul. You may have the experience, if calmly, in full possession of the mind force, and ripened for it, you may pass through the change so gently as scarcely to note it, unless it be in the full sense of a joyous deliverance from earthly trials. This may be your experience, as it has been the experience of many.

When entering spirit life in the full possession of consciousness, each spirit is taken to that condition of life which is naturally adapted to them, aided by the kind guides who welcome the spirit and assist in the process of change, or "the new birth!" This is the new birth spoken of by our Elder Brother, and there is no other. Leaving the physical form by the natural change called death, and entering the spiritual body, is being "born again."

In my own case, unfortunately for myself, passing out of my physical form suddenly, and by violence, I was rendered insensible for a time, and when I awoke to consciousness found myself possessing a body so natural to me, that for a time it was with difficulty that I could comprehend I had changed conditions of life. So like my earthly form was my spirit body I then occupied, that I failed to realize in my bewildered condition the change that I had experienced; but when I came clearly to understand the situation, I found myself surrounded by loving friends, who were kindly administering to all my necessities.

You all have friends in spirit life; but the number who can aid you, let me say, will depend upon your life here. You may find many friends waiting to receive you, or you may reach spirit life with few to respond to your call as you anticipate, and with few to welcome your coming. Your life deeds here will determine the reception that you will receive. Bear this in mind and remember that your experience may be joyous.

As I look over my earth life I see my errors and shortcomings, and see where I might have done very differently, when the opportunity was mine. Oh, the bitterness of regret for wasted time and neglected opportunities that fills the soul, as the memory of events comes before it! I could paint to you, had I the time and you the patience, the anguish that fills the mind, after having left the mortal form, when this consciousness dawns upon it.

A word here in regard to conditions in spirit life. Why should there be wonderment or marvel that all the spirit's necessities should be provided for; everything which is requisite? Why not? It is as positive, tangible and real an existence as is life in the mortal form: and those intelligences who have passed to spirit life are from day to day endeavoring to demonstrate to mortals that it is as real, as positive a reality as your physical bodies, or anything else material; as positive as that the universe of life is a reality.

I do not ask you to take this upon belief, for you can demonstrate its truth by the testimony of those near and dear to you, if you open your hearts and "let the good angels come in." If you desire them to come in, open your doors, open your hearts, give them opportunity, and they will come and by unquestionable evidence prove again and again, until you are convinced of positive existence in spirit life, which I am now endeavoring to unfold to you. But I must hasten to the conclusion of my subject.

I found that life in spirit was as natural as in the material; and herein many are at fault in considering the future state. You may have thought it something marvelous, wondrous, mysterious and undefined as an existence. Let me assure you, it is as natural as your present life. It is not a new life taken up, but the same life carried forward, as I well know; and I have come to testify to you of the positive reality and glorious unfolding of this existence. If life's duties in the physical be recognized and fulfilled, your souls will be in harmony with the Infinite, the soul of all, and these

blessed realizations will be yours. This is life in the spirit world.

Spirit life is an objective, positive existence; governed by laws as much as your world, and the planets wheeling in space around you. All that is sweet, pure and holy in earth life, is also to be found in spirit. All that is beautiful, grand and glorious beyond your conception of beauty, are definite realities in this land where your loved ones dwell, and to which you are journeying.

Little as you know of spirit life, yet you may know much more if you will inquire, and use the natural means to ascertain. In that life all that is needed to supply every want and necessity of the spirit is amply provided. How grand, how glorious the prospect of the future! What sublime conceptions rise before the vision! The spirit is there enabled to perceive what is in store for the soul. In its development, growth depends of course upon obedience to the laws which govern and control. You can not ignore the laws of being without suffering the consequences. If you transgress here, you cannot escape, for the law is positive and eternal, and whoever violates the physical law must suffer the penalty.

If you live truly, the glory of the change called death, when experienced, will destroy its sting, and rob the grave of its victory; for the stream is narrow and bridged by loving angel hands. May you so live that you may cross over in triumph to those who will assist, guide and bless you in spirit life.

May such an understanding of the future be unfolded to you through and by the manifestations of those whom you once knew and loved in the earthly form, that all doubts and fears may be laid aside. May you await in faith and confidence the call of the All Father, and may you catch glimpses of loved ones in spirit life ere you depart, who with ceaseless watching and deathless love await your coming.

There is no limit to the progress of the soul! There is an answer to the aspirations of each soul; and in each life the true, earnest, sincere aspiration for good is answered by the loving Father of all, through the ministration of his ministering angels.

May your earth life be such as to prepare you for this change so glorious; that when you enter spirit life you may be received with songs of welcome, with smiles upon your faces and joy in your hearts, as the result of a well spent life in the mortal form, which is the only way that peace and happiness in spirit life can be secured.

For the Spiritual Magazine.

SPIRITUALISM IN NEW YORK CITY

BROTHER WATSON—Supposing that your Southern readers will be interested in hearing of the progress of our holy cause in distant places, I transcribe a portion of a letter just received from A. A. Thurber, Esq., of New York city. I had sent him a few copies of my work just issued, "A Southerner Among the Spirits," which he had kindly offered to dispose of for me. He says:

"I hope the book will find a large sale, as it is a *matter of fact book*, which is wanted. No theories, nor speculations, nor beliefs; solid facts are the things to eradicate error, of which the children of this planet have had enough for eighteen hundred years. In regard to the sale of your book, you will soon learn the best course to pursue, as you seem to be well blessed with good guides from the other shore. Mrs. Lindley has had a hard winter, three months' sickness, and her children have been sick also; but now they are better, and she is again holding seances; I still think she is one of our best mediums. The spirits are able to play on instruments, two at a time, carry articles about the room, giving them to whom the party mentally directs; hands and pictures are made, and we have independent conversations in different voices, as in earth life. They give us their names, where they lived, and when they changed conditions, sing melodious songs in different voices, and, in fact, seem as natural as when in material life. So you see we are 'living among the spirits.' Maud Lord has been here for two months, and has made many friends, and done a good work. Mrs. Wilson has been to Ohio and the western part of this State, and has done well. I have had a large experience the past winter. My spirit friends placed me in rapport with a medium who was a Roman Catholic, and I had a hard struggle with the Catholic spirits, who were determined to hold her in her old faith, but at last, with the aid of my spirit friends, we conquered them, and she is proving a splendid medium. They entrance her, and give us much that is entertaining and instructive—write independently while she is asleep, and tell her to bring the writing to me, and I will know the names. This she has done, and I have found the names of my spirit mother, sister, brother and friends, of whom she could never have heard, as she is from France, and has been in this country only a few

years. The spirits keep us informed of all her family affairs, deaths, business, etc., before any news by mail or telegraph can arrive. Hoping to hear from you soon, I remain your friend and well-wisher in the great field of progress, A. A. THURBER,
"811 2d ave., New York."

If you think the above extracts will interest your readers, you are at liberty to give them a place in your MAGAZINE.

MARY DANA SHINDLER.

ELEVENTH ANNUAL MEETING Of the Pennsylvania State Society of Spiritualists, March 31, 1877.

We make the following extract from the proceedings of the meeting:

In the absence of the President, Mary A. Stretch was called to the chair. The Secretary read the call of the meeting. On motion, Lydia A. Schofield, Samuel Maxwell, M. D., and A. Mary Wise were appointed a Committee on Resolutions and Business.

Joel H. Rhodes, M. D., Sarah A. Anthony, Joseph S. Harmer, Dr. Mary Mann and William R. Evans were appointed a Committee on Nominations.

Elizabeth George, Eliza L. Ashburner, Charles Humphries, Henry B. Howard and Mrs. VanDuzee were appointed a Committee on Finance.

Edward S. Wheeler gave some reminiscences of the early days of Massachusetts State Association, which was the first Society of this kind. He referred to the labors of Cephas B. Lynn, then a Lyceum boy.

The Committee on Business reported for the afternoon: Reading of letters and conference on the Anniversary, ten-minute speeches; the meeting to close after the reading of the report of the Committee on Resolutions.

A letter from J. H. Harter, of Auburn, N. Y., was read.

Dr. Henry T. Child said: The fundamental principles of Spiritualism were very simple, and could be embodied in a few words. There are three fundamental principles: The first proposition, one which mankind had been grasping after for long ages, but had only faintly realized, was, that man is a *spirit now and here*. We look upon these material forms, and in the crudeness and superficiality of our thoughts we call them men and women; but when our

spiritual eyes are opened, as they may be even in this life, we see that there is an interior spiritual body in each one. We may at times see these outward material bodies fading away like the clouds at night, leaving the stars—so the spirit shines out before us in beauty and brightness. The second proposition, which comes to us as a conviction, and is demonstrated and confirmed by the facts of Spiritualism, is that these spirits are immortal, and have continued consciousness, unbroken by the change called death. The third proposition, which is so beautifully illustrated in all the phenomena of Spiritualism, is that spirits after the change called death can and do visit us and commune with us, giving the most absolute proofs of identity and a vast amount of important information in regard to the after life. Standing upon these as a foundation we shall be unmoved by the taunts of scorn from the ignorant, the slanders of the bigot and the self-conceited denunciations of the so-called scientific, whose superficial observations do not reach beyond the surface of material things. I rejoice to know that there are millions to-day who are established firmly in this belief, and that myriads in all lands and among all classes are seeking this knowledge. Let us do all we can to open the avenues of knowledge, and sow this gospel of glad tidings unto all people, "broadcast over the whole earth with a liberal hand."

J. M. Speer presented the following declaration of sentiments: We believe that all persons should have and enjoy the full and free use of all their rights, being at all times careful that they do not injure others in body or in mind; that it is the duty and privilege of all individuals and associations to promote the happiness and welfare of their kind, co-operating as opportunities are favorable in establishing useful industries, judicious economies, promoting liberal sentiments, generous feelings, universal charity, exact justice, good order and love of the beautiful in nature and art, encouraging thorough, equal and universal education, which shall assist all classes to be lovers and benefactors of their kind, gentle in their manners, pure in their thoughts, chaste in their habits, teachers of nature's laws, and promoters of liberty, union, peace and health.

Dr. L. K. Coonley made a short address. Dr. Child, Tristram H. Brown, of Trenton, N. J., and Miss Ella E. Gibson spoke of the progress of the cause. A letter from Mrs. Mary J. Wilcoxson was read; also

one from Cyrus Jeffries, of Pennsylvania, in which he said:

"Would it not be well to recommend the holding of a national assembly of Spiritualists at Washington, D. C., embracing the Fourth of July, 1877, for the purpose of perfecting a permanent organization of American Spiritualists? And would it not be well to recommend to that assembly in the formation of their compact or Constitution, to adopt our faith as a religion, and not as a philosophy alone, as this would bring us within the pale of both the national and State Constitutions, and would ever protect us in our rights before the law?"

"And would it not also be well to recommend to that assembly that in forming their Constitution they adopt no creed, confession or discipline as a faith for our people, but that they merely set forth a permanent platform of principles as a bond of unity for the brother and sisterhood of all good Spiritualists?"

"And would it not be well for your State meeting at present to appoint the requisite number of delegates to the National Assembly or Convention for the State of Pennsylvania?"

RESOLUTIONS.

1. That we believe that the highest form of Spiritualism is manifested by the development of true lives here by obedience to the physical, mental and spiritual laws.

2. That it is the practice, rather more than profession alone that is the real lever by which the world is moved, and that righteousness is the fulcrum upon which this must be placed.

3. That in commemorating this, the 29th anniversary of modern Spiritualism, we rejoice in the knowledge that true Spiritualism is moving on, and notwithstanding all obstacles will meet the coming demands of humanity.

4. That good would result by meeting in various sections to discuss the question of organization, and that we extend an earnest invitation to the Spiritualists in this State to meet in their several localities to consider the propriety of organizing for social meetings and lectures, and to open libraries and reading rooms; and we request them to report to our Secretary.

5. That in advocating organizations we mean the formation of such associations as will not cramp the human soul in its aspiration after higher conditions; that while we desire co-operation in labor for the good of all, there must be no dictation, no creed or formula to which all must subscribe, but

freedom of thought and the right to express our best and highest ideas.

6. That we believe the time is coming when a National Convention should be held, and we recommend the friends of our cause throughout the country to act in the matter.

Rev. Cyrus Jeffries was elected President of the Society.

ORGANIZATION IN WASHINGTON.

A meeting for the organization of the First Society of Progressive Spiritualists of the city of Washington, D. C., was held at the residence of General M. McEwen, on Wednesday evening, April 18, 1877.

Gen. J. Edwards having been called to the chair, stated the object of the meeting.

A committee was appointed to report the names of suitable persons for the various offices, and after consultation submitted the following:

For President—Dr. J. Mayhew.

Vice President—Dr. J. Brainard.

Secretary—Mrs. W. N. Holt.

Treasurer—George White.

Stewards—F. White, Dr. Duncan and H. M. Higby.

The report was accepted, and the candidates elected to the several offices.

Committees were appointed to draft by-laws, to draft an act of incorporation, to attend to the finances, to secure a suitable hall, and the President authorized to open correspondence with lecturers with a view to engagements, etc.

The following preamble and resolutions were offered by Gen. Edwards, and unanimously adopted:

WHEREAS, The time has arrived in the history of Spiritualism, when the numerical strength of its votaries, having reached formidable proportions, are yet left without any national organization or united system of action to protect its adherents, or in promulgating its heaven-born philosophy through spiritual lecturers and mediums, as well as to protect themselves against charlatans, impostors and frauds, therefore be it

Resolved, 1. That this Society will act in conjunction with the National Conference of Spiritualists which assembled in the city of Philadelphia on July 4, 1876, and will appoint delegates to the next National Convention for the purpose of framing a declaration of principles, and such rules and regulations as will enable Spiritualists to be brought into a closer bond of fraternal relations throughout the United States.

2. That in the event the National Convention of Spiritualists for the present year is held in Washington City, this association will extend a cordial welcome to the visiting delegates in attendance on the Convention, and during their temporary sojourn in our city.

From the Dennison Cresset.

A SEANCE WITH MRS. ELDRIDGE.

Sunday afternoon we repaired to the residence of Mrs. Dr. J. R. Cook, on Gandy street, for the purpose of having a sitting with the wonderful spiritual medium Mrs. J. W. Eldridge, of Memphis, Tenn., who arrived in our city Saturday.

We there met B. C. Murray, editor of the *News*, accompanied by his wife, and James W. Burson, editor of the *Cresset*. After spending about an hour in the parlor in social converse, Col. Eldridge invited the party to his room in the second story, for the purpose of witnessing the manifestations that appear in the presence of his wife. Mrs. Eldridge is a lady about twenty-five years of age, rather delicate, owing as the Colonel informed us, to being overworked, having held in the city of Shreveport nearly two hundred sittings in three weeks, with her club of investigators. She has a modest demeanor, and at first impresses her visitors that the work is imposed upon her, but this idea is soon dissipated after being in her presence for a few moments.

In the center of the room an ordinary table was placed; over this was thrown a table covering and a cloak belonging to Col. Eldridge. The table was closely examined, also the cloak and covering. All present were fully satisfied that there was no possible means of deception.

The medium, Mrs. Eldridge, then sat down in a chair at the table. In her hand she took a small slate, which was placed firmly on the table underneath; in two seconds time a noise was heard, the same as when writing on a slate with a pencil, but the most wonderful thing of all is that no pencil is used by the medium. She being the only one in the world who purports to receive messages from those who have "passed over" in that manner, the intelligence communicating having a pencil of its own.

Loud knocks were heard on the slate, which on being removed from underneath the table, a name was found written on it. No one present recognized the name, but

the spirit claimed to be a cousin of Jesse Cook; that gentleman said he could not remember any such person. The slate was placed under the table a second time, the same name being written more plainly than before. Mr. Cook exclaimed, "Why, that is my cousin Mary Bentley! I had almost forgotten her." Then three loud knocks were heard, which signifies yes. The slate was again placed under the table, and on being exposed to the light Mr. Cook's father's name was found written on it, number of years he had been dead, the State in which he died, and the month. Mrs. Dr. Cook also received a message from her deceased husband very satisfactory to her. The writer shook hands with a materialized spirit hand under the table. Materialized hands were thrust out from under the table so that all present could see them.

How shall demonstrations like these be accounted for except on the hypothesis of spirit agency? For ourselves, most assuredly, we have been in no haste to jump to a conclusion in regard to the phenomena so universally diffused and of so extraordinary a character, and it becomes every intelligent mind to enter into an investigation of them with candor and fairness.

COL. ELDRIDGE'S LECTURE.

The announcement in the daily papers that Col. J. W. Eldridge, of Memphis, was to deliver a lecture on Spiritualism at Nolan Hall Sunday evening, attracted a very large number of people. Long before the lecturer made his appearance every seat was taken, and eventually the number of people became so great that many went away unable to gain admittance. Among the audience were a large number of ladies, from some of our best families. At half-past eight the lecturer entered the hall accompanied by his wife. Col. Eldridge is a gentleman of commanding presence, straight and erect, with an open, benevolent face, impressing upon his hearers that whatever may be the strangeness of his belief on religion, theology and kindred subjects, he is at least sincere in its enunciation to the world. Before commencing the lecture the Colonel read a chapter from the New Testament, and delivered an earnest and beautiful supplication to God. At the conclusion of the prayer he selected a text from John xiv, upon which he based his remarks. His lecture was a practical exposition of Spiritualism, a belief now rife in all parts of the civilized world, and numbers nearly ten millions in this country alone. He related

his own experience, that he had seen, conversed face to face with persons who had "passed over," as natural as when in earth life. He also briefly gave a description of a few of the wonderful manifestations that take place in the presence of his wife. It would be impossible for us to give the full text of the Colonel's remarks, but the lecture throughout was intensely interesting, and the immense audience went away fully satisfied, if not indorsing everything that they had heard; that at least the speaker was an earnest and true worker in the cause which he espoused.

ORGANIZATION.

We copy the following from the correspondence of the *Religio Philosophical Journal*, and fully indorse it. It seems to us that Spiritualists might unite and organize on such a basis. Let us follow the advice of Paul, "forgetting the things that are behind, press forward to those which are before." It is now too late for timely notice to be given to meet on the fourth of July. We suggest the latter part of October, at Washington, D. C., for the Convention. What say you, *Banner*, *Journal*, *Scientist*, etc., and the Committee, to the time and place?

I am glad that "Organization" has become the great subject of thought and the practical work of the hour. In my judgment it is the best step that can be taken to advance the great cause we have at heart. As there seems to be considerable difference of opinion in regard to what shall be our creed, or whether we shall organize without a creed, and each think for himself and trust the thought, I submit the following, in hopes that it may tend to harmonize in the right direction.

As in union there is strength, the cause of Spiritualism will be strengthened and advanced by organization, although the individuals composing an organization may not be stronger in their convictions of duty or labor with greater zeal. I believe in independent, individual thought and action as far as practicable, but in organization there is greater than individual power. I would encourage individual effort where harmonious organization is not practicable. Every organization has an existence for a *specific purpose*; and I believe that we

should have a declaration of principles, or at least a plain statement defining definitely the objects of organization. As regards a name, I know of nothing more appropriate than Progressive Spiritualists, for these two words comprehend what we are or ought to be.

But to what shall we subscribe as our creed or platform of principles? or shall we organize without a doctrinal platform? When we organize we should subscribe to a platform that will admit of growth—development to the extent of our ability to unfold in all the virtuous channels into which thought may be directed and knowledge gained, or our platform will be outgrown and our organization die.

We believe in the ministration of spirits. We believe that as the spirit is unfolded here in earth life, it will enter the spirit world when it experiences the change called death. We believe that if we would pass from time into an exalted sphere of eternity we must unfold and prepare the spirit for exalted enjoyments before it passes through the door that leads to the grander realizations of eternity. This being our belief, the object of organization is readily seen to be the spiritual welfare of man, the dissemination of such knowledge as shall give man a nobler ambition, and fit him, as far as possible, for the enjoyments of the highest heaven. This leads us to consider how we can best accomplish so desirable an end. In the first place, as nearly as possible, we should know ourselves, and learn the most efficient way of unfolding and developing the various powers of the soul. To develop the spirit harmoniously it must have light, knowledge, which will increase every talent and strengthen every faculty with which it is endowed. And this is no trifling task. The harmonious development of the human spirit, to fit it for the higher enjoyments of celestial life, is the most fitting labor of time, and we neglect such development at the sacrifice of the highest good to wander in the darker ways of eternity. In view of these considerations and convictions our duties seem imperative, and it behooves us to improve and make the most of our opportunities, and as light—knowledge—is the great strengthening, moving force that is to develop the powers of man, let us seek light—knowledge—from every channel that will make us stronger in virtue and nobler and better in all we do.

As we would know more of the past, even of the origin of human life, we would open every door and avenue that will lead

us back, far back through the mazes of the historic past, and learn all that it is possible for us to know of primitive man and the childhood of the world. In like manner as we are anxious to know the destiny of the human family—the goal to which we are all fast tending—we would avail ourselves of every channel of information and accept what can be established as true, although it may differ greatly from our long-cherished convictions. There should be no bar to progress or development in any direction. We should labor to advance the cause of truth and the overthrow of wrong. We should live out our highest aspirations, and sow the seeds of virtue and goodness where the weeds of sin and superstition are rankly growing, and nourish the tender germs of our planting with solicitous care.

I hold this is the plan
Of heaven's divine Evangel,
The true, the perfect man
Becomes the perfect angel.

And when the world shall come to believe in and accept a principle or truth that is as self-evident as this appears to be, religion will have a significance far more exalted than it has ever known.

WM. W. STOCKWELL.

REVIEW OF DR. DUPIN'S BOOK,

(Written in French and published at Ostend)

BY MARY DANA SHINDLER.

CHRISTIANITY — SPIRITISM — CONFERENCE
AT OSTEND. By Dr. Dupin. First series.

The first portion of this book consists of "Proofs of the Existence of God." After speaking of the gravity of the subject, asking assistance from God, and acknowledging his own incapacity to handle such a theme, the author asks an attentive hearing. He attempts first to prove the existence of God, and promises, in a subsequent conference, to prove the individuality of the soul after the dissolution of the body. He then alludes to his "lamented master, Allan Kardec," of whose intellect and writings he speaks in exalted terms. He speaks of what are called "scientific proofs" of God's existence, and wishes to see if human science is sufficient for the task. "Alas," he exclaims, "we shall perceive that this is sometimes powerless. We shall find it necessary to seek light from a superior source—that of the divine science itself. And when we find our own reason and judgment insufficient, we shall address ourselves humbly to God. Collecting all the proofs

which have been given by all schools of philosophy, we will closely scrutinize them. We shall find them wanting, and therefore we must accept the teachings given outside of human science. God's existence proven, we shall have the consolation of knowing that there is a Supreme being, a FATHER, who watches over all his children, guilty or otherwise."

He divides his proofs into three classes: 1st, physical; 2d, moral; 3d, metaphysical. After examining the physical proofs, he says: "I have shown that in these ways human science proves nothing, and leads to doubt." Then comes the second class, the moral; and he says: "For the second time we find human science conducting to doubt, and not proving the existence of God." Now there is but one class left, the metaphysical; and with this he succeeds no better than with the others; and the inquirer is left a hardened unbeliever. "And what," asks our author, "has produced this? Human science?"

Then he asks, "What is that *divine* science which furnishes to us proofs of the existence of God?" And he answers, "It is revelation." By this word he does not merely mean the written word, but the revelation made in all time and in every place to the human soul. "God reveals himself in all languages, however uncultivated and barbarous they may be; in the origin, and the history of all people." Then he brings forward the Bible revelations of one supreme God, both in the Old and New Testaments, and finally speaks of the revelations now being made to the world; the new revelation made by spirits. "What," says he, "do these invisibles teach us? God, always God! Permit me," he continues, "to give you a little of my own experience." Then follow some spirit teachings; and after a eulogy of science, kept in its proper place, he says, "Revelation first, and afterward human science."

The next chapter is on the individuality of the soul through its successive lives. Now comes the teaching of Kardec, whom our author calls "master." As it is very well known, Kardec and most of the French spiritists believe in the doctrine of reincarnation.

This must suffice; for it would swell this article beyond a proper limit to follow our author further. The book is well written, both in style and spirit.

The Slade case cost Spiritualists about \$3000. The lawyers only were benefited.

For the Spiritual Magazine.

JESUS OF NAZARETH.

Was he More than Other Men, or Was he a Great Medium of his day?

BRO. WATSON—The present query as to who should be the spiritual leader of men, and in the organization of a spiritual platform who should be declared leader as well as the foundation of such a platform, invites us to speak frankly to you the truth of this much discussed question.

First, no one can well proceed and make any headway in his true onward march to soul liberty, without a faithful and well-experienced leader to guide him; second, no organized body is safe if the platform be not built upon a solid rock; third, there is no rock safe to build upon but law and gospel. In it is contained the sum of all by-laws, and their divisions, which embrace the order of progress. This order is to establish a practical form of worship to cover all demands; and the object of spiritual organization is to secure physical power and rights belonging to a free people who strive to become the benefactors of the human family, inasmuch as they willingly accept the truths brought by angel missionaries and servants of all the orders in the spirit spheres, being wholly conscious of the truth that this labor is not only possible, but highly beneficial; moreover, that the great plan demands all this, and otherwise could not be completed and fulfilled; wherefore the new order is taught by angels, it being the order of the Supreme Ruler, and so in compliance with natural law. Therefore, this religion embraces science with as great magnitude as it does moral law and divine gospel, as taught by the spirit of grace and truth. For this you should have those three divisions in your platform and allow your organization to find its resting place on the three rocks; for it is so designed and decided by divine wisdom, that for a leader in pure devotion to God and the spirit of grace and truth, none other than Jesus of Nazareth is fitted for it and in his right place; his is that right. He is not, as declared by many, a good medium only, but all the rights claimed by divine authority for him are truly his. He was born into the flesh to bring God and man together, and there is no one above him. His is the majestic right of all power given him by his Father, who, although he is the common Father of all, yet the Parent of *Jesus in a special sense.*

In the second department there is liberty given for an experienced leader voted in by members of each organization, and each one has unlimited right in his sphere to give expression to his thoughts and to that which leaders from the spiritual side may dictate. Yet all teachings given through mediums of different types corresponding to the differences of mental status, should be criticised by the best authorities, and made matters of interest by those whose abilities can thus be used. In so doing a more even mental development can be attained with less labor and controversy.

It is a well known fact to those who are experienced in spiritual things, that many things are given through mediums which are destructive instead of beneficial, and only serve as a review given for consideration, but not for acceptance. All teachings that are doubtful we desire competent minds to comment upon and give their views upon them, to thus enlighten those below them with the light they have received, and aid those noble, philanthropic souls in advanced spirit spheres, yearning to clear up the mental darkness and bring humanity to the recognition of their rights and duties, one to another, all being members of one family, children of the Universal Parent.

Why not work harmoniously together to move the grand and glorious car of progress onward, having no divided opinions concerning the divine decree and its leader? For if you are led by the spirit of truth you will recognize the type Fountain Head and gladly accept him as the leader.

JUSTICE BAND,
Through Mrs. A. Kline, Medium.

EXTRACT

From a Business Letter from a Minister.

BRO. WATSON—I appreciate the MAGAZINE I assure you, and publicly defend our heavenly philosophy. Oregon is a very hard place spiritually, notwithstanding we are advancing rapidly, taking all things into consideration, and my good brother, permit me to tender you my most devout gratitude for the favors that you have conferred in sending to me so many odd numbers of the MAGAZINE. They assist me so much in my ministerial labors that with them I am enabled to perform the labor of twelve men in the ministry, or to do twelve times the preaching that I could do without them; and as I go I take them with me and distribute them, and they are read publicly and privately. I think you should feel

humble and thankful for the great work you are accomplishing even here in Oregon. The returns are not at all encouraging to you at present, but the harvest is whitening and spiritual demonstrations becoming more and more powerful and vivid, and the consequence is Spiritualism will assume a more popular garb and have numerous advocates. Then you may expect to hear more favorable news from me.

EUGENE CROWELL, M. D.

The name of this able writer is familiar to every Spiritualist, and as we always desire to learn of those whose writings please us, we know our readers will be entertained by the brief synopsis of his life we here present.

Dr. Crowell was born in New York in 1817, and consequently is in his sixtieth year. His father was a Methodist clergyman, and he received a religious culture which evinces itself in his writings.

He graduated as a physician in 1848 at the University of New York. In 1851 he went to California, where he remained until 1868. Since then he has resided in Brooklyn, having retired from practice, in which his intuitive perception of disease, combined with his thorough attainments in medical science, made him eminently successful as a physician.

He returned to his home from the Golden State after nearly twenty years devoted to the welfare of humanity, leaving a wide circle of friends, and an enviable fame.

From 18 to 55 years, he was a materialist, despite his early religious culture, and was converted to Spiritualism through mesmerism, and a profound study of the laws of spiritual forces, facts and phenomena. A long and laborious investigation, from which the most patient would have shrunk in discouragement, resulted in his great work on "Spiritualism and Primitive Christianity," which fills the niche of honor in the library of Spiritualism. He saw that spiritual communications of all ages and races must of necessity be amenable to one common law, and the explanation of one age must be true of all others. He held the key to the mysteries, and alternately interprets the Bible by the light of Modern Spiritualism, and the latter by the former.

No church member can read candidly, a single chapter of this great and exhaustive work without being convinced that whatever may be the source of the so-called modern phenomena of Spiritualism, his own revelation flows from the same fount,

and whatever affects and explains the one affects and explains the other.

Dr. Crowell shows how grandly and beautifully the golden strands of Spiritualism are woven into the warp of human history, sometimes disappearing beneath the vulgar materialism of mortal life, obscured by the opaque strands of ignorance; or glistening distorted through the overlying error, only to appear as the pattern, imparting the greater glow and luster, by the dark and earthly background from which it emerges, and against which it appears.

Dr. Crowell's recent tract on "Spiritualism and Insanity," is the most conclusive document yet produced on that subject, and is unanswerable. It completely and finally settles the question. He shows that Spiritualism is one of the least prolific causes of insanity; that it does not compare with religion in that respect, and that its tendency is directly the reverse. It is a paper that every Spiritualist should have in readiness to thrust into the hands of those opponents who never weary of the "mad dog" cry of insanity, for if they read it, however slightly, they will never again proclaim their ignorance by the assertion.

Once thoroughly convinced of the truthfulness of the manifestations, Dr. Crowell did not hesitate to bestow on it all his energies and the ripe fruition of his life. The cause has much more to expect from his vigorous pen.—*R. P. Journal*.

BLOOMINGTON, April 11, 1877.

MRS. WATSON—Please pardon the liberty I am taking in addressing you. Although an entire stranger, I am not prompted by curiosity in thus trespassing upon your time, but simply to express the interest I feel in your welfare. During the past week I have been perusing your husband's book, and have been entranced, as it were, by the grandeur and beauty of the truths inculcated within its pages, which, if carefully studied and rightly understood, will be to each student a pearl of priceless value. The desire to offer my humble tribute upon the altar of its worth is irresistible—this is my plea for writing. Please express to your noble husband my gratitude that he has given to the world this book. It will ever be a beacon light to bereaved hearts throughout the world. This age needed him, and nobly has he stepped to the front and battled for this truth, breaking the strong chain that bound him to church and creed. Throwing to the winds the world's praise,

he has given for the promulgation of this glorious truth his great intellect, and me that peace the world cannot give, which is heaven. Were I to tell you all I felt while reading this book you might deem it flattery. Again and again have I laid away my idols, until God and heaven seemed afar off, but clinging to this faith I know there are no dead, God is the All Father, and our loved ones are ever with us. Mrs. Watson, you, too, are doing the angels' work. The power you possess must afford you much happiness. How much I would like to meet with you. I would be most happy to hear from you. My best wishes to you and yours. Hoping when we cross the river we may find a home where every mystery will be explained, every circle complete, every aspiration fulfilled, and the one great incentive soul-culture, I bid you a kind good-by.

NELLIE P.

From Mrs. Shindler's new Work, entitled "A Southerner Among the Spirits."

MATERIAL AND ASTRAL LIGHT.

As the question is often asked why comparative darkness is so generally an accompaniment of physical phenomena, I will give a few extracts from standard writers upon this subject, at the risk of being accused of introducing philosophy when I promised only fact. I transcribe the following words from a small pamphlet published by Mr. T. R. Hazard, called "Modern Spiritualism Scientifically Explained." These explanations were given by a spirit through the mediumship of John C. Grinnell, who is now himself in spirit life. He says:

"The magnetisms of the air are heavier in a dark atmosphere than in the light, and hence heavier physical manifestations can be made in the dark than in the light, for the reason that the light tends to dispel and dissipate the coarser magnetisms that should surround and protect the spirit aura, so that they cannot be collected and concentrated with so much body and force in the light as in the dark." Again: "The darker and heavier the surrounding atmosphere is, the greater is the force spirits can bring to bear on material bodies."

And Mr. Hazard says: "The presence of light is often as great a hindrance to the obtaining of physical phenomena as that of bigotry and spiritual pride is to the obtaining of the highest spiritual truth through mediums. Why this is so has never to my knowledge been clearly demonstrated, any

more than it has been shown why it is that fire burns more freely at night than in sunlight, or why a telegraphic dispatch will pass more readily beneath the Atlantic when the waves are shrouded in darkness, or why or how it passes at all!"

In Mrs. Britten's splendid compilation, "Art Magic," we find:

"Light is motion in the atmosphere; and tends to promote an energy of action which is unfavorable to the influence of the astral light (the animating or spiritual principle), in which spirits live and move and have their being. Material light and astral light are as antagonistic to each other as the north poles of separate magnets—they mutually repel each other. Hence, avoid as much as possible the action of material light. For obvious reasons the custom of sitting in total darkness should be held equally objectionable, except under stringent test conditions, and where remarkable evidences of physical power are demanded."

The book may be obtained from Mrs. Shindler, 344 Jefferson street. Price, \$1; postage, 6c.

BRO. WATSON—You are ever ready to extend a helping hand to those who need assistance, and therefore I ask you to give place in your MAGAZINE to a note I have just received from Brother Vandercook. Though rather too complimentary to me, his refined and grateful feelings breathe through every word, and I take this opportunity to say that his ballad, "Cease thy weeping," is a very sweet and affecting song, and, as a great adjunct to general popularity, not too difficult for the average performer. I hope all who wish to encourage struggling merit will send at once for Mr. Vandercook's ballad.

Yours with much affection,
MARY DANA SHINDLER.

"ALLEGAN, MICH.

"MY DEAR SISTER—When your order came for my ballad some time since, I did not for a moment think who you were. Your name was familiar to me, but I could not recall you. Now I am informed that you are author of the beautiful, beautiful, "Pass under the rod" and "Shed not a tear," and I want to thank you for the notice you have taken of a poor, unfortunate cripple, by purchasing his song. Yes, I thank you. To be noticed by one whose fame is world-wide, is to me a blessing

indeed. Having just commenced the battle of life, such encouragement is a great help to me. Soon I am to have another ballad published, and will take pleasure in sending you a complimentary copy. I would like to know if you were pleased with "Cease thy weeping." Pardon me for taking your time by sending this note. May the good angels bless you, is the prayer of your unfortunate friend,

"Very truly yours,
"M. C. VANDERCOOK."

OUR HOME CIRCLE.

I came last night to tell you something, but you would not write for me. Now I ask you to be patient, I want to give you a minute description of the spirit world and my home.

My home is more beautiful than an earth home with all the skill the most skillful horticulturist could make it; more beautiful than the most gifted artist could paint it; more grand and magnificent than the most heavenly-minded poet could describe. None but angels can tell of the beauties of the spirit world, but they must have an organism holy and consecrated to the spiritual work, as Jesus was, before they can convey a correct idea of spirit, and what spirit enjoys. This is why we have such difficulty in satisfying mortals as to the appearance of the spirit world. They are so material, and the medium too often is not developed above the material idea of the spirit's movements. The medium too often feels spirit control and is ready to yield without trying or testing the manifestation—whether it is good or bad. Undeveloped spirits sometimes control, and give all kinds of descriptions, just for the purpose of confusing and muddling the brain. They enjoy your bewilderment, for they are suffering the same in regard to things above them. You must question all communications, for I tell you they are often spurious and not to be relied on. You must remember one thing always, which is, God *never* deceives, and any communication not consistent with his moral government and in accordance with awakened consciousness and judgment cannot be taken as truth.

Now if I tell you that my home is built of crystal stone, which you read of in Revelation, you must bear in mind that John saw with spirit sight, and the crystal walls were the limit of his spiritual development. He could not see further up into the great

spiritual realms of God's habitation. You look far out in the distance and seem to see the point of union where the heavens and earth in one combine. This you know is not true, but that is the limit of vision—what is further on you know not until it is manifested by progression. So in the spirit world; none can describe anything beyond the spirit's progression. The higher spirits tell us of greater beauty and loveliness than we have yet attained, but for me to tell you how that looks and feels which I have not seen and felt by spirit progress, would be beyond my mind to do. Spirits must realize for themselves all that pertains to spirit, before they can form a correct conception of spiritual things and what the spirit's surroundings are in spirit life. We can tell you nothing more than we do. So far as what is real and tangible to spirit, is just as much so as physical or material things are to mortals.

If I were to tell you a certain flower with which you are well acquainted—know its color, form and fragrance—runs and blooms perpetually about my home, you would think, how can that be, when that flower blooms only once a year? I will make this plain by telling you I love that flower, and its constant presence makes me happy. God lets me have all things to make me happy, and cause my spirit to reach out after his glory and perfection. Now do you understand why you so often hear this expression: "We have flowers, birds, streams, trees, etc., but they are all spiritual?" Yes, they are spiritual, but none the less real. Nay verily, but thousands of times more so, since we keep them as long as we find pleasure and happiness in them. This we do until the spirit grows entirely out of all things earthly, and finds no pleasure in earthly resemblances.

I want now to tell you what we know of the white-robed throng which you understand the children of the kingdom to mean. The white robes which were made white in the "blood of the Lamb" are significant of the purity which the life of Jesus set forth for his disciples to imitate. The blood is the life principle in the human organization. This being shed upon the cross in accordance with the law, Jewish hate and malice revealed must be met, or suffer the penalty enforced by a law of malice, hence the life principle was required. In the shedding of this blood the life was taken, which left the stamp of purity upon those who were like him in spirit, and saved, through the obedience he taught and still teaches,

by the life he lived on earth. My home is the home of the disciples of Christ who have added to their faith those Christian graces without which the spirit is in the abode of darkness. If the life upon earth is consecrated to the service of God, then these graces are the natural adornments of spirits in the life immortal. If the reaping is darkness it is in consequence of spirit sowing, and nothing but recompense will purify the spirit and fit it for a home in the celestial spheres, the nearest approach to the perfection of God. My home is made beautiful by the pure and holy desires of its inhabitants to reach the celestial spheres, and thus we labor to pay the uttermost farthing, and enjoy the liberty of the angels who inhabit the highest heavens.

The beauty and purity of the spirit's surroundings when that spirit is in the image of Christ, can never be told through human organisms. You must lay aside the mortal part and in spirit interview the spirits from the higher spheres to understand the mighty power of God as is manifested in his wonderful works. Do all you can to bring your spirit in harmony with God, for he is in you to will and to do. Therefore follow in the footsteps of the incarnate God, for Jesus was the incarnation of that spirit which is like God. In him dwelt those virtues and beauties which made him the chosen of God to make known his will to man. There is mystery in these things, because the laws of God are beyond the comprehension of mortals in their true operations as regards the final destiny of man. Treasure the sunbeams, and the source from whence they proceed will be manifest to your spirit sight when the mortal is laid aside and all things spiritual will appear. MOLLIE.

NEW MATERIALIZING MEDIUM.

Dr. Curtis, writing from Chattanooga, Tenn., says:

FRIEND WATSON—We have developed a medium here for materialization, through whom have come eight full-formed spirits, two of whom speak and shake hands; this always in a light strong enough to read a newspaper readily. Six are recognized. At the last sitting the curtain was held aside by spirit hands, while two other spirits, standing behind, pushed the medium into the room, the manifestations continuing as before. Watch and wait.

"There's a happy time coming,
We shall meet it by and by."

A RETROSPECT.

Casting a retrospective glance over the past twenty years, with its shadows and sunshine, its partial defeats and grand victories, I feel that upon the whole I've been blessed beyond all blessing. Life with me, in its best sense, has been a complete success. There have been just enough thorns to give me a relish for the roses. For every sob, I've heard a score of songs, and for every frown I've seen a thousand smiles. Saying nothing here of the artistic aid received from Mrs. Peebles, nothing of Government positions, nothing of my connection with learned societies in this and foreign lands, my solid work has been in public lectures, journalism and book making. This latter field is widening. My work increases.

Of falsifiers, sneaks and scavengers, I've nothing to say. They die away in forgetfulness, gorged with the filth they have fed upon. Sincerely pitying them, I pass on. The noblest souls of earth (Socrates and Jesus, Swedenborg and Wesley, too trusting, too believing), have warmed serpents into life. These, seeking to sting their benefactors, stung themselves to death. Such is God's retributive justice.

Wiser from past observations, my intuitions were never so clear, my inspirations never so uplifting, my health never so robust. This latter I ascribe to the watchful care of guardian angels and to careful obedience to the physical and moral laws of my being, the one giving me vigorous health, the other a clean conscience.

My trust in God, faith in the saving power of Christ, my admiration of the Harmonial Philosophy, my knowledge of spirit ministries, my efforts to aid the really needy, my charity for the unfortunate, and my love for universal humanity—all deepen as I near the silent valley of the dead.

Patiently do I wait for the angels that know me to kiss down the lids over my eyes, and whisper "Pass through the pearl-lit gate"—the gate of life—into the golden gardens of immortality: And then let none say, "He is dead!" but, rather, "He has left a world too doubting, too cold, too selfish, for the happier isles of the blest."

J. M. PEEBLES.

San Francisco, Dec. 30, 1876.

Will those who write us date their letters with the State, as well as the office where they want the MAGAZINE sent?

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription:

ONE YEAR, - - - - - \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, JUNE, 1877.

MATERIALIZATIONS.

We have devoted much time for several years to the investigation of this phase of Spiritualism. This we have done, not because we believed it to be the most important, but that it is on the plane that meets the demands of most investigators. This has been the case, so far as we have been able to learn, in all ages. Mankind want something tangible—something of which the senses can take cognizance. Thomas declared that he would not believe in the resurrection of Jesus unless his eyes could see and his hands feel the wounds made at the crucifixion. No matter how intellectual mankind may be, in the investigation of facts they depend very naturally upon their senses; and when these faculties unite in their testimony, there is no higher tribunal to which they can appeal to know the truth. This is why we have devoted so much space to this peculiar phase of the subject.

Ours is called a Christian nation, and a very large proportion of our people profess to believe the biblical history. However much they may live in the violation of its teachings, it wields an influence on the popular mind that no other book does. It will reach the masses and attract the attention more readily than facts drawn from any other source.

This Book abounds with this phase of Spiritualism—from the “three men who stood by” Abraham, whose feet he washed, and who ate the meal his wife prepared for them under the tree, all through the Old and New Testament, to the materialized

angel who appeared to John in the isle of Patmos.

One of these materialized spirits seems to have been in close contact with Jacob for some time at night. Gen. xxxii, 24: “There wrestled with him a man until the breaking of the day. . . . And he said, Let me go, for the day breaketh.”

We are often asked, Why do these materializations require darkness? We might answer that recent discoveries by Professor Crookes show that light is a motor power, and prevents that chemical action necessary for these manifestations. We would be gratified if some of our inquisitors would inform us why most of the spirit manifestations in the Bible occurred at night. It is a singular fact that there is scarcely a phase of modern Spiritualism, from the sublime to the ridiculous, that its counterpart can not be found in the Bible.

The Father of his country on some occasions has not only materialized his person so as to be recognized by all present, but his uniform, as he wore it when struggling for the independence of his country. This he did within a few feet of where we now write. On some occasions, when the conditions were favorable, he materialized his sword. So Joshua saw “a man over against him with his sword drawn in his hand; and Joshua went unto him and said unto him, Art thou for us, or for our adversaries?” This man was doubtless the one who was promised to be sent before Israel, to bring them into the place prepared for them. “Beware of him and obey his voice, provoke him not, for mine angel shall go before thee.”

A materialized “man” appeared to Manoa’s wife several times before he saw him. When Manoah first saw him he asked him, “Art thou the man that spakest unto the woman? And he said, I am.” After he had accomplished his mission he “ascended in the flame of the altar,” “and appeared no more to Manoah and his wife.”

In 1st Kings xix, it is recorded that an angel cooked a meal for Elijah. “And he

arose and did eat and drink, and went in the strength of that meat forty days and forty nights."

One more case in the Old Testament, and we pass to the New. It is recorded in the fifth chapter of Daniel that "Belshazzar made a great feast to a thousand of his lords, and drank wine before the thousands." They desecrated the holy "vessels which his father Nebuchadnezzar had taken out of the temple which is in Jerusalem, that the king and his princes, his wives and his concubines might drink therein." "In the same hour came forth the fingers of a man's hand and wrote over against the candlestick on the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote." The wise men of Babylon could not interpret the writing, and only Daniel could solve the meaning of the mysterious characters written by the man's hand. "In that night was Belshazzar the king of the Chaldeans slain."

Some say this was a miracle. Not at all, more than thousands of similar cases that are occurring all around the world, where visible hands are writing messages to friends who see them take the pen or pencil and write the communications given. This case did not occur among the Israelites, but among the Chaldeans, who also had this phase of Spiritualism as well as the Jews.

In materializations the hand is the more common form. Of these we have seen hundreds. We have had them in three or four different rooms in our dwelling, not in gaslight only, but in sunlight, and at noon, when all present but one, including a Methodist preacher and his wife, took hold of and shook hands with the hand thus materialized. Nothing miraculous about any of these things, but all done in harmony with universal law.

We come now to the New Testament manifestations. It is very evident that the apostles and primitive Christians relied very much upon the tangible evidence afforded them to demonstrate the truth of Christianity. *The resurrection of Jesus is the basis*

upon which the whole superstructure rests. Paul says in his letter to the Corinthians, "If Christ be not risen then is our preaching vain, and your faith is also vain."

Whatever is claimed for the resurrection body of Jesus, pertains to the bodies of his brethren. "We shall be like him," is the declaration of the highest authority. The two Marys were the first who saw him. "After that he appeared in another form unto two of them as they walked and went into the country. And they went and told it to the residue, neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he vanished out of their sight."

On another occasion "Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself. Handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he shewed them his hands and his feet. And while they yet believed not for joy and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish and a honeycomb. And he took it and did eat before them."

Some will doubtless think it awful to state that we have seen similar things occur at our own home. The hands and the bare feet have been seen and felt by us. Also the pulse, showing that the materialized body was for the time being perfect; not as Jesus says, a spirit, for the natural eye can not see a spirit. We have seen them eat and drink as naturally as mortals, when there was no possibility of being deceived.

John, who wrote some time after the others, says that Mary "saw Jesus standing and knew not that it was Jesus: Jesus

saith unto her, Why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself and saith unto him, Rabbi, which is to say, Master. Jesus saith unto her, Touch me not, for I have not yet ascended to my Father."

"The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord."

The fact here stated, that the "doors were shut," is obviously given to show that matter is no obstruction to materialization. Brick walls present no obstacle to spirits entering, and in a moment show themselves as perfect human beings. This we have seen since our last issue. Mrs. Miller had scarcely taken her seat in our library behind the curtain, with nothing but brick walls around her, when three persons showed themselves distinctly—dressed in white. One was on one side, next the wall, the other two on the other side by the wall, within a few feet of where we were.

There are many like Thomas, who wish to place their hands in the wounds of Jesus before they will believe; yet he did not, when he saw them, desire any further evidence of the identity of his Master. He relied upon the most deceptive of the senses for his knowledge of the fact of its being really the risen Jesus. Not only the world, but the disciples, needed tangible evidence of immortality. Jesus gave them that evidence in his own person. The early Christian writers relied on physical evidence for a confirmation of this glorious truth.

Luke, writing to Theophilus, referring to the "former treatise," alluding to the gospel he wrote, says: "To whom he shewed

himself by many infallible proofs, being seen of them forty days, and speaking of things pertaining to the kingdom of God." Acts i, 3.

Again, Acts x, 40, 41: "Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

How many "witnesses" were there of the resurrection of Jesus? And how long time was he seen of them? Forty days. We have thousands of living witnesses of the resurrection from the dead, now, all over the world, not for a few weeks, but for years they have been seeing, handling, eating and drinking with some of them, under circumstances which admit of no doubt of the individuality of those who come to give us proof of such a nature as Thomas required to make him believe.

That age needed that kind of evidence of the truth of immortality. The Sadducees believed in neither spirit nor resurrection or any existence after death. This age needs the same testimony. Materialism has well nigh spread over the intelligent portions of Europe. The intellect of our country is rapidly drifting in that direction, and if Spiritualism does not stop this tide of skepticism in regard to a future mode of existence we shall soon be overwhelmed with its influence. We hope and believe that materialism will be exterminated; but by what instrumentality is this to be effected? We cannot tell, but our conviction is that this materialization phase of Spiritualism will be the instrument by which this glorious work will be accomplished.

"A SOUTHERNER AMONG THE SPIRITS."

This book may still be obtained by addressing the author, MRS. MARY D. SHINDLER, at 344 Jefferson street (extended), Memphis, Tenn., or Dr. Samuel Watson, 225 Union. Mrs. Shindler hopes that those who intend to purchase will do so as soon as convenient.

SPIRITUALISM IN THE CHURCH.

MURFREESBORO, N. C.

ELDER SAM'L WATSON—"Clock Struck Three" has reached me safe and sound, and I have already given it two careful perusals, and pray that the influence of the Great Spirit may overshadow you in all that you may write or say upon the all-consoling doctrine of the immortality of the soul; not only for your goodness of heart in sending me the book, but that you may be spared yet many years to promulgate the interest of the everlasting gospel as taught by our blessed Savior and his immediate disciples. I am doing all I can to spread the truth as I understand it, by urging the propriety of reading and investigating the subject by the people, but find that it is worse than useless to attempt a reformation among the masses, so long as their teachers are down upon it, and pronounce it heresy. Hence I have directed my battery upon the preachers, believing as I do, that there is much honesty among them yet, and only lack moral courage and independence to publicly teach what they inwardly believe. This you know we have high authority for saying, as it has been the case in every dispensation of the world.

In looking over a copy of the *Herald*, of Richmond, Va., published by Jeter & Dickerson, I find an article headed "Spiritualism in our Churches—How Shall it be Dealt With?" which I inclose, and request its publication in your MAGAZINE, with such comments thereon as may be suggested to your mind.

Yours in hope of a glorious immortality,
A. W. DARDEN.

SPIRITUALISM IN OUR CHURCHES—HOW SHOULD IT BE DEALT WITH?

The above seems likely to become a question of practical importance to the churches in this country. Already is one of our churches involved in trouble from this source. A council of four churches has been called, including the church of which I am a member. I have been personally urged to attend and assist in the investigation of the case, which seems to have occasioned a good deal of feeling in the neighborhood of the church chiefly interested. As circumstances imperatively forbid my attendance, I have written my views of the proper course in such cases, at the solicitation of members of the council from my own and one other church.

In the first place, I take the ground that I am utterly opposed to the discussion of this subject in our churches. What, then, if a member is an avowed Spiritualist? If that is all, I would say let him alone. A church has nothing to gain and much to lose by a disputation with such a member. He would maintain that he had witnessed or perhaps experienced supernatural spiritual manifestations. We would be bound to admit that, in the so-called spiritual seances there were extraordinary and inexplicable manifestations. Now, to deal with and exclude a member for an admitted fact, which we could not explain, and which he very confidently asserted was altogether plain to him, would necessarily enlist the sympathy of outsiders in behalf of the excluded man, and drive multitudes away from the church.

Without introducing the subject of Spiritualism into the churches, it will be easy to get rid of such members. The result of my observation and reading is, that those who imbibe this wild theory soon become infatuated. They should of course be privately labored with, the evils of the system should be kindly pointed out, and the delusion, if possible, made apparent. If these efforts fail, the obvious duties of church members will soon be neglected, and the most glaring heresies embraced. I have read every number of Watson's SPIRITUAL MAGAZINE from its origin, and gradually have heretical sentiments been introduced until Samuel Watson, editor of the MAGAZINE, would doctrinally not be recognized as the Rev. Samuel Watson, former editor of the *Memphis Christian Advocate*. They are antipodes.

No good Spiritualist can admit the plenary inspiration of the Holy Scriptures—the vicarious atonement of Christ—justification alone by faith in the Son of God—regeneration or the new birth—or eternal future rewards and punishments.

The denial of any one of these fundamental truths is sufficient ground of exclusion from the church, not on the charge of Spiritualism, but of heresy.

Can the *Herald* point out a better way?
Mt. Lebanon, La. F. COURTNEY.

We can suggest no wiser course in dealing with Spiritualists than that proposed by our correspondent. In some sense we are all Spiritualists. We believe in spirits. No one ought to be condemned for any theory that he may adopt regarding the existence and operations of spirits. It is true, so far

as our observations have extended, that Spiritualists, so-called, have become visionary, wild, and soon found that no church was worthy of their fellowship. We have given the subject a pretty careful examination, and are quite satisfied that spiritual manifestations, as they are termed, if they come from spirits at all, emanate many of them from stupid, false, blasphemous spirits; and there is no proof that any of them come from good spirits. Even if it could be shown that they do, they have shed no light on any subject, moral or religious, that entitles them to our gratitude or confidence. If church members believe in Spiritualism, and behave themselves properly, let them alone, and common sense will correct their credulity, or their credulity will lead them to extravagances that will demand their exclusion from the church.—*Eds. Herald.*

We fully agree with the writer of the above, that "a church has nothing to gain and much to lose by a disputation with such a member," and if all such were excluded, the membership of all the churches would be greatly reduced. There are thousands of church members who are Spiritualists, and would gladly avail themselves of the privilege of withdrawing and attaching themselves to a more spiritual organization. The dogmatic theology of the past does not satisfy the present demands of their "inner man."

We believe that in the near future there will be that kind of an organization which will require no profession of belief in a creed which in their hearts they cannot reconcile with their ideas of a just and good Creator. We have the best evidence from a number of ministers in different churches that they are ready to make a change in their church relations, if the way were open for them to be supported. They are Spiritualists not only "in some sense," as the editor of the *Herald* says he is, but in a much more "extended" sense.

As to the "antipodes" referred to ourselves, we cannot recognize any human authority to settle questions of that nature. We have grown out of some things which we once believed. Having "added to our faith knowledge," we do not propose to go

back to the flesh pots of dogmatic theology, but pursue the even tenor of our way regardless of such assertions as the above.

If some of that important commodity, "common sense," had been used, the editor of the *Herald* would not have stated what hundreds of thousands of Spiritualists know to be erroneous, for "good spirits" as well as "false," communicate. One of the latter class was used, according to biblical history, to deceive Ahab.

The church is often more sensitive in regard to heresy than moral character. If the truth could be clearly ascertained, we think there are but few of the members who do implicitly believe "these fundamental truths" so called, "the denial" of which is said to be "sufficient ground for exclusion."

We rejoice to know that we are free from the trammels imposed by a dark age upon the mind of mankind, and shall claim only what we concede to all—to think and speak according to the convictions of an enlightened conscience.

Bro. M. L. Harlan, of Hutton, Illinois, wishes us to answer the following:

"So far as Spiritualism agrees with Christianity, I want to receive it most fully and gladly. I have some power as a writing medium, but I have found that many false statements were written through me, so that for a time I thought I must give it up. How can I know that a controlling spirit is truthful? and how can I develop my power so that communications may be given correctly through me?"

In answer to the first sentence of our friend's letter, we prefer to have his definition of "Christianity" before we express any opinion in regard to it. Which of the numerous sects calling themselves Christians do you have reference to, if any of them specially? If you simply take the teachings of Jesus as Christianity, then we say they do agree with Spiritualism as we have learned it. It is a fact known to most mediums, that in the early stages of their development they are subject to evil control. Our advice to all such is to live lives

of purity, and thus attract only the spirits of the good and true. By pursuing this course you will soon get above the control of undeveloped and lying spirits. Prove them as John directs, and believe only upon the clearest proofs of their truthfulness.

DR. WATSON—I am an earnest inquirer after truth, and honestly believing that you are sincere in your profession of Spiritualism, I write you this, hoping that you will kindly direct me how to proceed in investigating the subject. If it is possible for me to get communications from my friends in the spirit land, I desire to do so. I am pastor of the M. E. church, South, in this town, and I feel that if your doctrine is true, materialism, which prevails here to an alarming extent, will necessarily fall before it. That the Bible teaches that spirits may act upon spirits, I have not the shadow of a doubt; that John Wesley believed in Spiritualism in a modified sense, I am equally certain; but how I may be educated in Spiritualism, is what I desire to learn from you.

Some one has said, "A fellow feeling makes us wondrous kind." It may be that having passed through a similar state of mind many years since, makes us feel an especial interest in our brother preacher. We too were pastor of a church with over five hundred members when we first investigated the subject of spirit communion. Never did we more sincerely invoke divine aid than we did during that interesting portion of our history. It was when all alone in our closet, praying for "more light," that we first felt the sensible touch of spirit hands. We advise our brother, and all who believe in the efficacy of prayer, to make it the subject matter of special supplication to Him who giveth liberally to all who seek sincerely to know the truth.

Select a few like-minded persons desirous of investigating the subject, and meet twice a week, complying with directions given in the last number of the MAGAZINE for forming circles. Admit only those to your meetings who are willing to comply with the directions given, and require a prompt attendance upon all the members. We

think in a few weeks at furthest you will be amply compensated for your time and labor thus expended.

DR. BRUCE has written a very able open letter to Prof. Brittan, resigning his office as Secretary of the Philadelphia Convention, and nominating him as his successor, which was published in the *Scientist*. Our space will not permit us to copy Professor's Brittan's reply, having arrived too late for publication in this issue. All seem to be desirous for organization, but some have not so much faith as others in the success of the movement.

Prof. Brittan's paper, the *Spiritual Telegraph*, was the first paper of that class we ever read, and we regret that he cannot accept the nomination and push forward a work which is so important for the success of the Harmonial Philosophy. Let us agree on one thing: to meet in convention the latter part of October at Washington City, or some other prominent place, and see what can be done toward organizing a National Convention of Spiritualists.

WE call special attention to the prospectus of a new weekly paper, to be edited by Mrs. Shindler and Mrs. Hawks. We know of no two ladies whom we believe to be more competent than they are to conduct such a journal. We shall gladly welcome their paper to the number of able advocates of reform, and do whatever we can to make their enterprise a success in every respect.

A CORRECTION.—We are requested to state that in the account of our anniversary exercises, the writer unfortunately omitted to mention the very excellent lecture delivered Saturday morning, March 31, by Bro. J. E. MERRIMAN, of this city. The writer of that article asks forgiveness for such "unpardonable carelessness." We were absent at the time, fulfilling a long standing engagement to attend a convention at Harrisburg, Ark. S. W.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teaching.

FROM A CHRISTIAN STANDPOINT.

VOLUME III.

JULY, 1877.

NUMBER 7

Through our Home Medium.

THE RICH MAN AND LAZARUS.

The testimony of Abraham was true as regarded the condition of the rich man and Lazarus, but in regard to position they were very near when the communion between them took place. This will be seen from the account given, as no communication could have occurred across a material gulf such as the term *great* signifies. The spirit world contains all souls who have passed from mortal to spirit life, and the condition of moral and spiritual development determines their spirit surroundings.

The rich man "saw Abraham afar off, with Lazarus in his bosom." This means his spirit sight was open to the glory and beauty of a soul not stained with the wicked life he had led in the mortal form. Seeing Lazarus in the spirit of glory and beauty compared with the darkness of his inner life and the torture of his spirit for thus neglecting the cries of his fellow man, made him exclaim: "Father Abraham, send Lazarus that he may dip the tip of his finger in water to cool my parched tongue, for I am tormented in these flames!" The flames of a conscience burning with fire which the errors committed in the form make to the spirit hotter than a furnace seven times heated with material fire. He who says the Spiritualists' hell is a small compensation to be rendered for a life-time enjoyment of the pleasures of earth, makes to himself a greater damnation than that described by orthodoxy, as sure as fact is more powerful than figure. No *figure* in the hell taught by the spiritual philosophy. You may theorize as much as you will, but truth is truth, and will be eternal.

VOL. IV—13.

Lazarus, who felt in the earth life that light was beaming from the celestial spheres, laid at the rich man's gate patiently awaiting the convoy of angels which he in the spirit of submission saw would soon, by the will of God, convey him to that place of "pure delight, where saints immortal reign," and thus he made that spiritual progress which prepared him for the place of repose denominated Abraham's bosom. The fixed gulf was clearly seen by the rich man, and this he desired removed that he might reach the glorified home of Lazarus. He knew that Lazarus could help him upward by bringing to him the light of his own pure radiance. It was for this that he desired his approach. Abraham knew he must help himself, by suffering the penalty of God's violated law. His groanings and good desires were the beginning of that progress. Abraham meant to instruct him in regard to the government of God when he said, "In yonder world you had your good things and likewise Lazarus evil things, but now he is happy and thou art tormented." You trusted in riches the world could give, and turned a deaf ear to the cries of those less favored by natural gifts to accumulate Mammon's treasures. Lazarus trusted in the spirit of all good, and by the laws of spirit reached that degree of purity and holiness which made him the constant care of angels that when the mortal was laid aside he should have an abundant entrance into the bright and glorious state of spirits who love God from the inner life. There is a sort of selfish feeling which many construe into the idea of love to God when no selfish desires or enjoyments have the idea of God in them. Many think love to God consists in worshipping after the manner of men,

making great display of their cravings and desires to worship God in sincerity, when they scarcely think to love God they must love their neighbor also. "How can a man love God, whom he hath not seen, and hate his brother, whom he hath seen?" This is a question which every one should ask from the depths of the inner life. As there may be song without praise, so there may be profession without love. Unless your love finds utterance in kind words, sympathetic tears and good deeds, such as you claim to be the fruits of the spirit, your love is mere selfishness which delights more in selfish gratification than in the alleviation of God's suffering children. He who does not feel for the meanest outcast of earth is fixing that "great gulf" between him and some soul who in spirit life will be afar off in Abraham's bosom, while he will be tormented by the flames of a remorse that will burn with unquenchable intensity until the last farthing for wrong doing shall be paid and the spirit refined from its dross by progressive purity, shall be fitted for the home of Lazarus and Abraham.

Lazarus is a type or representative of that class of persons who bear the trials and ills of life as the refining process which God intends shall fit them for higher joys, and wait patiently for his will in them to be accomplished. The gulf Abraham saw was impassable because the aura which surrounded the rich man was repulsive to the purified spirit of Lazarus. His spirit was that of the just man made perfect through suffering, the will of God being to bring him to heavenly places through tribulation and trial. He could not have sent Lazarus to the rich man's brethren, for the reason that nothing pure is attracted by wicked, vicious spirits. The laws which regulate these things are not within the power or control of spirit or mortal. They regulate themselves by the conditions which are necessary to their harmonious action. Nothing can attract the spirit of good but living as these laws direct. Then conditions are natural which prove their own harmony by the results that follow. Abraham had understood this while in the body, and in the spirit world he could clearly see the difficulties in the rich man's approach to Lazarus, or Lazarus' approach to him. Repulsion was the law which kept them apart, hence the gulf was impassable until the errors of mortal life should be canceled by the debtor's sufferings and desires to rise. He did not express any desire to go to Lazarus, but for Lazarus to come and alleviate the only

means of paying the penalty of evil doing. This was contrary to law and the moral government of God.

The churches have laid stress upon the conversation of Abraham and Lazarus as furnishing great and conclusive proof that none who pass from earth can return, and that the teachings of Spiritualists are without foundation, so far as the modern phase is concerned. If no traveler from the spirit world has ever visited the earth sphere, then the basis of Christianity is moved from the rock of its foundation. Paul understood this and said, "The letter killeth, but the spirit giveth life." The spirit of the manifest opposition to communion with angels is the cause of the spiritual barrenness of the church which was established upon spirit communion. Jesus Christ and his disciples communed with Moses and Elias in the mount, and there the Son was acknowledged by the Father in the spirit of power and great glory. "This is my beloved son; hear ye him." Then the manifestation of power was withdrawn, and Jesus was left alone. He was the chosen vessel to make the power of spirit manifest God, who at sundry times and in divers places makes mankind feel his presence by the ministering agents who go to do his work in his spirit. His spirit is gentle, peaceable, full of love and goodness. This criterion should be the test of communications. When they come fraught with evil and evil results, the instruction contained in them should be disregarded. They do not come from good and wise spirits who by God's spirit are directed, but come from the evil attractions of those who by the spirit laws bring undeveloped spirits, who still feel the revengeful and wicked propensities which were manifested in the earth life. Try the spirits always. If there is not good in their communications, discard their teachings, for there is nothing but good emanating from God.

The rich man was of that class which Jesus had reference to when he said, "How hardly shall a rich man enter the kingdom of heaven!" He trusted in his riches to the neglect of his spirit's development. He would not hear Moses and the prophets, but thought as many do of spirit communion, that they were deluded, and not capable of teaching him in spiritual things. Jesus Christ uttered the declaration in regard to the rich man and Lazarus. He was instructed in the history by the angel world who came and ministered to him the testimony he would need to make plain his

mission and teachings. When he wanted an illustration he could always have it by the prayerful spirit he always possessed. By invocation and holy aspirations he could summon the angel he prayed for. You can have light just in proportion as your aspirations rise high up in spirit realms. The apostles knew this, and prayed to God, the Father of our Lord Jesus Christ, to help them to declare his will and counsel. Paul was especially emphatic in his petitions, and felt that God would recognize and bless his work.

One thought more. It is this: that no message from the spirit world which in itself is good and can effect nothing but good, but should be received with faith. This faith will add to itself by the hundred fold increase. All the Christian graces mentioned by the apostle are founded upon faith. This must exist before spirits can come in power to any medium and make them the light-houses to the way-worn and tempest-tossed mariner on the sea of life. The sails of the "old ship" of church theology are tattered and torn, and must give place to a new and strong rigging—one sufficient to enable her to override the waves of materialism and infidelity. The old rigging has done its work effectually and well, but new and stronger is required to set the old ship seaward with the assurance that she will safely reach her moorings in the haven of everlasting peace. The crew then safely landed and ready to ascend the broad, green hills of progressive knowledge, will echo and re-echo the glad song, "The old ship of Zion has landed many thousands and can land as many more;" and will be sung by angels who feel the truth and know its realization.

Mr. Gerald Massey, in his little book, "Concerning Spiritualism," says: "With many persons these physical manifestations are looked upon as an end in themselves, to be followed for their own sake, instead of a means to an end—an incentive to growth in spiritual life. Numbers of curiosity-mongers run about, with their foolish eyebrows lifted in restless search after repeated appeals to their barren wonder, victims to an idle curiosity that uses the eyeglass to scrutinize, instead of the eye to comprehend. This is the materialism of Spiritualism—gross and godless as any other kind of materialism."

"THE VOICE OF TRUTH."

PROSPECTUS.

We have arrived at a new era in the world of thought. No reflecting observer can fail to see everywhere an upheaval of the old fossilized ideas in religion, in science, in society. The press, true to its mission, is every day heralding the announcement of new and startling ideas in every department of human learning and human thought. The true philosopher is he who does not close his eyes to facts, and we, the undersigned, believing that, in these latter days, a door of communication has been widely opened between mortals and immortals, and having consecrated ourselves to the work of announcing and demonstrating to an anxious, waiting world this glorious truth; and knowing that through the press alone can any great truths be widely and successfully proclaimed, hereby inform our friends and the public that we contemplate issuing a weekly journal, to be called the VOICE OF TRUTH; and to be devoted to the interests of spiritual science, to the spread of the true Harmonial Philosophy, to the examination of all current general literature, to the encouragement of free and liberal thought, and to the real welfare of humanity in general. We have reason to believe that we can enlist for our pages some of the best and highest talent in the land, and we shall spare no pains to speak with a "voice" which shall utter no uncertain sound, and which will be indeed the "voice of truth." We hope soon to issue a specimen number, and we ask the friends who favor this project to send us their names, so that we may be able to determine as soon as may be what are our prospects, and what hopes we may indulge of a favorable reception from the reading and thinking public in all parts of our land.

Our paper will be a good-sized quarto of eight pages, and the subscription price will be probably \$2.50 per annum. Letters of inquiry may be addressed to Mrs. Shindler or Mrs. Hawks.

MARY DANA SHINDLER,
A. C. TORREY HAWKS,
Editors.

344 Jefferson St. ext'd, Memphis, Tenn.

All papers friendly to this enterprise will please insert this prospectus, and send us marked copy and oblige.

HOWEVER widely we may differ with the author of the following article, we are not inclined to throw it aside. Truth has nothing to fear from error, and whatever is true will be so forever. We not only believe in free thought and free speech, but the privilege of free discussion. Hence we have given the readers of the Magazine articles differing with our views freely. We do not know that Christians claim that Jesus is the author of all that he said. The truth spoken or written long before his advent does not make it any the less important by having been previously uttered. These principles are the basis upon which we are to build up our character, and work out for ourselves a destiny here which is to qualify us to enter a high state of intellectual and moral purity, when we pass out of the natural and enter upon the spiritual world.

CHRISTIAN SPIRITUALISM

In the Light of Rational Criticism.

WM. EMMETTE COLEMAN.

BRO. WATSON — Your Magazine being constantly filled with articles in advocacy of Christian Spiritualism, with rarely if ever a line antagonistic to that phase of thought, I crave the privilege of submitting a few reflections explanatory of the fact why it is that I am not, and cannot be, what is known as a Christian Spiritualist, in any sense of that term. As the *Banner of Light*, *Religio Philosophical Journal* and other Spiritual journals often publish articles favorable to Christian Spiritualism, it is but just, I think, that the organ of our Christian brethren should occasionally favor its readers with something from the other side of the question, particularly as the motto of the editor is —

To seize the truth wherever found,
On Christian or on heathen ground.

To be a Christian Spiritualist necessitates the acceptance of Christ as a spiritual leader in some sense, else the term Christian is without signification. With many the spiritual leadership of Christ consists in the fullness and sufficiency of the teachings of Jesus, religious, ethical and spiritual. It is claimed by them that the moral and religious precepts and principles given to the world by Jesus are the *summum bonum* of religious truth, the *ne plus ultra* of natural and spiritual ethics. It is contended that

the sayings and doings of this young Hebrew, eighteen hundred years ago, constitute a revelation from the Supreme Fountain of causation and spirituality, perfect, full, complete, both by way of precept and example, for the spiritual guidance and illumination of the human race on this planet, for all time to come, never having been exceeded or superseded, and in all probability never will be. This to my mind is a thorough fallacy, a baseless assumption, wholly unwarranted by the facts, and it only requires a careful investigation of the subject, divesting ourselves of all educational bias or prepossession, with an eye single to the discovery and application of the truth, irrespective of what that truth may be, to enable us to have the verity of this completely established.

A comparison of the fragmentary and confused accounts of the teachings and acts of Jesus contained in the New Testament (our only source of information thereon), with the lives and writings of other sages of antiquity, both Jewish and heathen (so called), clearly establishes the incontrovertible fact that Jesus was not by any means an original teacher or thinker, save in the matter of certain unwise, impracticable and extravagant precepts attributed to him in the gospels, some of which no doubt were really uttered by him. It is an irrefutable truth that everything good, wise, salutary and healthful to man proceeding from Jesus was not original with him, but had been taught by others, in most cases many others, before him, while everything that was original with him was more or less foolish, absurd, impracticable of actualization in real life, or, as was the case in some instances, positively immoral.

At the time that Jesus lived the Jewish Talmud was the principal source of religious instruction, and Jesus' teachings evidence plainly that from that book did he derive almost his entire system of thought, moral and religious. The Talmud, it must be observed, was composed of commentaries and explanations of the sacred books of the Jewish nation, the Old Testament Scriptures, the product of gradual growth since the time of the Babylonian captivity, after which, epoch in their national history the Jews lost the knowledge of their original language, Hebrew, in which the Scriptures were written, it thus becoming necessary for the Rabbis and doctors of the law to expound their meaning to the common people. From this arose the synagogue system in Judea, the synagogue being the parent of

the modern Christian church and chapel service and sermonizing. The various commentaries and instructions given to the people by their rabbinical preceptors from generation to generation being collected together, formed in Jesus' time the Talmud, and in this work we find the gist of Jesus' teaching, often in nearly the exact words ascribed to Jesus in the gospels.

The Lord's prayer, which has been regarded for nearly two thousand years as peculiar to Jesus, is contained. every sentence of it, in the Talmud, almost verbatim as found in the Testament. Several of Jesus' most striking and apposite parables are included in the Talmud, for example, the wedding feast, and that with which the sermon on the mount concludes in Matthew, the parable of the house built on a rock and on the sand. The various theological terms used by Jesus and the apostles, baptism, redemption, grace, faith, salvation, regeneration, Son of God, Son of man, kingdom of heaven, Father in heaven, etc., were not as most suppose, invented by Christianity, but were household words in Talmudic Judaism, so that not only were the moral precepts of Jesus borrowed from this work, but his theological ideas and dogmas as well.

The summary of Jesus' teachings, as given by him, consisted of these two commandments, "Love the Lord with all the heart, soul, mind and strength," and "love thy neighbor as thyself," both of which he derived from the Old Testament, the former being found in Deuteronomy vi, 5, and the latter in Leviticus xix, 18. Jesus especially declared that he did not come to destroy the law and the prophets, and that not one jot or tittle should pass from the law till all be fulfilled. The golden rule, oft regarded as the most pre-eminent of moral precepts, besides being taught by Confucius five hundred years before Jesus, but of whom it is extremely improbable that Jesus ever heard, was likewise inculcated by Hillel, the most eminent Jewish Rabbi of the generation preceding Jesus, who died when Jesus was ten years old, and from whom, doubtless, Jesus obtained it; in fact, the whole of the sermon on the mount, with a few slight exceptions, is paralleled in Hillel's writings. The principles of Jesus relative to marriage, wealth and poverty, non-resistance, and so on, were prominent tenets among the Essenes, a Jewish sect which existed previous to and cotemporary with Jesus, of which sect many have supposed Jesus to have been a member.

About fifty years prior to the birth of Jesus, the book of Enoch appeared among the Jews. This apochryphal and apocalyptic production contains much, very much, that was subsequently reproduced in our New Testament, both in the sayings of Jesus and in the teachings of Paul and the other epistolary writers, but more prominently yet in the book of Revelation (apocalypse), which borrows largely both in incident and imagery from Enoch. In the book of Jude, presumed to be written by the brother or cousin of Jesus, and one of the twelve disciples, appears a quotation from the book of Enoch (see ver. 14, 15). This quotation, which is found in the second chapter of Enoch, the author of Jude declares to be a genuine prophecy of Enoch, the seventh from Adam, living before the flood, in whose name the book was published, and by whom it purported to have been written, but, as is well known, the work was composed about half a century before Christ. Did space admit, I could cite numerous passages from Enoch in exact correspondence with the New Testament Scripture, in many cases nearly word for word.

In that book, as in the Talmud, and as was held by the Jews in general, saving the Sadducees, may be found the exact doctrines taught by Jesus relative to the coming of the Son of man in the clouds of heaven, the resurrection of the dead, the day of judgment, the punishment of the wicked in everlasting fire, and the reward of the righteous in heaven. The eschatology of Jesus is borrowed *in toto* from that prevalent in Judea during his lifetime. Not one single new idea respecting the "four final things," death, judgment, heaven and hell, can be found in Jesus' teachings as embodied in the gospels.

We thus find that the teachings of Jesus were merely a reflex of the ideas and principles then current among the people of Israel, and as contained in the Old Testament, the Talmud, the book of Enoch, and as held by the Essenian brotherhood, save, as before observed, certain unwise and impracticable precepts, such as: "Take no thought for the morrow;" "When stricken, on one cheek, turn the other;" "To him that takes your coat, give your cloak also;" "By faith as a mustard seed mountains can be removed;" "Take no more thought for food and clothing than the flowers and birds" (Matt. vi, 25-33); "Sell all and give to the poor," or, make yourselves paupers and beggars; "Love your enemies

and hate your friends" (Matt. v, 44, Luke xiv, 26); "Any two agreeing, and asking anything whatsoever from God, it will be given them" (Matt. xviii, 19); "Blasphemy against the Holy Ghost," attributing Jesus' words to the devil, "an unpardonable sin" (Mark iii, 29, 30), and many others of a similar nature. So far as can be ascertained, all such doctrines are original with Jesus, not being found in the literature of any nation except in the four gospels, even the other books of the New Testament being free from all such extravagant and exaggerated expressions.

We find various prophecies attributed to Jesus in the Bible, none of which were fulfilled. He predicted (as did all the apostles after him) the destruction of the world and his second coming in that generation, before all the people then living should be dead (Matt. xvi, 28; xxiv, 29-31, 34, 35). He promised his twelve disciples that they should sit on twelve thrones, judging the twelve tribes of Israel, one of those to whom the promise was given being Judas! (Matthew xix, 27, 28; Luke xxii, 21, 29, 30). He said he would be three days and three nights in the heart of the earth, but he was only one day, Saturday, and two nights, Friday and Saturday, in a tomb on the surface of the earth (Matt. xii, 40; Mark xiv, 42, 43, 46; xvi, 1, 2, 6). He promised to all of his followers that forsook their wealth, lands, houses, etc., that he would give them an hundred fold of wealth, land and houses, in this world, thereby appealing to their covetousness, and promising them great worldly possessions and riches (probably when he became king of the Jews), although on other occasions he hurled bitter invectives against the rich and riches, declaring the impossibility of rich men inheriting his kingdom (Mark x, 29, 30; Luke vi, 24; Mark x, 23-25). He declared that his twelve disciples would not have time to preach the gospel in the cities of Israel, before he should return to earth and establish his everlasting kingdom, the New Jerusalem from Heaven, as John termed it (Matt. x, 23; Revelation i, 1, 7; xxi, 2; xxii, 10, 12, 20). He also afterward predicted that the gospel would be preached in the whole world, among all nations, in that generation, and Paul, thirty or forty years afterward, declared that the gospel had then been preached to every creature under heaven (Matt. xxiv, 14, 30, 34, 35; Col. i, 23). He told his disciples that in preaching his gospel not a hair of their heads should perish, yet nearly all of them

lost their lives in so doing (Luke xxi, 17, 18, 19; Acts xii, 1, 2; Rev. xvii, 6). He told the penitent thief that he should be with him *that day* in Paradise, yet *two days after* he said he had not yet ascended to his Father (Luke xxiii, 43; John xx, 17). He predicted that the praises of the woman that anointed him should be sounded throughout the world wherever the gospel should be preached, which all can see was never verified, even the name of the woman not being given (Matt. xxvi, 7, 12, 13).

Jesus on several occasions made free with other people's property, and encouraged his disciples in so doing. (Luke viii, 32, 33; John ii, 15, 16; Luke xix, 30; Matthew x, 9, 10, 11; Matthew xii, 1, 3). Jesus was sent to seek and save that which was lost, and went about doing good (Luke xix, 10; Acts x, 38), yet when multitudes came to him to hear and to be healed by him, he withdrew from them, leaving them in disappointment (Matthew viii, 18; Luke iv, 42, 43; Mark iii, 7, 8, 9; Luke v, 15, 16; Mark i, 35, 37, 38; John v, 3, 8, 13). Jesus was sufficiently clairvoyant to see Nathaniel at a distance under a fig tree, but he was unable to see from a distance that a fig tree had no fruit thereon, which tree Jesus in petulant disappointment cursed because it failed to bear fruit out of season (John i, 48, 50; Mark xi, 13, 14, 21). Jesus was sent by God into this world to be put to death and rise again (Acts ii, 23, 24; Matthew xx, 17, 20; Luke xxiv, 44, 46), yet Jesus earnestly and persistently supplicated God that he might not be put to death, thus entreating an unchangeable Deity to change his purposes and alter his will—settled plans—which prayer, if granted, would have precluded the Scriptures from being fulfilled, and have entirely prevented the inauguration of Christianity in the world (Matthew xxvi, 39, 42, 44; Acts ii, 23; Luke xxiv, 25, 27).

Jesus evidently had no idea of being the founder of a universal religion, but confined his ministry exclusively to the Jews, declaring positively that he was only sent to the lost sheep of the house of Israel, and forbade his disciples to preach to the Gentiles and Samaritans, whom he denominated "dogs" (Matthew x, 5, 6; xv, 22, 26), thus showing clearly and unmistakably that he shared the prejudice and bigotry of his countrymen in general, deeming no people worthy of God's favor save the Hebrews—the pets of Jehovah (?). We find the same spirit manifested after Jesus' death by the twelve apostles, who confined their teach-

ings strictly to the Jews and Jewish proselytes, demanding that in all cases, the foreign proselytes should conform strictly to the Mosaic law and ceremonial; Christianity being with them merely the Judaism of the day, with the recognition of the Messiahship of Jesus superadded thereto (Acts x, 28, 34, 44, 45; xi, 1-18).

This narrow, contracted view of Christianity was, however, leveled by Paul, the great iconoclast of the first century and the true founder of Christianity as a system of thought external to the Judaic ritual, in which, however, he was bitterly opposed and threatened as far as possible, and in every manner, by the twelve apostles at Jerusalem, headed by James, the brother of Jesus, who would, necessarily, in their views approximate those of Jesus their Master much nearer than would those of Paul, who, in all probability, never saw Jesus during his (Jesus') earth life.

Jesus thus being simply a Jewish reformer, full of his country's prejudices, bigotry and idiosyncrasies, aiming only to establish among his people the higher precepts and purer teachings of his predecessors and contemporaries, deriving his theories and maxims from pre-existent sacred Scriptures, with no thought or care for the great Gentile world without, I can see no valid reason why he should, in any manner, be regarded and venerated as the world's great religious teacher, the exemplar of moral purity and spiritual excellence, the Christ (or Anointed) of God. What he endeavored to accomplish among the Jews, but *failed* therein, Confucius *succeeded* in performing with the Chinese, Sakia Muni with the East Indians, Zoroaster with the Persians, and Mohammed with the Arabians, and we have as much warrant in truth to call ourselves Confucian or Buddhistic Spiritualists as Christian Spiritualists.

Being profoundly convinced, beyond the shadow of a doubt, that the man Jesus Christ never was the spiritual leader of mankind, and never will be, I find myself acting true to my highest conceptions of right, truth and duty, after a labored and careful investigation of the subject, compelled to be not only for all time a non-Christian Spiritualist, but a positive and persistent opponent of Christianity, root and branch, regarding it, despite the good that it has incidentally accomplished along the pathway of history, and the many admirable precepts and kindly deeds of Jesus, the apostles and Christians in all ages, as one of the most deadly foes to mankind that ever cursed the

earth, which it has deluged in blood, bitterness and woe from its very inception, having been born in blood, cradled in carnage, baptized in crimson gore, and matured in savage slaughter and fiery flames, but now, thanks to the steady march of intellect, the sweeping advance of science, and the rationalistic revealments of the angel host from the bright beyond, it is fast relapsing into the decrepitude of second childhood, scarce able, let us be thankful, to do more than mouth and mutter, jibe and jeer at those it can no longer rack and torture, subdue and murder, and soon will its loathsome corpse be carefully and joyfully deposited in that mausoleum of exploded superstition and buried follies to which it should long since have been consigned, in company with many another relic of barbarism and ancient crudities, such as polygamy, chattel slavery, subjection of woman, alchemy, astrology, monopoly of wealth and capital, war, intemperance, capital and retaliatory punishments, *et hoc genus omne. Requiescat in pace.*

Leavenworth, Kansas, May 14, 1877.

From the London Spiritualist.

SPIRITUALISM.

Some of its Moral and Religious Aspects

Read before the Marylebone Association of Inquirers into Spiritualism.

EMILY KISLINGBURY.

During my visit to Paris last autumn, I had the honor of being introduced, at a little gathering of Spiritualists, to a well known French lawyer, who is said to be a strong ally of the Jesuits. After some guarded conversation on each side, for we were each equally suspicious of the other, the lawyer said: "Mademoiselle, has the study of Spiritualism in your country the tendency to lead people away from religion?" I replied, "My answer depends upon what you understand by religion. If by religion you mean a church that refuses to modify its teachings in accordance with the advance of knowledge, I should answer in the affirmative, for Spiritualism certainly has the tendency to overthrow belief grounded merely on authority; but if you mean the aspiration after a higher and nobler life, then Spiritualism, as I understand it, tends to make men more religious." The ally of the Jesuits replied, "Mademoiselle, your answer is extremely well formulated," and passed on to less dangerous topics.

The gist of my subject this evening might, if put into a few words, be summed up in

the above; but the points I think we may specially consider are, What are the actual aspects of Spiritualism from the moral and religious standpoints? How far does it satisfy our religious aspirations, and influence our moral life?

It is claimed by some that Spiritualism supersedes the need for any form of religion whatever, because it demonstrates by proof that which religion supplies by means of belief. Faith in immortality becomes swallowed up in sight, belief is replaced by knowledge. But does this necessarily make men better? Does the sight of one risen from the dead (assuming the fact of personal identity in our spiritual visitants) make us purer, and wiser, and holier than we were before? It has been said that Spiritualism, the knowledge that spirits can move solid objects, and can appear to us under certain conditions, conveys no moral teaching, has no power to move us to deeds of charity, of generosity, of self-sacrificing love. Granted. But these phenomena do not constitute the whole of Spiritualism. If we sum up the great mass of teachings that have been given through trance or writing mediums, or even by the slow processes of raps or tilts, in addition to the little we have learned from the direct utterances from materialized spirits, we shall find that they do convey, at least, this one great lesson, that man reaps the reward of his deeds for good or for evil, not only in the next life, but also in this, internally, if not externally. And in this doctrine, if thoroughly grasped, lies, I think, the superior power of Spiritualism as a moral influence over the mere fear of punishment, as taught by Christian, or rather Jewish, theology, as wielded by human law. The thief knows that he will go to prison if he is caught; but all depends upon the *if*; and the excitement attached to the chances of escape only adds pleasure to the deed. The fear of punishment does not deter him from the act. In the same way the believer in eternal punishment is not morally influenced, simply, I suppose, because his belief is shadowy and unreal. The Spiritualist knows that *there is no escape*; a man *must* be caught, and his punishment begins with the commission of the wrong act. The desire of the true Spiritualist becomes, therefore, to know and show himself as he is, that he may not deceive either himself or others, seeing that he must be found out—to do away with shams, with false appearances, with unmeaning superficialities and conventionalities. He would root out the false everywhere, and substitute the true. He

would inaugurate a new order of society, in which not he who makes the most show is regarded, but he who has the purest heart and leads the most upright life.

But is not this after all, you may say, only the old Jewish system of rewards and punishments, and is not the sign of a higher nature to practice virtue for its own sake, to follow truth without thinking of the gain which it will bring? Most certainly; but if we find that it does reward us, we shall not therefore cease to follow it. If to act from knowledge be less moral than to act from faith, then the more ignorant we remain the more virtuous we become. But I need not follow this train of argument farther.

I contend, therefore, that Spiritualism, by means of knowledge, will increase our appreciation of the highest morality, and that by degrees the world will become truer and better in consequence.

I believe equally that Spiritualism has power to influence the religious side of our nature. A knowledge of the relations of our spirits to the Highest Spirit, and to the intermediate spirits between us and Him; a knowledge of the true method and real uses of prayer; of how to awaken aspiration, to inspire hope in despair, to administer consolation in sorrow, to save the tempted, to raise the fallen, will be surely so much gain to poor struggling human nature. The churches have, it is true, been working in this direction for centuries to the best of their ability, and all honor to them for their labor and their love; but the dim candle of faith has often misled men into paths of error which they would have avoided if they had been left to their own unassisted instincts; and the world is reaping the consequence of those errors in forms of religion which are incapable of binding men's consciences or of appealing to their reason. A religion which meets the real necessities of the human spirit, because it is based on a knowledge of its powers and attributes, and which can support its teachings by demonstration, will have a real influence in reforming men's lives; and for the intellectual difficulties which beset religion, all the perplexities which now surround the subjects of fate, free-will, original sin, and the existence of evil, will disappear as we learn more of the nature of spirit, of its action here and of its life beyond the grave. Now comes the question, Does Spiritualism make men better? Are not Spiritualists as untruthful, quarrelsome, jealous and uncharitable as non-Spiritualists? If they are so it is because they are only

half Spiritualists; because they mistake phenomenalism for the whole of Spiritualism. And here I must express what I fear not many here will agree with, that we English Spiritualists require to cultivate that side of our subject which constitutes the beginning and end of Continental Spiritualism, the receiving of spirit teachings through trance and writing mediumship, and the assembling ourselves together to learn not only about physical facts, but about the facts of spiritual existence, which cannot apparently be conveyed to us as directly when the spirit beyond is required to clothe itself in our robes of flesh, and to force itself back into the conditions of matter. Would it not be well for us to hold more frequent circles for the development of the mentally-given phenomena, with a view to eliciting further knowledge of the higher life of spirits, and to gaining, perchance, thereby some deeper insight into that of our own spirits, their action and destiny, of how and whence we come, and whither we go?

I do not think that the attempts that have hitherto been made to furnish us with devotional exercises, in the form of Spiritualist Sunday services, have been successful; nor can I believe that Spiritualism will create an entirely new form of worship. In the past each new religion has been grafted upon the old, and the spirit has gradually passed from the one to the other. Christianity grew in the first place out of Judaism, and finally became assimilated with the heathen forms of the various countries in which it took root. It seems more likely that Spiritualism will enter into the churches, and gradually modify and revivify the ancient forms; that a new church will grow organically out of the old, and that a new spirit will enter into it. I know that this is not the opinion of some of the most earnest and deep-thinking Spiritualists, who are entitled to be heard with respect; they are in favor of sweeping away worn-out creeds and forms, and inventing fresh ones, or doing without them altogether. To me it seems that if we attempt to do without, we shall lose something which appealed to our best instincts, and satisfied our highest aspirations; more than that, encouraged a holy frame of mind, and which was an incentive to noble deeds.

So that, after all, while Spiritualism on the one hand replaces our former faith by knowledge, faith itself is enlarging its borders, and pushing forward into domains as much beyond the reach of science as those which science has now conquered were once beyond its ken. The Infinite is ever widen-

ing to our astonished gaze the higher we climb, so that there is no danger of our having to sigh for new worlds to conquer. But while science is making sure of the ground beneath our feet, we need equally to be enabled to feel that there is a heaven above our heads, and therefore I plead that the spiritual side of our subject is the one which requires more special attention and development among English Spiritualists.

Before closing these few remarks, I wish to make it clearly understood that I don't intend to imply that it is the duty of Spiritualists to rest wholly in their Spiritualism. In fact, I lean so strongly to the contrary opinion that I am glad of this opportunity of appealing publicly to Spiritualists to be up and doing in the world's work. The knowledge which Spiritualism affords us of the continuance of man's existence after leaving the body, enables us to estimate more highly and more correctly than others not possessing that knowledge, the importance of his life here, as a step in his education. I should like, therefore, to see Spiritualists taking part in all the great movements for social reform, for the education of the people, and for the improvement of public health and morality. Many of these movements are largely aided, if not wholly inaugurated, by those calling themselves Agnostics or Materialists; and if they, with their dim light or utter darkness about the future, are willing to give their energies for the improvement and well-being of the race, surely we should not wish to be behind them. Instead then of Spiritualists undertaking to found new social institutions apart from the world, I would recommend their going in heart and hand with the great social reformers of the day, and let them be in the vanguard of the battle, bearing the brunt of the fight. Let them work on the School Boards, for the public schools for girls with Mrs. William Gray, for the improvement of laws affecting the labor and position of women (for I am speaking more especially to women), for opening the museums and picture galleries on Sunday with the Sunday Society, or for the reform of the Lunacy Laws—laws very likely to infringe on the liberty of Spiritualists; in short, whatever way they may have opportunity or ability. I think that Spiritualists are in some danger of being too much absorbed by their Spiritualism, that is, making it an end in itself, instead of a means to nobler living and acting. The day may come when we can have schools, and churches, and other institutions of our own, but I rather doubt the desirability

of this; it would tend to sectarian narrowness, and the battle against authority must be fought over again. Let Spiritualists organize among themselves for their own proper objects, and for carrying out more effectively their special work; but let those who are not actually engaged in the development of the movement go out into the world's work, bearing in their hearts a secret consolation and knowledge which will sustain them through the heat and burden of the day, and which they can impart to others who see their light, and who shall desire to walk by it because of its unexampled and exceeding brightness.

For the Spiritual Magazine.

AN ADDRESS TO THE CLERGY.

B. A. HALLETT, WILMINGTON.

REVEREND GENTLEMEN—We shall utterly fail in our intention, if in this address we shall say one word with the purpose of wounding your feelings or to stir up strife. While we may express many sentiments that will be antagonistic to your early training and present opinions, we trust we shall say them in so kindly a spirit, in that charity "that doth not behave itself unseemly," that we may convince you that while attacking errors of opinion, we make no war on those who hold them. It is not our purpose to urge you to accept of our views or to propagate them from your pulpits, but to call your special attention to a subject intimately connected with your profession, and which, in our opinion, is wielding an influence not realized by the religious teachers of to-day. That subject is Spiritualism; and while we shall not attempt to prove its phenomena genuine, we will endeavor to present some reasons why we think you should examine the subject and test the matter for yourselves. Believing as we do, most sincerely, that you have been and are now doing much good, we wish you God-speed in all efforts that will result in lifting men up to higher spiritual planes. We would not, if we could, put so much as a straw in your way, to impair your influence upon men for the right. Yet so fully are we convinced that the subject of Spiritualism is important, and one which you as religious teachers cannot safely ignore, that we urge its examination upon you. The time was when a sneer of contempt was thought sufficient to annihilate it, but that time has passed away forever; for it is now wielding such an influence, either for good or for evil, that it demands attention.

Those who have not given their attention to this subject can have no correct opinion of the number of Spiritualists or the rapidity with which their views are spreading far and wide. Those who have given this subject their special attention, report that in the United States alone, to say nothing of other countries, there are not less than six millions of Spiritualists. When you come to realize that the great body of Spiritualists are *thinkers*, that they cling to their convictions in spite of the odium and ridicule that has been heaped upon them, you, as thinking men, must conclude that they have not accepted Spiritualism without believing it contained *something* that brings conviction, and on which they might stand. As sensible men, you cannot believe that vast numbers of men and women, of all classes and conditions of society, in this day of intellectual attainments and scientific knowledge, could be drawn into a mental vacuum and follow for years a poor will-o'-the-wisp.

Is it surprising that this vast number who are without a shadow of doubt of its truth, with able men among them who can clearly and forcibly set forth their views, should have made their power and influence felt? Even the humblest among them can and do say to their opponents, "You may if you will, verify the facts on which my convictions are based," and the manifestations that the skeptic has witnessed in his own family circle have brought with them such conviction that no gibes, jeers or eloquence could afterward dispel.

Is it not as evident as the sun at noonday that phenomena that can be verified at any moment will bring more conviction to the mind than all the metaphysics ever written, or dogmas which cannot be demonstrated, ever preached from any pulpit?

Can the rapid spread of Christianity in the first century be rationally accounted for if you leave out of sight those manifestations of spirit power which attended those twelve humble men of Galilee? What was it on that pentecostal day that added three thousand to the church, if not the phenomena of spirits speaking through the lips of its disciples in languages which the disciples had never learned?

You may not hope to stay the progress of Spiritualism "by lying supinely on your backs" or opposing it with metaphysical propositions that are not demonstrable, when it can bring to its aid similar manifestations to those which made Christianity a success.

If the church believes as she says (and

we have no reason to doubt her sincerity), that Spiritualism is sapping the foundations of morality and a saving faith, is it not the duty of her leaders and conservators to examine it, that they may know wherein the danger lies, and how best to meet its attacks? Will you fight it in the dark, without knowing your enemy? If you do, you will find after a long struggle that you have been fighting an "ignis fatuus," and have not struck Spiritualism one blow.

The general who would hope for success must know the strength and position of the enemy; and if you, believing Spiritualism error, would fight it successfully, you should not despise it, but give it your serious and careful attention, to find, if possible, its vulnerable points.

If you have given but casual attention to the tendency of the times, it must be evident that you ought to examine it; for it is invading your churches, and taking those from you most useful to the church, for they are of those who do their own thinking. There are many in the church who are Spiritualists, but for prudential reasons do not avow it, as they do not desire to make their family martyrs by robbing them of Christian fellowship and sympathy, yet hold to its tenets none the less firmly, and most earnestly wish that the church would enter upon an examination of its claims to truth.

We beg you, be not deceived. You can not defeat it by the "do nothing" policy, for at the most inopportune moment it rears its head, and will not down at your bidding. We would urge upon you to meet it in a manly and charitable spirit, that you may learn its objects, and pursue no longer that path which has been followed in the past, denying its phenomena and ridiculing its teachings, and when this failed called its believers infidels and atheists; until at last, beaten at all points, and having to confess that there was *something* in its phenomena very wonderful, claimed this *something* was the devil.

One who would affirm that this policy had been successful in arresting its progress, would either know nothing of the thing he affirmed, or be regardless of the truth; for its influence is to be felt on every hand, and its tenets are now often heard in the pulpit under the name of advanced thought. If in twenty-nine years it has attained to such widespread influence, and found a lodgment in the hearts of millions of intelligent men, in the face of the opposition of the church, and in spite of the greater

power of the secular press, who shall be able now to predict, gathering power and momentum as it rolls on, its power and influence when another quarter of a century shall have passed over its head? Do you feel strong enough to fight it single-handed and alone, with nothing but metaphysical dogmas in your hands? Will you despise the aid, as we think, it will bring you, to help you fight your battle with science and materialism? Before you make such a decision, we pray you to look upon the indications that ought to come home to you as ministers of the gospel. What proportion of those now gathered into the church belong to the thinking class? Alas, it is but small; and you are looking to your Sunday-schools, to children who have been taught the dogmas of the church, to fill up your ranks, while the doctrines of the church have almost ceased to have the least effect upon men. Look upon the vast numbers who never visit your churches and over whom you could have no influence should you preach to them in the byways and hedges, but who applaud to the very echo those who oppose and speak evil of you. Look upon the indifference in the church. Does it not show that the vast majority of its members are looking upon the church as a social institution, and are not believing what it teaches, or what they themselves profess? It must be painful to you, when you tell parents of your own church that their children who have attained to the age of accountability are out of the "ark of safety," and liable to fall into the pit of "endless night," and urge it upon them with all the earnestness and pathos to which your responsibility to them and your Master impels you, to see them rise up out of their seats when you have finished what to them should have been a moving appeal, as calm and as unconcerned as if it all had been spoken in an unknown tongue, and walk out of the church arm in arm with a friend, passing the compliments of the day or inquiring the state of the market. We say this must be painful to you, when you know that had you met that father or mother on the street, and told them that you had seen their children in great physical danger, that they would have allowed neither business nor pleasure to detain them from attending to their rescue.

Why this different course of conduct? Simply this, in the one case they believe you, and in the other they do not. Is it upon children and the great body of indifferents in the church that you are willing to

rely in that contest which is surely coming to you with science and materialism? If so, you will find that though you may number them by millions, the greater part will stand idly by, but always ready to attach themselves to the winning and popular side.

When we see such indications of indifference—and who shall say we do not see them?—ought we to conclude that the subject of religion has less hold on men now than formerly? We think not; for we sincerely believe that the teachings of Jesus have greater influence on men to-day than at any former period of time; but we may, nay, we must conclude that dogmas that were fought over in the fourth century, and revamped in the sixteenth, are losing their effect, and men in this nineteenth century are no longer willing to rest in castles in the air, in metaphysical propositions that have no base, but are looking for something that is not to be taken so much upon trust. They wish to feel solid ground beneath their feet, and see something tangible to which they may cling, above their heads.

The fact may be painful, and we may hide it from our eyes as much as we will, yet it forces itself upon us more and more, that the Bible is less revered to-day than in times past. It has utterly failed to convince thousands of earnest men of the truth of immortality, because it rests the proof of it on "miracles" which occurred eighteen hundred years ago, and which you are saying cannot be verified as they happened, and can happen but once in all time.

The advances made in physical sciences of late years are bringing men to believe more and more in the universal and unvarying reign of law; and as this conviction gains ground less and less reliance is placed in the miracles, because you claim that they are above or contrary to universal law. When that time comes—and we believe that had it not been for the opposing influence of Spiritualism it would have been already here—that a majority of men shall believe that the phenomena recorded in the Bible are spurious and the invention of man, from that moment will your usefulness as religious teachers, with the Bible as your base, have an end. You may think there is no danger, but you have only to note the utterances of the scientists, and you will feel less confident. Are they not standing up boldly, not heeding the cry of Infidel, and taunting you with "these old grandmother tales," as they call the miracles, and asking you to produce one to-day? Did not Professor Tyndal challenge you to put

prayer to a test? Is not Prof. Huxley saying that if the British Isles were without a religion, it would never enter into his head to introduce that of the Bible? One man, the Duke of Argyle—has come to your aid and would do you yeoman service in his "Reign of Law," but so few of you seem disposed to join hands with him. It may be that you see his conclusions lead irresistibly to Spiritualism, for if manifestations eighteen hundred years ago occurred under law, they may occur again to-day under the operations of an unchanging and universal law.

What has been your course amid the changes that are taking place in the public mind? Have you not refused to examine the phenomena of Spiritualism, and yet denounced them as spurious, and plead with your membership to have nothing to do with them? Seeming not to realize that to the same extent you are able to weaken men's faith in those of to-day, you destroy their belief in those of eighteen hundred years ago, if these men believe in the reign of law. If you were able to convince us, who have seen in broad daylight a hand detached from an arm, and felt it on our person, that we were mistaken, mesmerized or humbugged, "for the thing is impossible and could not be," how, we ask, could you induce us to believe that two thousand years ago there came forth the fingers of a man's hand and wrote upon the wall of Belshazzar's palace? If it is in your power to satisfy us that we have not seen a message signed by our dear friend's name, written in our presence and under such conditions that it was impossible for a hand of flesh to do it, how shall we believe that Mene, Mene, Tekel, Upharsin, was written in the way the Bible states it? Are not our own senses better evidence of a fact than the word of a king and his guests two thousand years ago, and they in a drunken debauch?

Suppose you take the position, as some do, that the manifestations are genuine, but are the work of the devil; do you not see that this would be a two-edged sword, that could be used against the Bible miracles with as much success as against Spiritualism? and was in fact the identical answer which the Jews made to Christ when they could not deny the facts. Has it been wise in the religious press to pour contempt upon the phenomena of Spiritualism, and catch up with avidity any objection raised by scientists, when these same scientists treat with equal contempt and disdain the phenomena

recorded in the Bible, on which the religious press insist and rely?

In our opinion your course has been suicidal, and its tendency has been to pull down your own house above your heads, and the time has now come when you should examine Spiritualism, that you may find that which, so much needed, will stir the flagging zeal of your followers, and give you a sure foundation for your faith in immortality. We ask you to change your course; meet Spiritualism in a frank and charitable spirit, and examine its claims to truth. Give it a fair, impartial and searching trial, not tiring because of two or three failures to get manifestations, but with patient, earnest search probe it to the bottom, and then if you find it a delusion and a snare, you are on vantage ground, for you can then show wherein it is so, and destroy it with its own weapons.

Are you willing to say, as some do, "I dare not examine it, for fear it will unsettle my faith?" Is your faith so weak and faint in your system that you dare not put it to a test? If so, it is not worthy of the name; you but half believe it, and have condemned it already. Are you so wedded to some favorite dogmas that you dare not look upon them with a searching eye, for fear you may find some false glitter and sham? What do you fear if you are fully satisfied that you hold the truth? Surely you cannot fear for the truth, for it is no puny infant to be nursed and petted, but a strong man armed, and will "live through God's eternal years." Spiritualism can never destroy any truth you may hold, for all truth is in harmony and sympathy, because its author is God. If Spiritualism is truth, it will go hand in hand with the truths of Christianity, and serve to bring out in brighter radiance and glory the truths taught by Christ.

What does Spiritualism propose to do for men? In our opinion, simply to enable men to rest their faith in immortality, not as now, upon an assumption, but on the sure ground of fact and knowledge, that men may no longer say "I have a reasonable hope," but with not a cloud in the clear sky of their conviction, may cry out with Paul, "For we know if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

If Paul was correct when he said, "If Christ be not risen then is our preaching vain," is not Spiritualism a friend to you, when it comes in these doubting times with demonstrative proof that those we call dead

do yet live, and are able, *through* law, to make it manifest?

O gentlemen, is the Protestant church of to-day to stand, as the Catholic church has stood in the past, as a bulwark against the world's advance, refusing with stoical indifference to examine subjects that are claiming the world's attention, until left far in the rear, it gives a laggard's assent, and changes its interpretation of the Bible to suit the times?

How much wiser the course, to examine Spiritualism and keep abreast with the times. If you do not you may be sure that there are many who hear you Sunday after Sunday do keep up, and know that without the light which Spiritualism affords you will never have clear and definite views of what is meant when it is recorded, "They spake with tongues as the spirit moved them." Do you urge upon your membership as Paul did upon his Corinthian brethren, "to earnestly desire the gifts" of healing, to prophesy, to discern spirits, and to speak with tongues? So far from this, you entreat them to have nothing to do with Spiritualism—not so much as to witness its phenomena.

Is it a tenable position for you to say that these gifts were only for Christ's immediate disciples, when you have law, Paul and Christ all against you? Do you not teach that Jesus gave you this commission, "Go ye into all the world and preach the gospel to every creature," "and these are the signs that shall follow them that do believe," "they shall cast out demons, they shall speak with tongues, they shall lay their hands on the sick and they shall recover?" One of two things is evident, if the Bible speaks truly, that these things are done to-day, or there are now no true believers in Jesus.

Are they done to-day? That is the question which we ask you to decide by an examination of Spiritualism, and it can be done in your own family circle, where there are none to molest or make you afraid.

Will you follow Paul's injunction, "Prove all things, hold fast to that which is good," or will you turn away from it and find yourselves by and by in the position against which Gamaliel cautioned the Jews of old, "fighting against God?"

We beg that you will not be deterred from examining this subject because others have made a bad use of what they found. Spiritualism gives men sure proof of immortality, and on this base they build; and they build well or ill in accordance with

the amount of judgment, reason, intelligence and culture, or prejudice and ignorance that they may bring to bear. We urge you to examine this subject, that you may be satisfied that the *base is sure*; and being satisfied of that, to ask your aid to oppose those who in building are defacing all that is fair and beautiful and true. Spiritualism has not come to break down the Bible or religion, but as an ally to both. It brings the proof of another phase of existence, which is the base of all religions, and brings home to men, as no metaphysical teachings can possibly do, the absolute necessity of religion; for they can realize then that this life is but a span, while that before is eternal.

Spiritualists, through its light, have put away their old notions of a local heaven and a local hell, and come back to that grand truth uttered by Christ, "the kingdom of heaven is within you," and they realize that their heaven or hell will be just that which they have developed within themselves. We ask you to examine Spiritualism because we believe that it was the companion of Christ's teachings eighteen hundred years ago, and should be the ally of Christianity to-day, for what "God has joined together let not man put asunder."

We ask you to examine it, for it will cause you to break away from the dead past, and "the letter of the law that killeth," to fill you with its "spirit that maketh alive," to grapple with the living present. Its light will extend your vision and reveal to you such present truths, that leaving the things that are behind, you would reach out for the grander things before. It would teach you that the spirit of Christianity is progressive; that God did not give *all* his truth to one small nation, but flung it with bountiful and loving hand all over his universe; and that if he was with Israel in the passage of the Red Sea, he also stood with Leonidas and his brave Spartan band at the Pass, and his divine spirit is with all men every where who are battling for the right.

But grandest and best of all, you would no longer be subject to bondage by believing that death was that dark and turbid river which God's universal and everlasting curse compels us to cross; but with the inspiration of the angels upon you, you would teach men that it was but the shining portal, all resplendent with his mercy and goodness, which his loving hand opens to usher us into a grander and higher life.

Then would you fully realize that the grave hath no victory; that it takes into its

bosom but our bodies, of the earth earthy, but has no power over the freed spirit, and it arising superior to all the ills and bonds of earth, is alive and free forevermore.

RELIGION AND SCIENCE.

BY A BROAD CHURCH CLERGYMAN.

The number of communications which have reached me *via* the editor, or directly from those who penetrated the disguise of my pseudonym, must serve as my excuse for again breaking ground on the topic which is inadequately described by the heading I adopted. I retain it, however, for the purpose of enabling my former correspondents to recognize me, and I must ask those to whom I have not been able to write kindly to accept this article as an answer to their letters.

To pass from theory to practice (as most of my correspondents urge me) this is what I propose to do:—

1. For my own use, and my small circle of friends and fellow-students, I have already organized a devotional *seance* at my own house; but the locality is not favorable for many, nor are the dimensions of my *seance*-room sufficient to accommodate any but the most limited circle.

2. I have to thank many correspondents who have offered the use of a room in most eligible and central localities. I have my doubts whether a room used for any other purposes would be exactly suitable for this. I attribute a good deal to the *genus loci* in this matter; but I am weighing the different proposals made, and if I can find a room which may be used only for this one purpose, I will avail myself of the kind offer made by one of my correspondents, to whom I have already written on the subject.

3. Besides this, I should like to extend the idea which I am carrying out in my own domicile, by visiting other suburbs where about seven sympathetic people can be got together; where we can use the little, simple service I have drawn up for the purpose, and then sit and quietly *wait* for results. The method I propose is one of observation rather than experiment. I think it is as wrong to *prescribe* what shall occur, as to dogmatize on the causes of the phenomena when they have occurred. Realize the cardinal fact of intercommunion (and our mere presence at such a *seance* proves that we do *that*), then surely the attitude we should assume is one of quietly *waiting* with reverent expectancy.

I have been disappointed, one more year, in my wish to have a daily seance of this kind between Easter and Whitsuntide. That may yet come, however, if the difficulty of *locale* can be tidied over. It need not, perhaps, be in one place only: and the period of the year makes, of course, no actual difference; only, speaking from my standpoint as a clergyman of the church of England, there seems a special fitness in holding such meetings at a time when the thoughts of those composing them of necessity run in the direction of such subjects. Perhaps by Whitsuntide—the one appropriate season of all—I may yet be able to inaugurate the provisional scheme I have here sketched.

The idea, in my mind, is very much that of the prophesyings of the old Puritans, though of course, with a difference. These were strictly orthodox (alas the term!) meetings, held in private houses, sometimes under the auspices of the clergy, sometimes not, but still with their sanction, and so arranged as not to interfere with church services. Why should not such an idea be revived and pressed into the service of Spiritualism in this age of revivals!

I know and thoroughly appreciate the objections to identifying Spiritualism with any sect or religious denomination. I have a wholesome horror of organizations myself. I know how possible it is to systematize the whole life and spirit out of a rite. But still I claim to represent only one religious body—a large one, it is true, but only one out of many. I have no wish or intention to abandon my position as a minister in that body. I believe I can do more good by remaining where I am and infusing new life in old forms which had threatened to become effete. Let those of other denominations do the same, not trying to make Spiritualism sectarian, but rather to catholicize their sect by means of Spiritualism.

There, as a Broad Churchman, I see the great beauty of the Spiritualistic theory; it is capable of assimilation by all religions. It is the one fundamental doctrine that lies at the root of all. Why trouble ourselves about the cut of a vestment, the form of church government, or the sacramental system, unless we are quite sure that man has a soul to survive and an eternity to live through? And what else gives us the reasonable assurance—which is what I understand by faith—on these two cardinal points except the method of Spiritualism, which is identical with the method of Christ and the early church?

And the very same process which recommends this subject to the theologian, recommends it to the scientific man. The one may sit down with his Bible, the other with his Mill's Inductive Logic, and find the results coincide. Religion and science may yet be made convertible terms by the employment of the inductive method of Spiritualism.—*London Spiritualist*.

For the Spiritual Magazine.

THE NEW AGE.

THOMAS COOK, MINNESOTA STATE
MISSIONARY.

BRO. WATSON—I quite frequently meet with your excellent MAGAZINE in my rambles in the State, and examine its contents with great interest, satisfaction and profit, never failing to make the best use of the facts I glean from its clean, bright pages. And through the reading of your last, or May number, I felt the promptings of the spirit saying "write." Especially was this so on reading the first article given through your home medium, concerning "the key given to the disciples," every word of which is a realization to my spirit, and the letter of Dr. Dewey, of Boston, with whom I became quite well acquainted during a two years' stay and labor in the "Hub." Both of these matters relate to the same grand age or era, the inauguration of a true spiritual era, the *real* "new departure," true steps to which, he claims, have not yet been taken, and which, he justly claims, can not take place until the complete destruction of both superstition and materialism.

This is all doubtless true, especially the latter, and even the former in a certain sense in reference to the *real* "new departure." But I must inquire, are there not those of your readers who have "risen to a full conception of the true spiritual communion," or who can begin to realize the "true spiritual baptism?" My respected Bro. Dewey seems to doubt the possibility of an affirmative answer, for he, previous to the remark I have just cited, says: "I am fully persuaded that no full and complete conception of the spiritual kingdom has found birth in any of our souls." This statement of the good brother simply implies that *he* has not a "complete conception" of spiritual truths, and has not experienced a spiritual birth, that he is not yet ready to drop all the ways of an institutional world of conjugal self-love, marriage, contention,

strife, government, etc., and become a real child of God; for "as many as are led by the spirit of God they are the sons of God." Rom. viii, 14. Spirit Theodore Parker has said, in "Flashes of Light," or messages through Mrs. Fanny Conant, that there are about seven thousand souls on the earth who are receiving the new spiritual baptism. I feel, therefore, that our brother's statements need qualifying at least; for surely there are those of your readers who are ready to be made ready. Besides, the beginning, it is plain and self-evident, must commence with a few devoted men and women who will so love the cause of spiritual or natural truth that, as our revolutionary fathers did for the cause of independence, they will "pledge their lives, their fortunes and their sacred honors" if need be, in its behalf; for "Many shall be called but few chosen." Dr. Dewey, like many other good intentioned souls, seems to expect a great awakening in a nation or among nations, "a nation in a day," as it were, producing a great and wonderful change in governmental matters, whereas the spiritual is not of, like, or belonging to the affairs or institutions of men. Bro. A. J. Davis was told by the spirit of Galen that, "*The church and State were two thieves, between whom truth is daily crucified.*" Now, a "New Dispensation" presupposes the destruction of the old, as to be a new man in Christ (or as Christ) does the old worldly-minded man. Nor can we live in the old and new at the same time, or be of the world and its institutions, and of Christ, or like Christ, at one and the same time. "No man can serve two masters." As many, therefore, as can receive "the key," as Jesus gave it to the disciples, are "born again" of the spirit, and are ready to enter with the few "teachers of philosophy" into a "New Spiritual Dispensation," in which "no one will call anything his own," but "all things will be held in common," and there will be but "one fold and one Shepherd." And he or she who would rule the company, or be chief, will be the greatest servant to the rest of the family group, tribe, church or state. See Matt. xx, 25.

To comprehend the key, of which the spirits in your home circle speak in the May number, is surely possible, by at least a few, and wherever they may be, my spirit goes out to them in sweet harmony and loving sympathy.

I may be addressed at Farmington, Dakota county, Minnesota.

May 3, 1877.

From the Melbourne, Australia, Herald

MR. PEEBLES' LECTURE.

The Prince of Wales Opera House was literally crowded last evening to hear the third lecture of Dr. Peebles upon the subject of Spiritualism and its relation to Christianity. Founding his remarks upon the words of the prophet Obadiah, "Saviors shall come up on Mount Zion," he said that the study of the conservation of forces had demonstrated the fact that the universe knew no loss. Not a particle of dust could be annihilated, neither could a truth be destroyed. Truth, the natural sustenance of the human soul, was incarnated in moral heroes and saviors. When the Chinese called there came Confucius. So also Krishna came to the Hindoos, Plato to the Greeks and Jesus to the Jews. These teachers and saviors came in harmony with the immutable laws of God—came to their own, and "their own received them not." The speaker accepted Peter's definition—"Jesus of Nazareth, a man approved of God." He was called the "son of man" eighty times. He ate, slept, drank, became wearied, and was finally crucified, a martyr to the principles he taught. I see in Jesus, said the lecturer, a teacher, reformer, shepherd, the brightness of the Father's glory, the "man Christ Jesus." He repudiated the Calvinistic doctrine of the atonement, pronouncing it a heathen superstition. The Hindoos still sacrificed goats and kids for a sort of sin offering. The Jews borrowed these practices from the Hindoos and Egyptians; and sectarian Christians slightly modifying, had woven them into the crimson fabric of a creedal Christianity. Salvation was a matter of soul growth, and achieved only through good works. He drew a sharp line of distinction between Jesus and Christ. Jesus was a man, whose Hebrew name was Joshua. He was generally called Joshua, the Galilean—Joshua, the carpenter's son. Christ signified the anointed, the illumined, just as Buddha signified the enlightened. These saviors were not supernatural men, neither were the works ascribed to them. The superhuman power possessed by Jesus was spiritual, or mediumistic. English scientists would denominate it psychic force. He declared that a legion of angels, or spiritual beings, attended Jesus. On the mount of transfiguration the spirits of Moses and Elias appeared and talked in the presence of others. Jesus was the great Hebrew Spiritualist of that period. Though a Spiritualist, mediator, or medium, he could not do all

that was required of him. His power was limited. He confessed that he "could do no mighty works" in a certain place because of the "unbelief." Jesus healed the sick by magnetic power. Lazarus was in a deep trance, similar in appearance to death. An unconscious trance was death to all external things. Jesus awoke him from this state. Mediumship was defined to be a channel for psychic force. It existed germinally in all persons, as did music. It is susceptible of use and abuse. The three prominent phases are physical, psychological, and inspirational, corresponding to mineral, mental, and spiritual magnetism. In the ratio that mediumship became better understood, would communications be more correct? Reason must try all spirits, and test the truthfulness of spirit messages.

For the Spiritual Magazine.

THE SAME RELIGION.

The Gospel of Christ and the Gospel of Spiritualism.

REV. CYRUS JEFFRIES.

NO. I.

The religion of the gospel, as taught by Christ and his apostles, if obeyed as commanded, is certainly the most reasonable, wise and beneficial religion that has ever appeared among men. The religion of Zoroaster, as taught in the Zend Avesta, is doubtless a valuable philosophy, and although it is two thousand years older than that of Christ, yet it falls far short of his gospel in blessings and benefits to mankind.

Also the Vedas of the Brahmins, which contains the doctrines of Brahma, although it teaches in general a system of excellent morals, yet it will bear no comparison in utility and goodness with the gospel of Christ in alleviating the sufferings and sorrows of the human race.

The Shaster, the Bible of the Hindoos compiled by Buddha a thousand years before Christ, has many admirable doctrines and maxims for its three hundred millions of adherents, but its doctrines can claim no equality with the doctrines of Christ in its benefits and blessings to the children of men.

In fact, there has no religion ever been brought within the reach of man that can be compared with that of the gospel of Christ in its wisdom, power and usefulness to mankind.

VOL. IV—14.

And no religion can be brought to our planet that will meet the requirements of our race, like that of Christ. It has all the elements of happiness of both soul and body, and wheresoever obeyed becomes good tidings of great joy to the people, as it was promised in its inception, by the angel.

Every commandment is full of blessings and benefits to all who obey them, and the commands of the religion of Christ need only be named to be appreciated by all candid minds; and to witness the power, love and happiness of the commandments I will enumerate a number of them as they stand in the catalogue of the gospel.

The command to cast out evil spirits is one of great importance, as it restores the possessed to their right minds, and gives peace and happiness to all who are oppressed and tormented with devils, and according to the doctrine of Christ and the apostles a great portion of the human race are thus afflicted, which shows clearly the great utility of this injunction, and, as the commandment of Christ, should be obeyed in the churches.

The command to heal the sick is one of the most sacred character, and is of priceless value to every living being. It cures all our sicknesses, heals all our diseases and banishes all our infirmities, which is not only the highest blessing that can be conferred upon men, but it is what no other religion on earth can accomplish, and, being the express command of Christ, it should be held as sacred as the command "Thou shalt worship the Lord thy God."

The command to cure the blind is a blessed injunction, and is good tidings of great joy to numbers, as it was in the days of Christ, when even those that were born blind were cured. And Christ expressly declares to his people, "*He that believeth on me, the works that I do shall he do also; and greater works than these shall he do,*" and as his gospel is the same in this day it was in that day, it should be obeyed the same now it was then.

The command to work miracles is one of vast import, as it comes burdened with all the evidences of its divinity, not only giving convincing proofs of its superiority over all other religions, but every miracle brought a benefit to men and showed to the world the power and benevolence of the gospel of Christ, which should induce all men to receive it just as it came in its purity from Christ, as the religion of signs and wonders from heaven, for it is the same gospel.

in the nineteenth century it was in the first century.

The commandment to cure the deaf is one of great blessing and benefit to mankind, not only to the deaf themselves, but it gives assurance to all men of the power and goodness of the gospel of Christ, so that it may well be called good tidings of great joy to all people.

The command to prophesy is worthy of both the attention and the respect of mankind, as it not only enables the prophets or mediums to give direction for future action in the events of life, but it affords us the pleasure of holding converse with happy immortals of the spirit world, and if obeyed as Christ commanded would bring the sons and daughters of men into heavenly communication with the spirit land, and thereby bring life and immortality to light, which would be the greatest blessing could be bestowed upon our race.

The command to cure the dumb not only shows that the gospel is from heaven, but it proves that it is a system of blessings and benefits to the world of man; for what greater blessing could be imparted to a poor dumb creature than the power of speech, and evidences beyond all controversy that the gospel is just what the angel proclaimed it to be, "Good tidings of great joy."

The command to speak in strange tongues to those who possess the gift is a great blessing to our race, as it not only enables men of other nations to hear the gospel in their own language, but it is a means by which the gospel of good tidings is carried to all people.

The command to cure the lame is invaluable in its benefits to the crippled world, and is good tidings of great joy to thousands, as it cures the lame, restores the disabled and raises up the bowed down, imparting life and vigor to the whole body.

The command to see visions, to those who are in possession of that power, is certainly a priceless blessing, as it enables men and women to behold the glory, beauty and friendship of the spirit world, as well as to see the benefits that are in store for the people and to communicate the good tidings to them.

The command to "have faith in God" is one of the highest injunctions given to the children of men by Jesus Christ, and as there is but one faith, no person need be mistaken, for if they have it as a grain of mustard seed they can remove mountains. It is through faith that believers are brought into such close communion with the powers

of the spirit world that they are enabled to perform all the signs and wonders Christ himself performed for the benefit of mankind, which is truly good tidings of great joy.

The command to baptize with the Holy Ghost is one of the greatest injunctions delivered by Christ to the sons and daughters of men, and as it is the only true baptism, it brings believers into happy communion with the angels and with the spirits of just men made perfect, which is indeed a substantial joy.

The command to cure the lepers is one of great utility and blessing to the human race, as the leprosy prevails in most of the Eastern nations and is incurable by human agency, but the gospel of Christ gives the power to cure it in a moment, which is certainly good tidings of great joy to every leper.

The command that signs shall follow all that believe is a notable commandment, for signs are to be the great evidence of the truth of the holy religion of Christ to the end of the world, and proves it to be the religion of the spirit clime for the salvation of the world.

The command to raise the dead, or the spirits of the dead, is a blessed and holy injunction, and is not only full proof of a happy immortality beyond the grave, but by it we have the glorious pleasure of holding sweet communion with our friends and kindred who have gone over among the immortals, and of holding converse with the angels of the spirit world, which every one can have full evidence of by the least investigation.

Is it any wonder that the heavenly angel shouted from the skies, "*Behold, I bring you good tidings of great joy, which shall be to all people*?" or that the hosts of the angel world exclaimed, "*Glory to God in the highest, and on earth peace, good will toward men*" when such a catalogue of blessings and benefits as those above indicated are brought from heaven to earth by Jesus Christ and given to men? Oh, what wonder, love and goodness is displayed in the Fatherhood of God toward his children in giving them for their comfort, happiness and salvation such a catalogue of blessings as those enumerated in the above named commandments of Christ!

No religion that has ever been brought forward, whether in heathen lore or classic councils, can be compared with the religion of Christ in its blessings of liberty, love and salvation to a shackled world.

Yet the teachers of orthodox Christianity ignore, deny and trample under foot this whole catalogue of heavenly commandments given by Christ to be taught to the end of the gospel world, and declare them all worthless and done away, and have substituted in their stead the superstitious doctrines of the heathen world, such as a trinity of gods, a vicarious atonement, the reconciling of God to the world, a general judgment, the resurrection of the natural body, the destruction of the world at the sound of Gabriel's trumpet, water baptism, class-meeting, the mourners' bench, etc., not one of which are taught in the gospel of Christ.

It is therefore evident that the gospel as taught by Jesus Christ and his apostles, and the gospel as taught by the ministers of orthodox Christianity, are two entirely separate and distinct systems of religion.

The gospel of Christ as taught by him and his disciples, consists of the commandments of Christ, while the gospel of orthodox Christianity consists of the doctrines and commandments of men, brought forward at the Council of Nice, and established as the Christian religion for the world of nations, although it was no more like the heavenly religion of Christ than was the religion of the Grand Lama. But holding the wealth and power of a prostrate world, which Constantine had put into the hands of these three hundred and eighteen prelates, who, together with the emperor, composed that grand council of nobles, which was no more like the humble church of Christ and the apostles than was the triumph of the Cæsars, and who at once proceeded to abolish the wonder-working religion of primitive Christianity and establish in its stead the creed of the Athanasians, that has stood the landmarks in the roll of generations for fifteen hundred years, sustained by fire and sword, as the imperial religion of Christianity.

And in framing the orthodox religion of modern Christianity, these imperial nobles left out of the creed of their religion every commandment of Christ, not leaving a single sentence of any of the injunctions of the gospel of the Savior in the canons of their divinity, and from that day to this, along the interval of centuries, the professed Christian church has not ceased to frown upon, condemn and persecute every effort made to assert and establish the primitive gospel of Christ in its original purity and power; but wielding the energies and controlling the fortunes of both the spiritual

and secular worlds, she has not ceased to crush out from the minds of men all those blessed and holy commandments of Christ, the hope and salvation of suffering man.

The religion that casts out our devils, cures our sicknesses, heals our lameness, restores our hearing, cures our blindness, baptizes us with the Holy Ghost, raises our dead, and brings life and immortality to light, together with all other blessings and benefits to the children of men, is the pure primitive gospel of Christ, and the very religion that orthodox Christianity denies, condemns and tramples under foot as the dead and buried gospel of Jesus Christ. Yet she had scarcely planted the standard of her material religion on the last soil of heathen idolatry when the tiny raps in the cottage of the humble, like the angel whispers in the manger of Bethlehem, told of a new era that was about to dawn upon the world, and opening wide the portals of the spirit land, would throw such an immortal sunrise across the horizon of the mind that the primitive gospel, in the splendor of its original glory, would plant its banners among the nations and illumine the continents with the Spiritualism of its gospel, until the heavenly immortals shall rule the earth and the two worlds embrace in the great brotherhood of man.

For the primitive religion of Christ and the apostles and the present religion of modern Spiritualism are one and the same religion in every feature. And Spiritualism is the true gospel of signs and wonders as delivered by Christ to his disciples, but has been suppressed and smothered by the power and wrath of orthodox Christianity for fifteen hundred years, or until near thirty years ago this blessed religion made its appearance again on earth, and as in the days of Christ and the apostles it is again healing the sick, casting out devils, curing the lame, restoring the dumb, working of miracles, raising the dead, curing the deaf, restoring the blind, and doing all things it performed in its pristine power, until its religion is fast becoming the wonder and admiration of the nations, and it is now mustering its forces for the Pentecost of the world.

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American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription :

ONE YEAR, - - - - - \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, JULY, 1877.

SPIRITUALISM EXPOSED.

Prof. Cooke, the wonderful exposor, at least on paper, has been in our city for three nights, professing to expose Spiritualism. Being absent in a sister State, we did not witness his first night's performance. We were on hand the second, and selected as one of a committee of six to be seated on the stage. His first trick was the "turning water into wine," which we presume any druggist in the city could do as well. We tested some of the colored water and found nothing but its natural taste.

In his attempt to expose the "Slade slate writing" he made a most signal failure. Bringing a double slate for us to examine, we found nothing written thereon. He positively refused to let us put any mark on it by which we could identify it. He then put the slate under the table, and, as every one thought, took it out again, insisting on our coming to witness the writing. This we would not do, but insisted on examining the slate again, which he peremptorily refused to let us do; we as persistently declined to witness the slate writing until we examined the slates again. After considerable delay and altercation we opened the slates and about one-half of it was filled with writing. Knowing he had a table made in the city which the maker told us next day he could not open after Cooke had put the springs on by which he had exchanged the slates, none of the committee would make any further examination, and thus his trick was exposed. He was tied by the committee, as we supposed, very securely, but with a cord large

enough for a plow line. His wrist being larger than he can make his hand, he very easily slips his hands out, when he can and does show them outside the cabinet. We were requested to go inside with him to hold his hands while he put an iron ring on our arm, but he would not let us hold his hands or place ours on his; but blindfolded as we were, he placing his hands on ours, and changing his fingers so as to make the impression on our hands that both his hands were on ours. This we stated to the audience.

His show bill says, "Spirit forms and faces will be plainly seen and often recognized by the audience." The lady was tied by one of the committee with a twine cord around the neck, she keeping her hands between her neck and the cord, a sufficient quantity of which she thus kept concealed to lift it over her head, when she showed her own face, which was "recognized by the audience" as the one who went inside a few moments previous. She did not even change her dress the night we were there. Yet this is called the "spirit bride" expose. Shame upon such humbuggery.

We have never had anything to fall so far below our expectations as this has done. We had supposed he had some mediumistic power, and that some things would be done to puzzle those who witnessed them, but even as a trickster we were disappointed in what he did. His releasing himself from the handcuffs he explained to the Chief of Police, Captain Athy, and Mr. Smith, of which the committee knew nothing. Such, however, is the opposition to Spiritualism, that with the show bills and puffing of the press, he had large crowds to witness his performances. It was certainly a very great success financially to himself, if to no others, but as an expose of any phase of Spiritualism, we unhesitatingly pronounce it a failure. The only thing that looked like an imitation of the physical manifestations of mediums was the ring test, and yet there was no similarity.

We had a ring put on our arm by John King in London, but he floated about all

around and up to the ceiling, talking to us freely, with light sufficient to take his photograph, and when the ring was placed on our hand we were not blindfolded, but with open eyes, and holding the medium securely by the hand.

Those who think we have been deceived may rejoice and say "the humbug has exploded," but

"Truth crushed to earth will rise again,
The eternal years of God are hers."

This excitement will result in the advancement of the truth. Hundreds of persons in this community will gladly avail themselves of the facilities which will be afforded them to have this glorious truth demonstrated as satisfactorily as any other of which the senses are capable of taking cognizance. We close this too long notice of this matter by copying an article from the local column of the *Farmer's Journal* of May 3, published at Taylorville, Ill.:

"We had the celebrated Prof. Cooke, the exposé of Spiritualism, last Monday and Tuesday nights. I went to see the 'humbuggery' of Spiritualism explode, but if it was the unalterable fate of all humbugs to explode, the professor himself would have exploded and his humbugging have had an end. I paid one dollar to learn something of the mysterious workings of Spiritualism, as to the deception practiced by its votaries, but I consider that I was humbugged completely. The most important part he advertised to expose he didn't expose at all; that was Dr. Slade's mysterious slate writing and answering sealed letters, and the process of writing names of dead men on the Professor's arm in letters of blood! This was not alluded to at all, and the committees appointed both evenings, who were with him on the platform, were so hoodwinked that none had a programme, and not one had courage enough to ask the Professor for a fulfillment of his promises. As a performer of tricks of legerdemain he is excellent, but as an exposé of Spiritualism he is certainly the greatest of humbugs."

He did not attempt half the things on his bill the night we were there, and had his own way in those he did perform. The committees at Taylorville, like ours, did not know of their appointment and had no programme at hand to require him to per-

form. We have no fears as to the final result with honest investigators who are desirous of knowing the truth of these things.

THE AGE OF MIRACLES.

We understand that the apostles, prophets and evangelists, spoken of in Eph. v, 10, 11, were extraordinary, inspired officers, whose functions ceased when the miraculous age terminated. We do not think any miracles were wrought after the death of those who were empowered by the apostles to perform them. They were only needed to inaugurate the New Dispensation, and to authenticate the divine legation of Christ and the apostles and their assistants. Pastors and teachers remain as ordinary, uninspired, but necessary officers of the church.

BRO. WATSON—I clip the above from the Nashville *Christian Advocate* of May 5. It comes under the head of "Notes and Queries." A spirit of inquiry has been awakened in the church, and orthodoxy finds it necessary to "dish out" such medicine as this quite frequently of late. No doubt there are many of your readers, taking their first lessons it may be, to whom a word from you on the subject might be of great help. I have a painful recollection of how hard it was for me to overcome this mere "think so," because it had been taught me from infancy.

A METHODIST.

In reply to the above we will say that our recollection is, that Eusebius, "the Father of Church History," states that these miracles, so called, continued in the Christian church until the third century, when the church became corrupt by being brought into close contact with the fostering influence of secular power. Pompous rites and ceremonies were introduced, worldly honors and emoluments were conferred on the teachers of Christianity, and the kingdom of Christ in a great measure converted into a secular kingdom. This power was exercised by the ministry in the days of the primitive purity of the church. It was to accompany those that believed, and we think when the church returns to her primitive simplicity and purity it will have those gifts to demonstrate again the truth of the gospel of good news to all mankind.

AN ANTIDOTE.

When you have read the communication of Mr. Coleman, turn to and read the article of Rev. Cyrus Jeffries as an antidote. Those who are opposed to the teachings of Jesus put a literal construction on his words which the author never designed. He taught the purest morality, reaching the innermost thoughts, abolishing the Mosaic code of revenge, establishing the fact that love to God and our fellow man was the fulfilling the whole law of the dispensation he came to establish. We intended to review Mr. C.'s article, but find we have not room at present. It contains all the charges that can perhaps be made out against Jesus, and the religion he came to establish. His teachings will bear the most rigid scrutiny and criticism for all time. The works that he did attested the divine influence which accompanied him as no other teacher. These signs were to, and did follow those that believed in the days of the primitive simplicity and purity of the church. These gifts are now possessed by many, as in ancient times, who are endued with power from on high to do the works mentioned by our esteemed correspondent, Mr. Jeffries, to which we hope all will refer after reading the article which we think does great injustice to Christianity and its Founder.

LETTER OF INQUIRY.

SOUTH EDMESTON, N.Y., May 5, '77.

REV. S. WATSON—Although a stranger, yet I take the liberty to address you upon the subject of Spiritualism, and inclose a slip which I have just cut from one of our county papers, and which you will see is credited to the *Memphis Avalanche*. Now if your time is not too much occupied with more important matters, will you please write me briefly whether the inclosed article is a hoax, or if not, how much of it is true?

Also will you please give your present views of Spiritualism? Do you still believe that under certain conditions departed spirits can and do communicate with those still in the flesh, and perhaps sometimes become visible to mortals?

I know such were your views a few years

since, but do not know but you may have changed those views.

I have read your *Clock Struck One*, and also *Three*, and the theories therein expressed, in the main, appear to me the most reasonable of any theories of religious denominations. I handed the said books to some of our best and most intellectual citizens to read, and all agree with me as to their merits. A Baptist clergyman read them carefully, and then told me there was nothing in them he could not heartily approve. But one man, and only one, would not read them at all (he is a local Methodist preacher), and told me did not wish to hear or read one word in favor of Spiritualism. I replied to him that I did wish to hear any candid and honest arguments, either for or against it, and thereby learn the truth. I am now sixty-two years old, yet I am willing to learn more of the hereafter. Respectfully,

ORRIN HOWARD.

We have quite a number of letters of inquiry respecting the article published by the *Avalanche* reporter of an interview he had with one who was present in our library when a ceremony was performed between a mortal and an immortal. At least that was the conviction of the twelve or fifteen persons present on that occasion. Our opinion was then, and is now, that the spirits wished to produce an excitement. Through this medium they have been showing themselves for over two years, varying from infants just able to walk about the floor by pushing a chair, to the largest size of grown-up men and women. We have seen so much of this phase that we have lost to a great extent our interest in it, only as a means of convincing others of the truth of Spiritualism. Most persons, like Thomas, want something tangible to the senses, such as these materializations only afford to the investigator.

As to our present views of Spiritualism, they are as they have been for over twenty years. We have seen nothing to shake our faith, which amounts to knowledge (if our senses are good witnesses), of facts. To the honest inquirer after truth they are as susceptible of demonstration as the exacting requirements of science demand. This

phase of it is precisely similar to that mentioned throughout the biblical history.

We are not surprised that the Methodist preacher "did not wish to read or hear one word in favor of Spiritualism." If he has ever read Mr. Wesley's works he has learned that he relates, and says he believed a great deal "in favor of Spiritualism." Nor are we surprised that we have heard it said by a Methodist official that they would turn Mr. Wesley out of the church if he were living now, and were to publish what he did upon that subject.

It is a little singular that the writer should quote the identical words of Dr. Adam Clarke in regard to spirits becoming "visible to mortals." To do this they must materialize, as the natural eye cannot see a spirit. Hence those who appeared under every dispensation were clothed with matter, under the same universal law governing such manifestations at the present time.

SPIRITUALISM has lately been assailed in this city with more vindictiveness than ever before. The tricks of Cooke at the theater, indorsed as they were by the press as an expose of some of the phenomena, produced quite a sensation for a brief period. Sober, reflecting minds have seen the folly of indorsing an expose of what they never witnessed. The editor of the *Western Methodist*, who, when urged to go and investigate by Rev. P. T. in New York, told him he would not go for a thousand dollars, assumes to assure his readers it has been exposed. He devotes a page of his paper to Spiritualism in general and ourself in particular. We were absent in Missouri at the time, but on our return we wrote a reply to his strictures and sent him, which he returned to us, with a letter in which he says:

"I cannot publish, because you touch a great many points and involve persons not connected in any just logical sense with the positions taken by me. Thus you continue the policy which I combat, i. e., the policy to put the church or prominent men

in the church in approving relation to you as a Spiritualist."

We said in our rejected article, "I stated on the floor of the Memphis Conference that I stood where Mr. Wesley, Dr. Adam Clarke and the founders of the Methodist church did upon that subject."

The former gives numerous cases of the return of the departed, identifying themselves to their friends in a manner that admitted of no possible doubt. The latter says in his learned Commentary, that "they can communicate with, and make themselves visible to mortals."

We are not surprised that these recorded facts are kept from the readers of the *Methodist*, or that there are many who would exclude members for entertaining precisely the same opinions expressed by the founders of the Methodist church. There are many ministers and members of churches who entertain these opinions, but as a matter of policy do not publicly avow them. We make the following extract from a letter recently received from a Methodist minister:

"For many years I have believed in ministering angels, and that our departed friends were of that band, but at the same time turned my back upon spirit manifestations through those known as mediums, believing that they were mainly under the control of evil spirits. Not long since I preached two discourses upon this subject, bringing out this view. Considerable discussion followed, both in and outside of the church. A lady heard what I had to say, saw that on one point I was in the dark, and loaned me some of your *MAGAZINES*. I have read them with the deepest interest, and they, together with your excellent books, have been to me a glorious revelation of light and joy. For seventeen years I have been in the ministry of the M. E. Church in this Conference, most of the time in the best appointments, and six years Presiding Elder. I am ready to follow the lead of the great Master, but whether that will take me out of the Methodist church is more than I can at present say. I hope it will not. There ought to be room for Christian Spiritualists in the church of WESLEY, CLARKE, RICHARD WATSON, WILBUR FISK, and BISHOPS SWANSON

and BOWMAN, but we shall see; time will tell. I have thought that by remaining where I am, I can reach more with the truth, giving it to them as they are able to bear it. There are matters of a personal nature also that incline me to go slowly, to-wit, straitened financial circumstances and somewhat impaired health. These, however, will not stand in my way should the path of duty lead outside the church."

We believe there are hundreds of ministers in the churches similarly situated. If we were properly organized and prepared to support them as the churches are, they would gladly throw off the restraints of their creed-bound dogmas and unite with us.

The *Methodist* says we have "no right to the title of Rev., no right to administer God's Word or the sacraments of Christ's church, and no right to celebrate matrimony as a minister of the gospel." In reply to which we said in our article; "I have never claimed any right from the church since I withdrew from it, but I do claim, and am as legally entitled to 'celebrate matrimony' as Mr. Johnson or any other man, by the laws of Tennessee. I not only have the legal right to 'celebrate matrimony' and to preach by the legalized authority from another source, but by the laws of this State I am authorized, with two others, to ordain ministers of the gospel, who have all the privileges guaranteed to and conferred upon churches."

"I have never wished the church to have the least responsibility for what you please to call 'wicked conduct,' nor do I wish you to call me 'Brother' any more, nor would I ever have gone to your office even 'now and then,' but for your pleading with me, when you published so much against me years ago, not to let it interfere with our personal relations. If I am 'as a heathen man and a publican,' why is it that the ministers and members of several churches have repeatedly solicited me to join them? And why is it that they have frequently invited me to conclude the service for them? One Sabbath I was thus invited, and did conclude the service of three ministers of different churches in this city."

We must ask pardon of our readers for devoting so much space to this matter. There is a combined effort to put down our glorious religion and philosophy in this vicinity, hence the personal attitude of this controversy.

There are a number of things to which we would refer had we the space to spare. It may become necessary to fully vindicate ourself and the cause with which we are identified to publish in extenso some things which perhaps had better wait till the revelations of the future world shall render to every man according to his works, whether they be good or evil. We shall bide our time, not doubting in the least the ultimate triumph of truth over every form of error, whether clad in priestly robes or in tattered garments; for "crushed to earth," it will assert its own eternal right to a triumphant vindication of itself.

A NOVEL PARTY.

Accepting an invitation to attend a strawberry festival given by the spirits, we met a considerable number of the substantial business men and ladies of the city. One room was not large enough to hold them, so the folding doors had to be kept open. After the company was comfortably packed the medium retired behind the curtain, and in a few minutes forms draped in white filled the saucers and passed them to every one in the room. A professor of music was present, and a number of instruments, some of which were played on by the spirits standing by the side of the professor, who performed on the violin.

They showed the dematerialization phase more satisfactorily than any we have seen. Some six or eight times, while persons were holding them, or they beating a drum or ringing a bell, out four to six feet from the curtain, they would appear to go down through the floor, leaving the person holding them standing alone; or they would let the drumstick or the bell fall on the floor while they passed out of sight, returning

again in a few seconds to their partners or music.

This will be attested by those present, yet we are called dupes for believing what our senses bear witness to as they do to other facts of which they can take cognizance. Several times during the evening there were two forms outside in white, while the medium was dressed in dark clothing and apparently dead. Some who were among us recently but have passed over the river, were seen and recognized by those present, thus giving ocular demonstration that there is no death, but only a birth to a higher life.

From the Religio Philosophical Journal of June 2.

ORGANIZATION.

This is a subject which is properly claiming a good deal of attention from the Spiritualists to-day, and efforts for general and local organizations are being made. The cause of Spiritualism has not depended upon organization for its general diffusion over the world, though we believe it is the wish of many, both in the spirit world and this, to have such organizations established as will enable us to co-operate more effectually in the spread of the glorious truths of Spiritualism "broadcast over the whole earth."

One of the strongest tendencies of Spiritualism has been to individualize those who accept its truths, and in many instances to bring them out of the organizations in which they found themselves—out of all the different churches, and out of the great church of humanity, we have come up to this "feast of reason and flow of soul," which the spirits have brought us as a banquet for humanity, and rejoicing in the freedom which it has given to us, we cannot forget the chains which had bound us to a greater or less extent, but like emancipated slaves we stand up "redeemed, regenerated and disenthralled," and turn away from every thing that would bind the soul in its free aspirations after truth.

Hence one of the first conditions of successful organizations among Spiritualists is that which will guarantee the utmost freedom of thought, so that the soul may go out into the realms of spirituality and gather up the rich treasures that are there waiting for it.

We have labored in the past, and are prepared to labor still for such organizations, and we believe the time is coming when the foundations may be laid, not only for numerous local organizations for the purpose of holding meetings where mediums and lecturers may enlighten the people on this important subject, but also for a national association. In a communication from our friend Mrs. Kline, of Ohio, we have the following: "The time has come when those who have been tried, as it were, in the fiery furnace, and are found worthy, must and will be united, that we may overshadow them with power from on high, to come against the beast and its power to overthrow it. You are right in the principles you have adopted, and we advise you and those in sympathy with you to call a convention, after thorough deliberation and understanding as to the place and manner in which all free souls may unite. Our society has been baptized as the 'Faithful,' for their faith has been tried, and all who have been tried and proved faithful shall stand firm amid all the storms that beat around them, and our blessings attend all such. Justice band."

This band is strongly in favor of the Philadelphia platform of "Christian Spiritualists." We are not in favor of any appellation other than Spiritualists, believing that all these lead to controversy. Our excellent brother, Cyrus Jeffries, has written, urging the people to come up to our aid in this grand work, and our State Society has appointed several missionaries, who are prepared to assist in various localities in the formation of societies, and on a very simple basis of co-operation and mutual labor, for holding meetings, having lectures, forming circles, establishing libraries and reading rooms, where our books and papers may be accessible to all who feel interested.

I pray that this new year in the life of modern Spiritualism may inaugurate the reign of harmony in all our ranks throughout the length and breadth of our land; yea, throughout the earth! I pray that sweet love and peace may infill every soul with the divine compassion! Let us forbear in our conversation; let us forget our grievances, fancied or real, and let us have a general amnesty! Let us bless and not curse! Let us raise the fallen; let us strengthen by sympathy and tender pity the tempted. O, my dear friends, God, or the all-seeing power of divine understanding, alone seeth the heart, or knoweth by what imperative causes a single life may have been swayed.

"Every heart knoweth its own bitterness." And while we know that many a wolf has, in sheep's clothing, entered our folds, let us be careful of the tender lambs, who, shorn oftentimes of home and friends, are smitten by the tempests of inharmony in our ranks and left to all the perilous consequences of a disordered state! How many are at this moment, after long years of faithful servitude in the cause, without the actual needs of life! How many who have given their very lives to the cause are to-day forced to a daily conflict with poverty and want. O, it is too bad! We have not conquered!

But if we can unite our scattered forces upon one central, fundamental idea of doing good, how easy will be our progress, how sure our organization into a liberal brotherhood. Still, to promise any successful, permanent organization of Spiritualism, or of Spiritualism and Liberalism combined, without those most essential bonds of unity, harmony and love, wherewith to consolidate and perfect the strength and utility of the organization, seems to me futile. We must heartily adhere to each other in any enterprise, or failure is the result.

Thus, my friends, I feel that the first great and sure step which is needed is reconciliation. "Be ye reconciled unto each other." Is it not the noblest of all things to seek reconciliation, seek peace, seek fellowship of soul, seek community of interest, seek peace with one's self, with the angels of God, and with all the world? Laying down, not our lives, but our prejudices and selfish feelings.

Free to think, feel and act, within the limitations of conscience, but scrupulously always to grant all the rights of others, and benefits included in the law of universal toleration—rejoicing as much in granting the law as in its enjoyment. Then, too, it seems as if we have lacked discipline in some important things. "He that ruleth his own spirit is greater than he that taketh a city" is a scriptural passage of great significance. If in an organization each individual determines to rule his own spirit wisely and discreetly, in agreement with the Golden Rule, being a law unto himself, what a charming system of self-government would bless the institution! Our difficulties would be easily overcome if resolution and determination are harnessed to the enterprise. May heaven, with its countless hosts, inspire the great souls of our world, many of whom will be with you in spirit on this memorable anniversary. May the beneficent pentecost of peace restore to us

the love that gladdened so many souls in the earlier days of our work, and may we all so live as to give the adversaries of our cause no real occasion for contempt or ridicule. Above all things let us heal the wounded hearts of our poor struggling mediums. They are the doors and windows through which the angels gaze upon us and pour out their inspirations to bless the world.

We heartily indorse, as we believe most Spiritualists will, the above article from our esteemed friend Dr. Child. All of our Spiritual papers advocate organization, and we believe if we could meet in a general convention we could agree in regard to a basis of organization, as our friend says, without "any appellation other than Spiritualists."

How is this much desired object to be effected? is the great question. Who is to take the initiatory step in this movement?

We hope and believe the controversy in regard to the Philadelphia Convention has terminated forever, and that we will now unite our scattered forces upon a platform broad enough for all to stand upon. We quote from THE ADDRESS TO THE PEOPLE:

"All that was done at Philadelphia was preliminary. We set forth our idea; we drew up the form in which it seemed to us it would be wise to organize that idea in local societies; and we appointed a committee to sit through the year and oversee and direct the formation of societies, with power at the end of the year to call these societies together in a delegate convention, which shall have full power to continue the work of its committee, or to give it any new shape which the wisdom of the people in convention then assembled shall decide upon. Virtually the Philadelphia Convention is, and in the nature of the case could be nothing but a provisional committee to prepare business and arrange for holding a convention of the people, with full and appellant jurisdiction over all questions relating either to the ground or method of the permanent organization.

"Taking this view of its functions, the Conference left every question untouched the decision of which was not absolutely necessary to set in motion the purely provisional work with which it was charged.

"It is no sect in the church, and no schism in Spiritualism, that we aim to

establish. We are simply Spiritualists at work. Accepting what of verified fact there may be in science, and holding by all that is well established in the philosophy of Spiritualism, but throwing out the vagaries of the one, and discarding the crudities and false, pernicious theorizing of the other, the New Movement goes forward to establish the religion of Spiritualism upon the enduring foundation of God and the soul.

"The Conference voted that a committee of twelve be raised, divided in groups of threes, selected from the respective sections of the country, North, Middle, West and South, empowered to oversee the work of local organization; and also empowered to call at such time and place in the year 1877 as may seem to them fit, a delegate convention, composed of five delegates from each society which shall be formed within the year, and of such other persons in places where there are not enough to form a society; which convention shall have for its main business to decide the question of a permanent national organization, and to transact such other business as may come before the convention.

"J. Hamlin Dewey, M. D., of Boston, Mass., is Chairman of the Committee for New England; Rev. William Fishbough, Brooklyn, E. D., is Chairman for the Middle States; Rev. A. J. Fishback, Webster Grove, Mo., is Chairman for the West; and Samuel Watson, of Memphis, Tenn., for the South.

"Col. John McRea, of Sanderson, Fla., and the President of the Texas State Association of Spiritualists and Liberalists have been appointed, to complete the committee for the South."

We find in the *Banner of Light* the following:

"A. C. Martin, M. D., Towash, Texas, writes that the cause is making excellent progress in this town. 'Quite a number of circles have been formed, and we are developing some of the most remarkable mediums of whom I have ever read. I will speak more fully of the varied phenomena hereafter. I second the motion of Bro. S. Watson on the subject of organization, and also the time and place of meeting, July 4th, at Washington.'"

It was thought by many that the time and place specified above would meet the views of the friends generally, but we were satisfied that it would be premature to make such a nomination, for want of time to pre-

pare for it. We will venture now, however, as one of the Committee, to nominate Washington City as the place, and Thursday, the 25th day of October, as the time, for a meeting of all who favor the organization of Spiritualists into a national body, with State, county and local societies to be organized all over the Union.

We are not induced to make this nomination in virtue of any relation we may have sustained to the Philadelphia Convention, but at the urgent solicitation of friends in this and in the spirit world. Bro. Jesse B. Ferguson, controlling Mrs. A. C. Torrey Hawks in our library last night, said, "Do not have it later than October."

We are perfectly willing to go to that or any other convention entirely untrammelled by any action that has been taken at Philadelphia or at any other place in regard to organization. Nor do we desire any position whatever in any organization that may be established.

In the course of nature a few more years will, at furthest, terminate our earth life. Before passing over, however, we desire most sincerely to see some general organization of Spiritualists in America which will be for this country what the "British National Association of Spiritualists" is for England.

Will the Spiritual papers second our motion for a Convention of Spiritualists to be held at Washington on the 25th of October?

Texas led off in the organization of a State Association of Spiritualists and Liberalists. Tennessee followed, adopting mainly her plan of organization. We attended the State Convention of Arkansas, where they adopted a constitution similar to their sister States. Louisiana has some organizations. We have recently visited Mississippi and Missouri, where they are taking steps to organize.

We think the South and West will be pretty well represented, and we hope the Middle and East will meet us at the capital and organize. As the *Banner of Light* said, speaking of the Philadelphia Convention

"The organization of American Spiritualists we advocated years ago. We have urged it upon Spiritualists as a paramount duty, to especially thoroughly organize local societies and place them on a firm financial basis, after which, through legally appointed delegates, we could establish a permanent national organization."

The *R. P. Journal* advocates organization, and from several hours spent with the talented editor last October in his office, we were assured that we could have harmonized upon a plan of organization, had he not been brutally murdered. We have recommended the "Record Book," prepared for "forming societies of Spiritualists," for sale at the R. P. Publishing House, price \$1.50.

The *Spiritual Scientist* speaking of the movement, says:

"The projectors of the Convention at Philadelphia have acted wisely, for they have neither done too much, nor left undone that which was essential. The necessity of organization is set forth, a declaration of principles as a basis of organization is offered, and a Constitution prepared that will assist those who may feel moved to undertake the good work. There is no 'one man' attempt at leadership; the whole action is merely provisional, and subject to the ratification of a convention to be called next year, and to be composed of delegates from such societies as may accept this basis of organization. The name, a provisional title, is well chosen, and will serve the purpose until the next delegate convention representing the body of Spiritualists shall accept it or give another."

We close this article by quoting and fully indorsing the conclusion of the notice of the *Banner*:

"And now active workers in the cause see the necessity to-day of organization, and have accordingly moved in the matter. All we can say at this time is, if it maintain universality, well; if it degenerate into an oligarchy, it will fail; if personal ambition underlie it, it is doomed; if it involve dogmatism in any form, it will pass into oblivion; if it thwart the independent action of the spirit world, it will assuredly come to grief. But on the other hand, if it work harmoniously with spiritual order and law,

and present spiritual truth to the world in its heaven-born beauty, then humanity will be the better for the united effort."

P. S.—Since the above was written we have received through the *Banner* the platform and constitution of the New Hampshire State Association of Spiritualists. We have not room for it in this issue. They provide for sending delegates to the National Convention. Let other States do likewise, so that they may be represented when we shall meet in convention.

For the *Spiritual Magazine*.

OUR DIVINE FATHER-AND-MOTHERHOOD.

"C., Os. Co., N. Y., April, '77."

"BRO. COOK—I notice in your article in April MAGAZINE a recognition of a Divine Motherhood. Apparently few ever thought of this. . . . If man was created in the divine image, male and female, then we have a Mother in Deity, as well as a Father. This is the first question to settle before equal companionship of human male and female is ever to be thought of. Now Brother, I wish you would write and publish an article on this subject. . . . M. A."

When Socrates had been some centuries in spirit life, he was asked to tell something of God. He replied: "If you had asked me to do this at the time I first left the earth life, I could have told you all about it. Now, after centuries of thought and study in this higher world, I can tell you nothing." A friend in the great State of New York, seeing my last article in the MAGAZINE, has requested me to write something in reference to our Divine Father-and-Motherhood, and the "equal companionship of male and female" as founded thereon.

In regard to the first part of my friend's inquiry I must reply something as I imagine Socrates would, that the Infinite is, and must ever continue to be to the Finite, the GREAT UNKNOWN. To copy an expression from my paper on the "Evangelical Alliance," I can simply say, "God is. Man can obtain no adequate conception of this Inconceivable Infinite." And yet I apprehend there is no mind who has thought on the subject, but has been convinced of the maternity as well as paternity of the Infin-

ite. God is Love, (the female principle), as well as Wisdom, (the male). True, nearly all sacred writings speak of Deity in the masculine, but this arises from the fact that primitive man worshiped power, rather than the beauty and tenderness of love. Might made right. Hence not only was their God wholly masculine, but woman was subjected to man as the result. "Wives obey your husbands." Here we have strength, masculine might, superior to the gentle and ever attractive characteristics of feminine love.

Let us thank the noble efforts of the reformers of all ages that under the divine principle of progression, this barbarism is passing away, and that our lot has been cast in the dawn of a new day, wherein right shall make might, and divine love and wisdom be equally recognized in our Mother-and-Father-God, and practically applied in the equal companionship of men and women; wherein wives shall be companions, rather than conveniences, and husbands counselors, rather than commanders.

That the Deity is both male and female is seen in every nook of the universe. In fact there is nothing, except perhaps the ultimate atoms wherein sex is eternally fixed, which is not produced by the union, the marriage of these two principles. And it is by the eternal marriage and incessant activity of our divine Father-and-Mother that all forms of matter, both in the visible and the invisible universe, are incessantly developed in infinite and eternal progression.

Positive and negative, or male and female principles on their lower plane of action, we see them everywhere. In the oxygen and nitrogen which compose the air we breathe; in the oxygen and hydrogen of the drop of dew; in the poles of the galvanic battery; in the substances which affinitize with, and so feed both the vegetable and the animal worlds of life; and even the ink which prints this article could not be formed without their action. This is marriage divinely appointed, and an outer manifestation of the Deity; on a low plane it is true, but we see it in suns and stars, in their centrifugal and centripetal motions; and all the way up through higher planes of action, in the multifarious forms and associations of the vegetable and animal kingdoms, till its to us highest plane of manifestation is reached in the holy wedlock of the true woman, where each assists the other in bringing forth a numerous offspring of pure thoughts, holy aspirations

and loving deeds, for the wise culture and progressive development of humanity.

Thus shall man become convinced, by a reverent study and observation of all nature, which is the only incarnation of "God in the flesh," of the universal Motherhood as well as Fatherhood of the Infinite. And thus shall a consequent recognition of the divine equality of these principles practically manifest itself in the equal companionship of man and wife, to the glory, honor, ennoblement, elevation and happiness of each. Thus also shall the world be no longer cursed by the depraved offspring of mere animal passions, but ineffably beautified and blessed by the true children of love and wisdom, who shall peacefully walk the flower-encircled path of life, their natures joyfully pulsating to the rhythmical flow of the divine harmony which is around and about, beneath and above, and within the divinely-begotten natures of their own selves; which they find to be each a conscious note harmoniously set in the musical melody of the divine ALL.

I cannot forbear closing this article with the following thought-laden quotation from the pen of A. J. Davis:

"The progressive state and estimation of woman in the world may be seen in the following synopsis:

In Savageism she is an idolized slave;

In Barbarism she is regarded as a domestic chattel;

In Patriarchalism she is an acknowledged Influence;

In Civilism she is a reasoning Ornament;

In Republicanism she is a principle of Love.

"To the harmonious individual, the age of Republicanism has already arrived; but when he looks without himself, upon society and the world, he sees man and woman in every possible situation and stage of development, on their way up the mount of human progress, like scattered monuments in the path, marking the distance. Some are just emerging from Savageism, some from Barbarism, some from Patriarchalism; but only a few" (mark), "only a few have reached the summit of Civilization, which is the vestibule of Republicanism."—*The Teacher*.

Thus it is that as the human race becomes more and more developed in its onward progress, higher and juster ideals of the Infinite are entertained; and man, in striving to reach his ideal, gives higher, truer and juster worth to him-and-herself.

C. W. COOK.

Warsaw, Ill., May, 1877.

For the Spiritual Magazine.

A TIMELY WARNING.

DEAR DOCTOR—I have been reading lately Mr. Harrison's very remarkable address at the Harrison Testimonial Presentation Meeting of the National Association of Spiritualists, in the early part of 1876, and as I think his remarks on American Spiritualism should be read and pondered on by us, I transcribe them for the MAGAZINE.

M. D. S.

"In America, Spiritualism has had a longer and larger growth than in this country; consequently, by carefully studying what is going on there, we may gain wisdom by their experience, instead of painfully buying the knowledge for ourselves. Mr. Epes Sargent, Dr. Crowell, Mrs. Hardinge, and other good authorities connected with the movement, have latterly raised their voices against the wild theories mooted in the United States in the name of Spiritualism, some of which are felt so to disgrace it that respectable people will not join in the movement, and Mrs. Hardinge, for the same reason, has withdrawn from the public rostrum. What is the real meaning of all this? A critical examination of spirit messages given by writing and by trance, will very commonly show that the same phraseology and the same grammatical construction of sentences are to be found in different spirits through the same medium. This can be seen in almost any book containing messages given by writing mediumship, and is evidence that the mental nature of the medium unconsciously impresses its character upon most of the messages passing through it. Thus in many cases, but not in all, what are called spirit messages consist of say sixty or seventy per cent. of the thoughts of the medium, the remainder only being due to the spirits. Thus it may be assumed that at many spirit circles held regularly, the spirit teachings obtained are slightly higher than the highest ideas of the members of that circle, and have been evolved from their own inner consciousness without spirit aid. Hence if Spiritualism progresses rapidly among low type people, or among people with strong animal proclivities, it follows that no very high system of morality will be evolved, nor can such elements produce as their outcome a religious system calculated to meet the requirements of people of a higher order. Hence I think the weakness of the very large growth of Spiritualism in Amer-

ica arises from the movement having progressed more rapidly among uneducated than educated people, and that to avoid bringing about a similar state of things here, more time, money and energy should be spent in experimental research, and a thorough investigation of such facts as we have, rather than in proselyting, or courting the attention of the public, until our present facts are well proved and classified. If the preceding ideas be true, it follows that nobody can form a clear idea of the course Spiritualism will take in the future, without first studying the laws which govern the evolution of morals and of new religious ideas. . . . This question of the relation of the growth of Spiritualism to the growth of morals is, I believe, now raised for the first time, and it seems to me to be well worthy of attention."

Spiritualists of America! let us see to it that our spiritual ship has ballast as well as sail, and that in all respects she is well constructed and well manned, so as to steer clear of the rocks and quicksands which lie all around us in life's treacherous seas.

EXTRACT FROM A LECTURE

Delivered at Harmonial Hall, May 27,

BY MRS. SHINDLER.

There is now a perfect mania for exposures. But do our traveling professors expose *Spiritualism*? Not in the least. They only set men to thinking; and that is what we want. If we were a set of deluded fools, senseless idiots and dangerous lunatics, all of which epithets, and many more equally gentle and refined have been used, why do we not get angry and fly at the faces of our opponents, insulters and calumniators? Because we know the solid rock of truth on which we stand, and can afford to be calm and serene while the waves of exposure dash at our feet. Because it is an acknowledged fact, that no honest, competent and earnest mind ever went thoroughly into the investigation of this subject without becoming an intelligent Spiritualist. We challenge a denial of this fact; but as "conditions" are now in fashion, we must insist on our own conditions, which, as I said, are honesty, competency and earnestness. In a city like this, there are difficulties about this investigation. Some of our mediums are difficult of access, and I do not much blame them. Seeing the unfairness, the violence, the prejudice mingled

with this subject, I want our mediums to be careful who they admit to their circles. If their manifestations were tricks, they could always succeed; but knowing as they do the wonderful delicacy, the continual uncertainty attending physical manifestations, they, generally frail and sensitive, sit upon the ragged edge of doubt and fear, and, instead of playing tricks themselves, live in mortal terror of having tricks played upon them. The professors (real professors) of Harvard University once undertook to expose Spiritualism. They saw coming into general notice a something, which like the ghost of Banquo, would not "down" at their bidding. They invited several mediums to Cambridge, and expected to demolish the monster at one fell blow. They only disgraced themselves by their unfairness, their violence, their want of agreement, and never gave to the world the result of their investigations; and so in spite of Cambridge and its professors Spiritualism still survives.

Though Spiritualism is not new, though it stands out prominently in the Bible, though all history is full of the same manifestations which are startling the world to-day, yet such is the now general spread of infidelity and materialism, so completely have men outgrown their creeds with nothing to fill the void left in their minds, so obtuse have become men's spiritual senses, that now the world seems to need a new and startling revelation; and it has been given to us, thank God! These things, these manifestations, *seem* new and strange; but in only one respect are they unprecedented, namely, in their sudden and general outbursting all over the civilized world. In England, Scotland and Ireland; in these United States; in Mexico and portions of South America; in France, Germany, Spain, Italy, Holland, Belgium, Hungary, at the Cape of Good Hope, in Africa, India, and even in far-off Australia, the waves of truth are rising, and irrigating the earth with their pure and healthful waters. It is this fact, this universal spread of something which *seems* new and strange, which has arrayed the pulpit and the press against us; this mighty tide of human thought and human feeling; of conviction founded on facts, demonstrated facts. I say, this mighty tide now sweeping majestically onward, gathering strength and volume as it flows, is frightening the men opposed to progress, and they are striving to mop it up, or turn it back with their sneers and their jeers, and their exposures! They can neither

mop it up nor turn it back; they must sail upon its waters or it will overwhelm and wreck their old, shattered, decaying barks, built long ago of theological speculations, embodied in musty and now obsolete creeds. No, they can neither mop it up, nor turn it back. Far wiser would it be if they would strive to create new and safe channels into which these rushing waters may be turned, to spread gently and quietly over all lands for the healing of the nations.

OUR HOME CIRCLE.

BRO. WATSON—I perceive the state of your mind, and feel that sympathy which none but one who sees and knows the trials martyrs to any cause must suffer, can. Spirits can discern the signs of the times, but mortals must wait their fulfillment before they can understand the meaning of those signs. You have a dark period to pass through now, but remember the disciples forsook their Master when he most needed their sympathy. The disciples of Spiritualism, many of them, are like Peter, bold to declare the truth and their fidelity to it when no hindrances present; but there are some too, who will stand a fiery ordeal rather than renounce the truth which they have espoused. Bear this in mind, my brother, and take courage. The darkest time of night is just before the day dawns. Remember "I am with you always, even unto the end," said Jesus when he commissioned his disciples to go as sheep among wolves. Now I know the hearts of many weak brethren have grown faint at what they consider a great calamity to the spiritual cause. Not so; the clouds will break away when the winds are stirred by another and stronger influence. The gentle breezes will steal softly over the now throbbing brows of the faint-hearted, and like the gentle dews of Hermon will baptize the cause afresh, and it, like dross before the refiner's fire, will come out in brightest gold. Falter not in your labors. Angels will be with you, and Jesus will fulfill the promise made to his disciples when darkness and gloom seemed to overshadow their future. I came to comfort you. The Trickster is gone. His influence will be felt for a time in Memphis, but the morning will chase away the darkness of night, and truth will stand like the everlasting hills. You need not fight this influence only as you can turn the minds of the people from it by declaring the counsel of God, as you must do whenever occasion offers.

Men must learn what they oppose before they can judge of an "expose." Ignorance and not truth has produced this excitement. If people were wise, no adventurer could create such a marvel as the traveling trickster produced. He claimed a power he did not himself understand, but he will in the good time coming, when angels will walk to and fro in the midst of mortals, and each one will know for himself what spirits can do, and what they will do. No mediums will be vilified then, but all will "covet earnestly the best gifts," and see the more excellent way pointed out by God's sovereign power. SEHON.

[I remarked, "You know my mind—write on," when the following was written].

Would you have me tell you my blunders in proclaiming man's salvation, or would you have me tell you how to do it from a spirit's standpoint? I came to talk to you about these spiritual matters, and must not approach any other subject to-night. I am watching the ebbing and flowing of the tides in Spiritualism. You know I was ignorant in regard to this most beautiful doctrine and the true teachings of Spiritualism when I was in the body. This I am learning now, and hence my vigilance as to the movements on the earth of the spiritual organization.

From the *Religio Philosophical Journal*.

BOOK REVIEWS.

A SOUTHERNER AMONG THE SPIRITS; A Record of Investigation in the Spiritual Phenomena. By Mrs. Mary Dana Shindler. Pp. 169, 12 mo. Price \$1. For sale by the author, 344 Jefferson Street, Memphis, Tenn.

This book is the narrative of the investigation of an earnest and devoted woman, who having met with the loss of her husband, has her attention directed to Spiritualism. She says: "Having decided to investigate the subject of modern Spiritualism, I commenced it with an earnest heart and an honest mind; and I now by special request give to my friends the result of that investigation." She began the task in a mood of mind highly favorable for the best results. We have known honest investigations fail of securing adequate tests, not from their own fault, but because they had no spirit forms sufficiently near and dear to interest themselves in the task, or because

so unlike they could not enter into rapport with them. When she came to New York in 1875, from the interior of Texas, to satisfy herself of "the consoling fact of spirit communion," she says she "believed in the immortality of the soul, in the doctrine of the intermediate state, and in the ministry of angels or departed spirits. But that our loved ones could return to us, make their presence known, and absolutely convince us of their identity, I did not believe. The idea seemed too grand and too great to be true." Fortunately her first seance was with Dr. J. V. Mansfield, who gave her as he has so many others, most satisfactory evidence of the presence of spirit friends. Even his failure in giving answer to a certain question became assurance of Dr. Mansfield's honesty, to which she bears unqualified testimony. She next visited Mrs. Thayer, the "flower medium," and under strict test conditions obtained the often described phenomena of flowers. In 1876, Mrs. Shindler, impelled by an irresistible desire to learn more of the phenomena, visited Memphis, and held seances with Mrs. Hawks and Mrs. Miller, and lastly with Mrs. Lewis, through whose mediumship she saw the promised materialization of Washington. After all this varied experience and numerous tests, she rightly concludes:

"I ask, is it any wonder that I most firmly believe in the heart-cheering and soul-inspiring truth of spirit-return and communion? Dear reader, and may I not say dear friend, I not only believe, I KNOW."

Mrs. Shindler is a pleasing writer, and her work is a valuable addition to the accumulating evidences of Spiritualism. She endeavors to condense the largest possible number of facts into the smallest space, and has most admirably succeeded. Her purity of thought, earnestness of purpose and unswerving honesty endear her to her readers and impart greater value to her work, which she has thrown into the right channel for widest dissemination and greatest good. No work is better calculated for missionary purposes. It bears the impress of what is called Christian thought and the subdued spirit of religious zeal, and will awaken the attention of that large class, who, belonging to the church, yet demand a living confirmation of their faith.

The author writes for those persons unacquainted with Spiritualism, and only of those facts to which she can bear personal testimony.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teaching.

FROM A CHRISTIAN STANDPOINT.

VOLUME III.

AUGUST, 1877.

NUMBER 8

Through our Home Medium.

**The Son of the Bond Woman Shall Not
be Heir with the Son of the
Free Woman.**

The sons of the bond and free women were to represent the Jewish law in contrast with the law of God. It was the law of man that none could inherit the promise but the legitimate offspring, as the son of the free was the offspring of the covenant. God did not mean that his promise should be controlled by Jewish law; hence he said "To thy seed forever." The law under the old Mosaic dispensation was not the law of promise, but the law of a people whose hearts had waxed vain and rebellious. They were continually rebelling against the law which God had ordained for their deliverance from spiritual bondage.

The first promise made to man from the Father of love and wisdom, was the promise of deliverance from the bondage of fear. He said, "The seed of the woman shall bruise the serpent's head." When the sentence of death was pronounced for the violation of that command which should have kept man pure and holy and without fear of death, spiritual or temporal, he became filled with fear, and looked upon God as a vengeful and wrathful being. That idea has been handed down from age to age, keeping man through all his life for fear of death subject to bondage. When Christ came this fear was prominent in the minds of the Jewish people. This was because they had never learned what the spiritual meaning of the promise made to Adam in the garden, and subsequently to Abraham, signified. They were looking always for some dreadful outpouring of God's wrath,

VOL. IV—15. :

hence their indifference to learn the nature of Christ's kingdom and their determination to crucify him. This was all in accordance with the plan of God's government, in order to prove to the Jews that "though a man die he shall live again." This was spoken in Hebrew language, and they being material in their conceptions of God, could not understand that anything dead could live; hence Jesus told them, "I am the resurrection and the life," because through him and by him was the resurrection to be established, and they shown that death and the grave should no longer possess such terror, but rather constitute their chief joy, since by them the soul was to be set at liberty, so as to enter in and possess the rich inheritance of God's promise.

Now the son of the bond woman, according to Jewish law, could not be equal with the son of the free. But under God's plan of government all men are equal in a special sense; that is, as pertains to their connection with him. He made all things, and giveth to man all he hath of the blessings which make him the son of the free woman. When Christ commissioned his disciples he made no distinctions. The gospel was to be preached to all people.

Now the idea I wish to set forth prominently in this article is, that the life of man from the creation to the present hour has been made sad and gloomy through fear of death. As the Jewish people were materialistic and could not receive the doctrine of the resurrection, so is the present generation materialistic, and needs a new revelation to manifest the true doctrine of Christ and his disciples on the resurrection. The Jewish church needed the mission of Jesus Christ to break down the "middle wall;" and

church now needs spirituality to reform her creeds and spiritualize her people, so as to receive the Christ principle into the soul, that it may grow to the stature of a full man in Christ Jesus. Spiritualism must be pruned of all the excrescences that dwarf its growth in Christ, then the Christ principle which makes all things to harmonize in the government of God will break down the "middle wall of partition" between the churches and the Spiritual philosophy, and both will, like two streams mingled into one, flow through every land and clime for the healing of the race, and redeem it from fear of death. Then the spiritual theory will be made the lever power in the church which God designs for his glory, who called them by his Son to the rich inheritance which he promised far back in the dim ages of man's bondage.

You must understand the son of the bond and free woman was allegorical, and had reference to spiritual development. This bond woman and her son, or the bondage of sin and ignorance, must be cast out, so that the son of the free woman, meaning light and knowledge, may be manifest. Ignorance and knowledge, light and darkness, are opposite conditions, and can never be equal in making mankind wise and good, which is the end and aim of Christ's instructions. No bondage was ever so oppressive as spiritual bondage. The oppression brought to bear upon Hagar was only the type of the spiritual bondage of the church, as it became apparent during the reign of kings and theocratic predominance of the ages preceding the coming of the spiritual kingdom which the Son of God came to set up. The right to think and act is inherent, God-given. Jesus Christ came to break the bonds which held the Jewish people in bondage. Their religion was ceremonial, and he taught them that God was a spirit, and they must worship him in spirit. He came to set the prisoner free, and let the spirit know his power and mission.

The spiritual dispensation now in its morning is to burst the bonds of that fear which has so long held mortals in bondage and prevented the spiritual growth, by making them view God as a material and wrathful being. I say material, because bound as the souls of men have been by the contracted articles of faith recorded in their church tenets, has circumscribed their conceptions of God, and they cannot have a spiritual conception until the spirit launches out upon the broad domain of spiritual truth, and the soul grows to a full man in the knowledge of

Jesus Christ. His teachings were spiritual, and hence to be as Christ said you must to please God, your spiritual being must enlarge. This must be done by Jesus being your example. Many think they can be part Christian and be saved. No, no; the whole being must be offered as the sacrifice, or the material will outgrow the spiritual. The hand, the foot, head, heart, body, soul and spirit must be consecrated to God, for it is your reasonable service, acceptable to him, which he will reward with the promised inheritance of everlasting life.

Jesus always illustrated his spiritual meaning by reference to material things, but he never failed to instruct those whom he intended to break the bread of life to the hungry multitudes that his teachings had spiritual truth for their basis. Mankind must not suppose that spirits can enlighten them when their minds are in bondage, and they will not have freedom by the means God has ordained. They must be content to live in bondage unless they open the way; for Christ himself could not work his mighty wonders when infidelity held the mind in bondage. Paul understood how this was when he said, "O ye Corinthians, my mouth is open unto you; my heart is enlarged. Ye are not straitened in me, but straitened in your own bowels." Paul understood the nature of death when he said, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." By him was the resurrection established, and by him light and liberty came. His gospel was the light of the world, hence he made the children free who all their lives had been subject to bondage through fear of death. They did not understand that death was necessary to liberate the germ of life and transplant it into the garden of God's spiritual kingdom, where the waters from the river of life would baptize it and increase its stature and capacities for loving and serving him. Jesus Christ made this plain by surrendering to the law and passing through the grave, so as to demonstrate the resurrection. We shall be like him, and then death will be swallowed up in victory such as he achieved when he came from the grave identical in form as when he entered. But mankind are spiritually blind, cannot see the nature of God's manifestations in, nor what he designs by the dispensation of Spiritualism in the present generation. All its crude and dangerous aspects as it now stands in the world, will, by the power of God manifested through his spirit agents, pass away, and bright and beautiful

as a bride adorned for her husband will spiritual teachings and the Spiritual philosophy stand, as the power which will execute the command that all shall bow to the God of heaven. Then shall all things be delivered to him by his Son, as the spirit's redeemer from bondage, and God shall be all in all. Then death will be life, and the spiritual body described by St. Paul will be like Jesus in the resurrection, and mankind will know him as their "Elder Brother" and redeemer from spiritual bondage. God will wipe away all tears from their eyes, and there shall be no more sighing nor death. The Lamb's book of life will be opened, which will be read by each soul—its deeds of error and deeds of good. Then each will see and understand its own record, and what must be done to cancel the errors and heighten the good.

This last was given me by spirits higher in the realms of bliss than your control. He is striving to reach the highest beatitude in spirit realms, and will give you the knowledge as he advances, so you may be enlightened and qualified to instruct mortals in regard to the spirit's progression, and the fallacy of teachings which keep the children in bondage, and make them unequal with the free woman and her son.

Jesse Shepherd, the wonderful musical medium, who was with us some months since, is now in San Francisco. He has written a very interesting letter to the *R. P. Journal* relative to the success of Spiritualism on the Pacific Coast:

First, I shall tell what I saw at a seance given by Mr. Thomas Reid. This young man has just been developed as a materializing medium, and his manifestations are simply marvelous. He is securely bolted in a cabinet, which is fraud-proof, and the spirits walk out and embrace their friends in the audience. The full name is given, and tests by the audible voice. In fact, at the seance in question, every one received a test, which is saying a great deal when we think of the many times audiences are disappointed in everything.

There seems to be a powerful force brought to bear upon persons of physical test power, and in these parts mediums are developed in two or three days. In the case of Mr. Reid there must have been a battery of extraordinary power at work upon his mental and physical being, for his gifts were brought forth immediately and

without any sittings in the ordinary way. On one occasion no less than three spirits could be seen at the same time in full view—indeed, I have never seen such powerful manifestations anywhere, and my travels all over Europe and America must be taken into consideration. Where in the world have there been manifestations of greater power and variety than on this coast? It seems to me that the atmosphere here is more fitted for the proper development of that fine sense of spirituality than that of the Eastern States.

We have in the city no less than five materializers. Mr. Peck is now in the city holding physical seances. The people are very skeptical as a rule, and require strict and rigid test conditions. It is difficult for a materializing medium to establish a name as such on account of the many who have taken it up as a mere speculation, without any power whatever. In San Francisco the war has been great, and the victories many for Spiritualists. On all sides we hear of new mediums being developed. In families and in churches mediums spring up as in a night and the truth is rapidly advancing into the strongholds of orthodox pulpits and homes.

I find that the great need of the day is for more mediums. We cannot have too many developed mediums; that is what we want more than anything else; for the workers are those who do battle for progress by their deeds and actions and manifestations as mediums. There has just been developed here a wonderful rapping medium in the person of a little girl, the daughter of the Hon. Wallace T. James, of this city. A few days ago we gave a musical seance at the residence of Mr. James, and on that occasion the manifestations were of extraordinary power, several instruments being materialized and played upon at the same time. While we were seated entranced at the piano, it raised and floated in mid-air, the floor fairly shook, and the whole house was shaken as by an earthquake; harps were played upon in the air, drums beaten, voices in all parts of the room, and various other demonstrations of remarkable vigor.

I hear good news from friends all over this State and from the Northwest, of mediums being developed, and of wonderful manifestations taking place every day. As for me, I am not astonished at anything I hear concerning spiritual things, for I am daily brought face to face with the most wonderful so-called marvels, which shall

the foundations of the church and confound the skeptic. Since my return here from the East my powers have attained a much wider scope as regards the physical tests which so often took place at our musical seances, and in every respect I feel a much greater force brought to bear at every seance which I give here. At present I have to record a startling new phase in my development, which will interest the readers of the *Journal* and my friends who read it on this coast: The other evening, at one of our musical seances, while the piano was being lifted and floated, a number of voices could be heard at once; all giving full names of departed friends to different persons in the audience. At one time the noise was so great that the music could not be heard, and a greater uproar was created by the spirits materializing an immense bass drum, which they beat and rolled with such force as to cause several ladies to faint from fear.

For the Spiritual Magazine.

GOD, SPIRITUALISM, SCIENCE AND RELIGION.

GEN. J. EDWARDS.

All persons who have carefully and thoughtfully investigated the phenomena of spirit manifestations as revealed through modern spirit intercourse with the inhabitants of the higher life, must come to the conclusion that everything in the universe of God is governed and controlled by and through general law, running through the grand arcana of nature. While we know the facts exist in the manifestations witnessed, we cannot analyze the laws which produce them. The science covering spirit law of intercourse is yet in its infancy, while many of its laws are so subtle it will be a difficult task to understand them.

The Bible record is to be venerated for its antiquity, as a compilation of spirit utterances through ancient mediums, seers and prophets, wherein the statements are not merely historical. Notwithstanding the fact which looks all intelligent persons in the face, that Christendom has several versions of the Bible—the Catholics one and the Protestants another—and with at least five hundred different sects of religionists, each sect giving their own peculiar interpretation as to what the record teaches; the effect of which produces a perfect *jar-gon* among so called Christians. Now,

every intelligent mind knows that the record contains very many contradictions, a great many errors in translations—some made ignorantly and many designedly—and yet, in the face of all this, the theological world have labored to impress upon the public mind, as a *truism*, that the Bible record is infallible; a transcript of the divine mind. Upon that theory the world for centuries past has been drenched in human gore, each contending faction guided by a spirit of fanaticism, intolerance and bigotry, waging war of extermination upon other factions.

The Bible contains, with all its imperfections, much truth and inspiration. If some of the ancient mediums, when under the influence of spirit control, gave utterance to what the spirit inspired, the record itself presents us with every phase of mediumship, in an abnormal condition, we behold to-day, for it is the same code of natural law which has always governed and will continue to govern in all future ages.

When the theologians assert that the phenomena or manifestations which occurred as recorded in the Bible, were miraculous, and produced from a suspension of natural law, and from that fact the divinity of Jesus Christ as God is established, and the infallible authority of the record conceded, is a fallacious conclusion. Such a conclusion will not stand the test when tried in the crucible of modern spirit investigation. For near forty years we labored under the same dogmatic errors, through a false education in that direction; errors imbibed through education, sucked in by a mother's milk, are a very difficult thing to eradicate from the mind and heart—even when convinced of their errors by new truths revealed to the soul.

Whatever phenomena recorded in the Bible which cannot be accounted for upon a logical basis of natural law, reason and experience, should be rejected as an error or absurdity, or as having been misstated by the writer, or not understood by him as to what he relates. Modern Spiritualism throws a new light upon the pages of biblical record, while it greatly modifies the views and opinions held in the past. It renders the Bible record more clear and satisfactory as a valuable witness in behalf of modern Spiritualism.

Since the advent of the tiny raps, that first appeared at Hydesville, which intelligently read and interpreted the advent of modern Spiritualism into the world, it has been making giant strides, and although it

has been less than thirty years since spirit intercourse has been intelligently understood, it has millions of votaries to-day throughout the United States. The signs are unmistakably written across the upper and lower sanctuaries of human intelligences, that the old order of things is crumbling to dust before the light of truth. Large bodies move slowly; so all grand reforms must travel at the same speed. Yet where, in the whole realm of reformatory movements, is there any one which compares to the progress made in the religion, science and philosophy of modern Spiritualism? Progress is written upon every page of natural law, and if other people than Spiritualists have not as yet become convinced of the inherent and self-evident truths embraced in the spirit philosophy, it has grown out of the want of an opportunity to investigate it, or a stubborn willfulness not to investigate its truths. People from different standpoints are controlled by different motives upon all subjects. A vast majority of people are governed by the force of early education, and have no wish to abandon old ideas inculcated in youth to embrace new truths, if the new upsets the old. In religion, science, politics or social relations of life, if a majority of mankind will but search into their hearts they will find money, or the bread and butter question the motive power in their actions.

To return again to the Bible record. Whenever the theological world will agree among themselves as to who wrote the Pentateuch, which is generally conceded to have been Moses, and if Moses it was, describing his own death and burial, we ask for better proof to believe everything written as contained in the five books as having occurred just as presented and preached. We have carefully and impartially made a life-long study of the Bible. We have also, to a limited extent, investigated the phenomena of modern Spiritualism. In doing so we have not relied upon teachings from the spirits, as coming by utterances in the trance condition of the medium, as was the usual manner in the Bible account, but in direct conversations had with the spirits, speaking in audible voices through their individual lips. We have had at least three of our senses brought to bear upon the facts, resulting from spirit power and intercourse. While all spirits do not know every thing, any more than mortals, still they know what they have seen and learned of spirit life better than mortals could through any means at hand.

If Spiritualism is a delusion in its phenomena, as daily occurring, the religion and philosophy upon which it rests is as far superior to old orthodox theology, in its conception of the love, wisdom and grandeur of God, and the dealings of the Infinite Spirit with the human race, as affects their future destiny, as heaven is superior to hell. Those writers who recorded events nineteen hundred years ago and upward, done the best they could under the light they possessed. The old Bible authors knew nothing of the sciences of geology or astronomy, and but very little about geography.

Every Bible writer, as was natural from their standpoint, regarded this earth, looking through their physical eyes, as the center of the planetary system; hence held that our earth was flat and immovable, and that the sun revolved around the earth. Now spirit and matter are the two basic elements on which rest all things. Spirit is refined matter, and has all power over matter.

From a spirit's standpoint from the summer land, it views our earth in the light of a vapory, shadowy substance, revolving through space; and regard as it is, the spirit world as the real, tangible one; for the hardest material substances are not impervious to spirit, therefore the facility with which spirits can pass stone or brick walls, and clothe themselves with material garments, manufactured on the occasion of being seen; for physical eyes cannot see the spirit encased in its garment.

The Bible account of the creation of the earth, as occurring some six thousand years ago, has been fully demonstrated through the science of geology, to be incorrect. Hugh Miller, and all modern geologists, agree, that the earth has existed millions of years. Miller was a Scotch Presbyterian, and was so dogged by the clergy to have him report his researches into the science of the earth's geological formation, as to reconcile it with the Bible account of creation, which priestcraft regarded as infallible authority upon every subject on which the Bible treated, that Miller, in order to avoid the perplexing situation, and after committing violence through outside influences, as well as the force of his early erroneous education, growing out of creedal religious dogmas, committed suicide.

Our globe was first projected into space as a gaseous substance, revolving until it assumed a liquid form, and then solids, which required millions of ages before it

became cooled sufficiently, before vegetable matter began to exist.

The moon, being only half the diameter of the earth, revolving so rapidly may have cooled so suddenly as to prevent vegetation appearing upon its surface.

Spirit is *refined matter*, and permeates all matter. If nature can evolve the sturdy oak from the acorn, or a chicken from an egg, what cannot nature perform from her vast laboratory?

The German chemists have succeeded in making internally and externally the exact simile of an egg, but have never succeeded in hatching chickens, because their eggs lack the essential ingredient, to-wit: spirit.

We have often witnessed unseen, imponderable forces moving ponderable bodies. Each individual spirit encased in the mortal body is an integral part or essence of the great Infinite Spirit whole, passing out of the body comes under the law of unfolding progression. All individual spirits, on arriving at the highest culminating point of progression in the seventh, or last sphere, become a "*unit of spirit, or an attenuated ether.*" The circle is here completed, culminating in harmony, wisdom, love and power. Therefore, the great Deific Power of the universe, clothed with the attributes of omnipotence and omnipresence, through which all things, animate and inanimate, live, move and have their being.

St. John hath declared: "No one hath seen God at any time," and he was right. To see a personal God he would have to be seen in human form: to render him personal would localize him. Moses asserts he saw and talked face to face with God. Moses was honestly deluded, for it was spirits whom he saw and communed with. Moses was doubtless a grand medium for spirit materializations. On one occasion Moses is reported as holding a dark seance and showing God's back parts through the cliffs of the rocks; but it was a spirit which the individuals at that seance witnessed, and in saying so we give the record an intelligent and satisfactory rendering.

We have gone into ordinary sized rooms in total darkness, when in a few moments the room was lighted up by spirit aura or electro-magnetism. Now, if spirit power can do that, they can light up a district of territory. Joshua, the medium, like all ancients, held that the earth was flat and immovable, and therefore the sun must revolve around the earth, which he caused to stand still for the period of a whole day, to enable him to wage war against his enemies.

It was an impossibility for the sun to have stopped in its course one second. The light afforded Joshua on that occasion was spirit light, as before stated, and was the same kind of light which accompanied the children of Israel by night in their march through the wilderness.

There may have been something in the story of the deluge, but as the account narrated contradicts itself as to the number of animals—one account by twos and the other by sevens—which were taken into the ark, we cannot receive the account of the deluge as true, by the usual plea, "Great is the mystery of godliness," as figures will not lie.

In the fish story of Jonah the old record says it was a "big fish" which took Jonah into its belly for three days and nights without digestion going on, but the New Testament says it was a whale. The whale mainly subsists upon blubber, and its gullet is about five inches in diameter—not large enough to pass a man's body. We are told to swallow this fish story, on the argument and reason that nothing is impossible with God. As if God could lie or make mountains without valleys intervening.

The old theological teaching has been that Balaam's ass talked; but all well experienced Spiritualists know it was the angel who stood in the way near by the ass, who did the talking.

All the phenomena of so called miracles attributed to Jesus, the medium of Nazareth, were not performed by suspension of natural law, but to the contrary came within the pale of law, and can be accounted for.

The most remarkable manifestation related, coming within the domain of natural law, and its highest perfection, is in the conception and birth of Jesus. Mary, the mother, was a perfect organization by nature and culture, hence the spirit of Christ, while Mary was in the trance condition, held sexual relations. The result produced a perfect child in the person of Jesus. Give nature the same harmonious conditions and similar results will ensue.

Every advance thought in science and religion has been met with opposition and persecution. When Bruno and Galileo indorsed the Copernican philosophy, that the world moved, the Roman church, arrogating to itself infallibility, and standing upon a platform of an infallible Bible record, which inculcates the theory that the earth is flat and immovable, anathematized Bruno and Galileo as heretics. Bruno they

put to death and Galileo they made pass through the forms of recantation on his knees. Still, the world moves.

Columbus met with persecution from the same source in advancing the theory of a new world beyond the ocean.

In religion, Socrates, who was controlled by a spirit guide whom he consulted, partook of the fatal hemlock under a sentence of condemnation for preaching a new God. Paul, many centuries afterward, preached from the same forum, and was persecuted by the followers of the copper and silver-smiths.

Jesus Christ himself, the grandest and purest of all moral teachers, was set upon and hissed by a mob of bigoted and intolerant priests, and was crucified.

Luther, the great reformer of his day, for thundering against the corruption of the Roman church, was persecuted.

John Calvin, with his three-headed God, caused Michael Servetus to be put to death for preaching the unity of God.

John and Charles Wesley, the renowned reformers of their time, for preaching a more holy and purer practice than prevailed in the church of England, were also persecuted. They were controlled by spirits in their utterances. Although the fact of spirit visitations and control was indorsed by the learned commentator Clarke, the fact and philosophy of spirit communion was imperfectly understood in the time of the Wesleys.

The Quakers, in both England and America, were greatly persecuted by a fanatical and intolerant priesthood. The Baptists were persecuted in Virginia. Afterward all denounced and derided the Campbellites. Have any of the Campbellites in turn persecuted Spiritualists?

There stands a law upon the statute book of the District of Columbia to-day which provides that whoever shall blaspheme by denying the Holy Trinity, for the first offense "shall be bored through the tongue and fined twenty pounds sterling; for the second offense, the offender to be burnt in the forehead with the letter B, and fined forty pounds sterling; and for the third offense shall suffer death without the benefit of clergy."

In all great achievements resulting in substantial benefit to the human race, they have generally sprung from trivial incidents. For instance, the discovery of the law of gravitation, suggested to Newton by the falling of an apple; or the power of steam, suggested to Watts by the buzzing

through the lid of a teapot. When Ben. Franklin was sailing a boy's kite from Philadelphia Commons, the passers by grinned and derided the silly old man, but after the broad-brimmed philosopher bottled the lightnings, then those who laughed last had the right to laugh. So it was with Harvey, who discovered the circulation of the blood, and Jenner the cowpox, Stephenson, of the railway, and Morse, of the telegraph.

Professor Hare, chemist in the Pennsylvania University of Medicine, who, at the time, claimed to know nothing of the workings of the spirit forces, which commenced agitating the public mind less than thirty years ago, was requested to make a scientific investigation of the phenomena then occurring. He arose from the investigation convinced of the intelligent power that stood behind and directed the tiny raps.

A member of the Board of Regents, for the Smithsonian Institute, proposed to the Board a joint scientific investigation into the truths of the power of spirits to return and hold communion with mortals, and by what laws in nature these forces were directed. The proposition was rejected, and for no reason whatever, only the priests from the pulpit had rendered the subject unpopular.

The wise men of the Board of Regents, however, immediately took up the question of inquiring into the philosophy and secret workings of the "tumble bug." Smart people often do and say very simple things.

John Wesley always admitted the presence of the spirit of "Old Jeff," but could not give the thumping noises he made an intelligent solution. The world of mankind had not merged sufficiently out of ignorance, bigotry and intolerance to allow it. It was reserved for the humble Fox family of Hydesville, to become the medium through which intelligent answers to questions were made by the tiny raps, twenty-nine years ago. Since then spirit intercourse has assumed manifold phases, starting to the world, and to-day numbers millions of confirmed believers—grand philosophy and religion, imparting peace, joy and consolation to millions of grateful hearts, to the Infinite Spirit of all wisdom, love and power. The scoffers may deride it; the infidel unbelievers may mock on, and lavish out their money freely upon Cooke and Baldwin and all the other charlatans and mountebanks until they drain their coffers, and yet the angel whippers will come, speaking words of cheer and consolation. The heavenly hosts

will not step down and out at the bidding of a pack of ignoramuses, whose minds are so dwarfed by self-conceit and cramped by contracted education as never to see a new point, through the inevitable law of progress, until they can see the flash of lightning and hear the thunders roll across a clear sky.

Washington, D. C.

THE following is the conclusion of an able article on the prophecy relating to the four kingdoms, by A. B. Winslow. We regret that we have not space for the twenty-five pages which precede, and upon which this is based. It affords food for serious reflection to those who think and reason from history to see the momentous time in which we live:

Thus we see that through all ages of the church, the doctrine of a future kingdom, wherein the religion of Christ should prevail over all other forms of religion, has been both believed and taught. It is the doctrine of the prophets, of the holy fathers, and confirmed by Christ himself. Furthermore, the period of its commencement has been so accurately pointed out that there is hardly a possibility of our mistaking the time. The language of the prophecy itself, it being the fifth empire, and it immediately following the last form of the Roman empire, the traditions of the church, and the teachings of the early Christian writers, all point to a time for its commencement now near at hand. I speak of the time when viewed as a kingdom, when its powers become supreme, and when prepared to act the part prophecy has assigned it. There is a transition period to all empires—a period during which the sovereignty passes from weaker into stronger hands. Pagan Rome was growing for over six hundred years before being recognized in the prophetic page, papal Rome for even a longer time; and the kingdom of Christ has been growing for over eighteen centuries, yet its power is not yet supreme. The two great powers antagonistic to Christianity, Judaism and paganism, are not yet destroyed. The 1260 years of the tyranny of the beast and false prophet are not yet ended. Mr. Hinton is of the opinion, however, that the stone cut out of the mountain without hands fell upon the feet of the image at the time of the French revolution, and that the papacy is now "con-

suming unto the end." Though this may be, yet it cannot be said that the iron, the clay, the brass, the silver and the gold have been broken to pieces together, and become like the chaff of the summer threshing floor. The stone has not become a mountain, so that it fills the whole earth. But we may take courage, for it is growing with tremendous rapidity, and should its growth be as rapid in the future as during the last few decades, long before the seventh millenary of the world, the time mentioned for the commencement of its prophetic life, it will have ground to powder the remnants of the kingdoms which have gone before it, and the wind will have carried them away so that no place will be found for them; long ere then they will live but in name, and the power of Christ's kingdom will be over and above all.

But we will not trouble ourselves with the future, but inquire rather what of to-day? St. Paul in his time saw the workings of the kingdom of Antichrist; so likewise do we in ours see the workings of the kingdom of Christ. But I fear that we do not realize the magnitude of the events which are taking place among us, nor consider the relation they bear to the Word of God. Though the time has not yet come when the kingdom of the mountain is apparent, yet it exists on earth to-day, and like all kingdoms which have gone before it, it manifests in its immature life the characteristics of its maturity.

There are certain events occurring from time to time in different parts of the world, the peculiarities of which stamp them unmistakably as landmarks in prophetic history. Knowing these, we know the age in which we live, and can better judge of the events belonging to that age. The Roman empire was divided into ten kingdoms; three of these were "rooted up" to make room for another, the little horn. These among other events mark this beyond controversy as the fourth beast of Daniel. And the events in the history of the Popes coincide so minutely with the prophecies concerning the little horn, that there is no possibility of mistaking their identity. So likewise passing down the ages to the closing years of the life of Antichrist, we find that the spirits of the dead are appearing here on earth, precisely as foretold they should do in that kingdom immediately following the downfall of this Man of Sin.

The most critical theological students of all ages declare to us that the Bible teaches that in the days of this kingdom the spirits

of the dead shall appear among us and take part with us in the daily affairs of life; they tell us that they shall appear among us clothed in bodies like unto those which clothed them in their earthly existence—even as Christ appeared apparently in his natural body after the resurrection (his state being a type of this).

There are hundreds and thousands of living witnesses that it is thus to-day. Their aid and advice is sought for and acted on in all kinds of business. There are public journals conducted almost exclusively by spirit agency. To-day they come among us clothed with bodies so like their own in appearance, that they seem as real as when with us at first. They come with all their deformities, if such they had while in earth life, that thereby they may convince us beyond doubt of their identity, even as Christ showed to Thomas the marks of the nails in his hands and of the spear in his side to convince him of his identity. Those whom we have loved and whose mortal bodies we have placed in the tomb, return to us, and give us words of encouragement in our struggles to rise upward to a higher life.

There are hundreds and thousands of living witnesses that it is thus to-day.

The souls of the vision of St. John were shown to him not only when restored to life, but he saw them when in the act of reviving. To-day they appear to us in all stages of materialization, from the faintest shadow to the "living in their whole being" again. All of these things, of which we are witnesses to-day, are represented as taking place in the kingdom of Christ. And they are represented as taking place in no other kingdom whatever; it is a peculiarity of this one alone. And this fact stamps the present time irrevocably as the dawn of that happy period, the promise of which, for nearly two thousand years, has been a bulwark of strength to the burdened and suffering children of God.

But notwithstanding these doctrines relating to this kingdom have been entertained by our ripest Bible scholars in the different ages of the church, notwithstanding they have all agreed that its prophetic life should commence about this time—some going so far as to say that the events of nearly fifty years ago might be the forerunner of its appearing—and though the evidences since then have been a thousand times more convincing—so very much so in fact, that the unprejudiced scholar can hardly fail to apply them correctly—yet we see nearly the whole body of the professed followers of

Christ laboring with their whole might to throw discredit upon these evidences; ignorant altogether of the foundation on which they rest, and refusing to consider an idea beyond their present line of thought, and without even an inquiry in regard to their origin, they characterize them all as the works of the devil. Pharisee-like, they wrap their mantles of self-righteousness about them, and forget, amidst the forms and ceremonies of the church, that vital godliness which is so necessary to the growth of grace within the heart. They do not consider the times in which we live, nor the space these manifestations occupy in the chain of events recorded in prophecy.

Mr. Hinton says, in speaking of the growth of empires, "There is a period during which the sovereignty is passing from hands too weak to wield it longer, into those which are ready to wrench it from their grasp. Such we apprehend to be the character of the age in which our lot has been cast; the power and dominion under the whole heaven, pagan, Mohammedan and papal, is passing from the trembling hands of decrepit imposture, into those of Him who is alike mighty to destroy and mighty to save."

Again, on page 358 of the work above mentioned, he says: "Every vision as successively placed before us from the prophetic page, gives additional assurance that the present period is of momentous interest, a time of preparation for events the most grand and important, that the world has ever known. And to any who are negligent respecting the knowledge they should seek to obtain, or the duties which now devolve upon them, the language is peculiarly appropriate, 'It is high time to awake out of sleep.'"

We have seen the prophecies relating to the four great empires remarkably fulfilled, we have seen them as remarkably fulfilled in regard to this kingdom down to the present time, and we shall see them, too, as remarkably fulfilled concerning that portion yet in the future. And in the light of these it seems to us that these spiritual manifestations which we see are just what we should have been expecting; and that instead of looking upon them with distrust, and endeavoring to throw discredit upon them, we should have hailed them with joy unspeakable, as confirming the doctrines of Christianity, and scattering to the winds those of materialism, for such must be the ultimate result.

Prof. Huxley, a leading scientist of Eng-

land, and a materialist of the most unpromising kind, says: "If these things be true (referring to the so called spiritual manifestations), it bridges over the chasm between science and religion; it affords the only reconciliation that the world is seeking between philosophy and revealed religion to man."

But in conclusion: From a consideration of these prophecies, from the light we are enabled to obtain from other sources, and from the signs of the times, we are forced to conclude that these are but the forerunners of Christ's glorious kingdom on earth; that we are now living in the early spring-time of its existence; and finally, "When her branch is yet tender and she putteth forth leaves, ye know that summer is nigh."

From the Religio Philosophica Journal.

WATCHMAN, WHAT OF THE NIGHT?

MODERN SPIRITUALISM.

In the present state of Modern Spiritualism the writer finds much to approve and much to deplore. When it first appeared there were multitudes attracted to it from the churches and from the infidel ranks, with all their angularities and false conceptions, who treated it as a toy, with which to beguile an idle hour. It was their misfortune as well as fault, to thus falsely construe one of the most important events which has transpired for eighteen hundred years. Most of them being ignorant of the spiritual philosophy, only served to disgrace the cause, and their explanation disgusted sensible people. But on the other hand, multitudes were lifted out of spiritual darkness into a glorious light, which made them enlightened Christian Spiritualists. Ancient and modern Spiritualism are one and the same thing, with this exception, that in olden times its disciples were more under its divine influence, because they were less artificial than men are of this generation, while, on the other hand, this generation, with their increased light, comprehend more of its law and science than the primitive Christians did. But Spiritualism at this moment remains with the intellectual ones more a philosophy than a religion.

When this subject first appeared, scores of well-meaning people had great anticipations of its final results; but the Spiritualists have utterly failed to establish it as a religion. Instead of eclipsing all other religions with their increased knowledge

and wisdom, they commenced an aggressive warfare against all religions by exposing the errors which had been adopted by the churches, and they were supported in this attempt by numerous intelligent clergymen from all denominations, as well as learned infidels, who were well acquainted with history and every department of learning. By such a course they have cultivated the intellect of the people, instead of purifying their affections and developing their spiritual natures. But there is a large proportion who are exceptions to this rule, and among them are a host who are under the cover of the churches, including clergymen and their wives and daughters. An eminent clergyman was a violent opposer of these manifestations when they first appeared, but the angels have entranced him and made him a prominent public man of this cause; he said that fully thirty-six clergymen, whose ranks he had left, were intensely interested in this movement, but did not dare to mention it to their congregations.

WHAT GOOD HAS SPIRITUALISM DONE?

The question has often been asked, What good has Spiritualism done? If that class of questioners could comprehend the purified affections of the multitude who have had sweet communion with their departed friends, and the host of infidels who are now rejoicing in the spirit of primitive Christianity, to say nothing of those who have been healed of diseases when all earthly skill has failed, they would not ask such questions. The agonies it has allayed in distracted minds, and the work it has done in relieving fears of death, and the grave, is in itself a matter of transcendent importance. The consolations which thousands receive daily are not to be estimated. It makes of a selfish fiend a humane brother, and changes all selfishness into angelic purity. Under its influence vice is replaced by virtue. But want of space prevents me from going on. If the skeptic desires to know what good it has done, he must question each individual of the ten millions who have rejoiced under its influence in the United States; for it administers its heavenly influence to meet the peculiar wants of each individual.

THE REDEMPTIVE MEANS.

All are aware that dissatisfaction and unrest is everywhere apparent; that the poor have a smothered feeling of envy toward the rich; that politics are corrupt, and that it requires all the appliances of church and State to coerce the people. But coercion is

not reformation. That designing and reckless men will some day fan this flame into a religious war there can be no doubt; and the only means to prevent a bloody conflict is to enlighten the masses. The people everywhere are deficient in knowledge and wisdom in regard to life and the laws of nature. Without such knowledge we are like a ship at sea, without a rudder or compass, and in a state in which all manner of imposition may be practiced on our credulity. Is there any one so blind as to suppose that the present state could exist under a rational system of education? Under the present condition the people are controlled more by their impulses than they are by reason.

Unless the native American people change their habits of life, they, as a race, will become extinct. The majority of females in large cities are deficient in bodily and mental vigor, which renders them unfit to perform properly the office of procreation and its kindred duties. How can a mother convey to her offspring that knowledge of which she herself is deficient? The vices and immoralities of the times can only be remedied by a scientific education. There are three modes to redeem humanity from crime and discord. The first is to teach them the laws of being and the science of life in every department of their nature; then they will be prepared for the next stage of education, which concerns the true mission of woman. It is folly to suppose that the church can be in harmony with heaven while ignorance pervades the earth. The only means to establish right relations between heaven and earth is to remove ignorance. Harmony cannot exist where discord dwells; and discord will not cease while ignorance reigns. When the period arrives when a woman shall intelligently comprehend the innate faculties of her nature and her mission to her offspring, she will not only be an object to love, but a being to venerate. These are the scientific means to redeem the human race from crime and all diseases. The heavens are co-operating with the inhabitants of this earth to arrest our attention and to reclaim us from sensuality and sin. This is the most potent means to reform humanity. Convince the people that they can commune with their nearest and dearest friends, and they at once become a law unto themselves. The knowledge that God's invisible police are about us by night and by day will do more to arrest vice than all the coercive means in existence. This is God's last

effort to save the world from destruction. God is no respecter of persons; he has no selfish policy; his laws are undeviating, and if we follow them we shall become a brotherhood, and shall need but one religion. Error is combative, and truth is harmonizing. Religion is the highest need of our nature, and a strict conformity to the laws of being would introduce us into an atmosphere of God and the angels. Christianity without spiritual manifestations reminds the writer of a body without a soul.

CONCLUSION.

As the writer is now, and has been for many years, a member of an evangelical church, it is nothing but the immense importance of the subject to mankind which urges him to appear as an advocate of a subject which for the lack of a right comprehension the church has frowned upon. In this matter the writer has nothing to gain but the disapprobation of those who have not had the experience which he has had. Nevertheless, he would rather have the approval of God and the angels by testifying to the truth, than to conceal that which is capable of making mankind companions with the angels. Personal considerations are of no moment when we take into contemplation the vast importance of the subject. The time has arrived for us to lay aside pride and party distinction, and listen to the voice of God and the instrumentalities through which he reveals himself in the latter days. Primitive Christianity is my religion, and I rely on the promises given in the Bible in regard to the spiritual gifts with which Christ and his followers were endowed. For the lack of this heavenly influx the church has lost its power in healing the sick. The modern revival of those ancient manifestations should engage the attention of every human being, for it is the most important event which has transpired since that period when Christ was upon this earth. Condemn modern Spiritualism, and ancient Spiritualism, as recorded in the Bible, must share the same fate, for they are identical.

When this subject is comprehended and rightly heeded, it will change this selfish world into an Eden of bliss, because it has the co-operation of God, Christ and the angels to sustain it.

A CREED FOR THE WORLD.

The only creed which can be adopted to meet the demand of the world, consists in the first two commandments, which in spirit was Christ's creed; and there is no other

which will meet with universal acceptance. Let our acts be controlled by such a religion, and the heart of humanity will respond to it. All methods which deviate from first principles will end in spurious growth. The Christ principle in the heart of humanity is the spirit of truth—which can only be kept alive by a continuous inspiration of the Holy Ghost. In living out such principles, we drink in love and feed on wisdom.

DR. A. JOHNSON.

LETTER FROM J. M. PEEBLES.

DEAR FRIEND WATSON—Permit me to stretch my hand ten thousand miles away o'er the waters this evening, and clasp yours. It feels good to me, being the hand of a friend and a brother indeed.

As I promised to write something for your excellent MAGAZINE before leaving Iowa for California and failed, I now in part fulfill the promise.

My voyage to Australia was upon the whole a pleasant one, as you see by the *Banner of Light*. It is now nearly two months since I reached Melbourne, to lecture upon Spiritualism, and I have spoken every Sunday evening in the Prince of Wales Opera House to no less than two thousand any evening, and sometimes there were estimated to be present, sitting and standing, three thousand persons. These immense gatherings trouble the churches exceedingly. With a wonderful unanimity they pronounce Spiritualism "the work of the devil, and the American Peebles one of his imps." The Wesleyan *Spectator*, organ of the Methodists, has written violently against me, and several clergymen have made up exceedingly sour faces and asked "a prayer-hearing God to remove him (me) from Australia." But I stick.

A terrible theological bombshell was unexpectedly thrown into the orthodox camp last week by Rev. Mr. Wallaston, a Melbourne Episcopal clergyman. He came out as boldly against the plenary inspiration of the Bible as Colenso of Natal. Here follow some of his published statements:

"1. There does not exist in the world a single manuscript of any portion of the Old or New Testament which is an original autograph, consequently we have only copies or translations of the original.

"2. There is not a copy of the Bible existing which is transcribed from any one MS., but all the Bibles we possess are made

up from transcripts from many different MSS.

"3. The most ancient MSS. from which our modern Bibles are compiled are all imperfect, and most of them only fragments.

"4. No MS. extant of the Old and New Testaments (Greek) which we possess was written earlier than the fourth century of the Christian era; and no MS. of the Old Testament (Hebrew) was written before the twelfth century after Christ.

"5. No two MSS. either of the Greek or Hebrew Scriptures verbally agree, and there is not one of them which cannot be demonstrated to be verbally incorrect."

And presents the following contradictory texts as an illustration:

II SAM. XXIV.

1. And the Lord moved David to number the children of Israel.

9. Joab gave up the number of the people unto the king, and there were in Israel, 800,000 men that drew sword, and the men of Judah were 500,000 men (or a total of 1,300,000).

18. So Gad came to David and said unto him, shall seven years of famine come unto thee in thy land? &c.

24. So David bought the threshing floor and the oxen for fifty shekels of silver (equal to £5 of our money).

I CHRON. XXI.

1 And Satan stood up and provoked David to number Israel.

5. And Job gave the sum of the number of the people to David, and all they of Israel were 1,100,000 men that drew the sword; and Judah was 470,000 men that drew sword (or a total of 1,570,000).

11. So Gad came to David and said unto him, choose you other three years of famine, &c.

25. So David gave to Ornan for the place, six hundred shekels of gold (equal to £1050 of our money).

This same popular Episcopalian priest preached a sermon several weeks since against eternal punishment. Think of it. Evangelical clergymen preaching against the plenary inspiration of the Bible and the venerable whipping-in-dogma of endless punishment! What next? Why, Spiritualism, of course.

What of organization? Is the work advancing? And is spiritual Zion putting on her beautiful garments? I see by a communication in the *Voice of the Angels* from the spirit Theodore Parker, that he speaks out in clarion notes in favor of Christian Spiritualism. These are his reported words:

"Christian Spiritualism will become a power in the land; its clarion will be the trumpet of the spirit world, to call many from error that never would be reached by any other means; its beacon light will lead many to spiritual truth, whose eyes would never, could never, see the sun of progression without it; its fountain will refresh

many athirst in the desert of orthodoxy; its food will save many now starving on the husks of church creeds.

"The same captain is at the helm: his prophetic eye has scanned the future; and I, Theodore Parker, would say to all Spiritualists of whatever degree of advancement, of whatever shade of opinion, Help the organization of Christian Spiritualists as the surest, quickest method of dealing superstition and church bigotry the finishing blow."

I am no stickler for names. Principles are the guiding stars, and a practical life the magnet that furnishes the ingathering of souls.

History and all our past experience bear me out in saying that unless Spiritualists organize upon a broad rational and religious basis, and unless that organization recognizes the Divine Existence, the ministry of spirits, the moral obligations of life, and the ultimate unfoldment and happiness of all souls, the quickening influences of Spiritualism will be appropriated by the more liberal, and in the end by the evangelical churches; and they deserve to be. After the New Testament fig tree had been digged about for a long time and still remained barren, it was hewn down and cast into the fire. It was well. Angelic reapers are already asking, Where are your harvests?

Where does the National Conference of Spiritualists meet? There could not well be a better place than Washington. Will not A. E. Newton, of Ancora, N. J., Dr. E. Crowell, and other old and substantial Spiritualists be present? I so trust. Though absent in body I shall be with you in spirit, and that spirit breathes peace, love and charity for all.

J. M. PEEBLES.

Melbourne, Australia.

BRO. WATSON—Long have I looked for the true principles and teachings of the Bible in the line of the Spiritual Philosophy, and have never met anything that pleased me so well as the SPIRITUAL MAGAZINE.

A brighter day is dawning on groping humanity, and may its morning sun find its way into every cellar and garret and every dark corner of the benighted race of man. The churches need it most, and your position gives you a chance to reach them. They have a spark of light which cannot be put out, but they need it kindled by the fires of a true religious element of a true spiritual philosophy. Once on the right

line, everything will be brought into harmony. As water when allowed to run will purify itself, so this religion united with philosophy will regulate all of our social, financial and governmental relations. Then shall humanity reap the first ripe fruits of all her labors.

SARAH HANOVER.

BRO. WATSON—I have just come to this city from Terre Haute, according to promise made me by my spirit friends at New Albany, Ind., that some of them would materialize for me, and knowing that such things were possible, having witnessed the materialization of Washington in your house through your kindness. I arrived at Terre Haute May 3, and attended a seance the same evening where nine spirits materialized, but none of my relatives or friends. May 5, at an evening seance, eight materialized, and among them Baron von Humboldt, as also my spirit guide Tuscaloosa, a splendid specimen of an Indian, six feet high. Humboldt and Tuscaloosa both came out of the cabinet at my solicitation, and after I had introduced them to the audience had a couple of good hand-shakings. Humboldt spoke to me in German and English, and dematerialized on the platform.

Sunday evening seance not so good, conditions being bad. There were seven materializations, among them my brother John, who passed to spirit life in 1863.

Tuesday, May 8, seven spirits materialized, among them my spirit wife and school companion Elizabeth, passed to spirit life in 1866, perfect in size, feature, and in every particular seemed to be her former self. She was very happy in being able to show herself, and spoke in German and English.

May 9, my brother John, not having given satisfaction the first time, came again, and this time I recognized him well. Humboldt and my Indian also showed themselves very distinctly, and dematerialized in presence of all.

I find some very warm and progressive Spiritualists wherever I go, and also some ice-cold, stiff and selfish ones. I hope the latter will gradually die out, and the former increase a thousand fold. We need a class full of love to humanity and full of good deeds. I have the promise of a club of subscribers for your MAGAZINE. The seed sown will grow and ripen. Not a day but I find a new seeker after truth.

Dr. Pence, of Terre Haute, is a very good man, but the surroundings are not harmo-

nious. More music, good singing, a mental medium combined with the physical, and above all, organization should be the aim of the brethren at Terre Haute, and the Harmonial Philosophy would be a power there.

Grateful for kindness shown to me in your city, I remain, in love,

Yours, M. F. EVERBACH.
St. Louis, Mo.

WE make the following extract from the minutes of the organization to which we referred in our last issue. Would that we had room for all of the proceedings :

PLATFORM.

We, the undersigned, do band ourselves together to be known as the New Hampshire State Association of Spiritualists, for the purpose of encouraging all spiritual and moral reform, to promote justice, harmony and benevolence, and everything which tends toward the elevation of humanity. We will give our cordial support and right hand of fellowship to all who make an earnest effort to rise above the evils of earth; therefore,

1. *Resolved*, That we, as Spiritualists, believe in the infinite presence, our Father and Mother, one true and living God.

Believe in Jesus Christ as our "Elder Brother" and Medium, accepting Peter's definition, "Jesus of Nazareth, a man approved among you by wonders and signs."

Believe that there is no death; that the tomb is the gateway to immortal life; that the other life begins where this present life ends, and that we enter the spiritual life with all that makes our personality in this.

Believe in spirit influence, as evidenced by the varied psychological and physical phenomena occurring in our midst.

Believe that Spiritualism is that scheme of thought and action which embraces the science, philosophy and religion of human life.

Believe that organization is an essential law of nature, operating wherever forms of life exist. Religions are not exempt from the influence of this law. Therefore, we feel that only through an organized and systematic effort can Spiritualism be established in this State, and regular meetings be sustained.

2. *Resolved*, That we plant this Association squarely upon the well-established doctrines of the State and property, of marriage and the family, which lie at the foundation of modern civilization, content to

bide the evolution of changes in the laws of property and marriage as are compatible with the good order of society and the best good of the individual.

3. *Resolved*, That we agree to be governed in all our associated actions by the Constitution hereunto appended.

Voted, that this platform be adopted by the State Association of Spiritualists of New Hampshire.

This Association will send delegates to the National Convention in accordance with such provisions as may be made for the representation of States in the national body.

We have laid the foundation of, we trust, a permanent and successful organization. And now we would appeal to all Spiritualists of the Granite State to assist us in our work. We aim to do good and spread the truths of Spiritualism broadcast. Any information concerning the Association may be obtained by addressing the Secretary at Bradford, N. H.

Harmony and unity of purpose prevailed during the whole convention. All who attended came with the intention of making the meetings pass off pleasantly, and success crowned their efforts.

GEO. S. MORGAN, President.

GEO. A. FULLER, Secretary.

Will not other States follow and be represented in a National Convention?

DEAR DOCTOR—The following remarks are contained in a private letter to me; they are comprehensive and to the point; and if you have a spare corner and think them worthy, they are at your service:

"Spiritualism has a mission—a mission worthy the All-Father, and promotive of the salvation of his children. The world is buried in sensuousness; the so called orthodox are carried away by creeds and dogmas to the destruction of true charity; science seems to be wedded to materialism, and the mind of the age and the world is in darkness, uncertainty and doubt as to the immortality of the soul and the existence of a real, substantial world, in which the departed live forever, after the dissolution of the natural body. To correct all this is the true mission of Spiritualism; and so long as it confines itself to this sublime purpose I hail it as the auxiliary of the Bible, and a part of the instrumentality employed by Providence for the salvation of mankind."

This was written by a Southern gentleman of high standing, whom I met during

a summer's tour through the upper portions of South Carolina and Georgia, forty-four years ago. I was a young lady then, and he a student of Franklin College, Athens, Ga. Our family, four in number, were guests in the hospitable mansion of Dr. Church, President of the College; and he sent for my book because he remembered with pleasure our early intercourse.

Though his letter was marked "private," I think I have not betrayed my trust; as his "incog" has been carefully preserved. I hope he will forgive me for my slight departure from his injunctions.

May our Father and his good angels guide and bless you and yours, is the sincere prayer of your ever grateful friend,

MARY D. SHINDLER.

OUR DUTY.

Address of Mr. F. R. Young before the Dalton Association of Spiritualists.

I have long thought and felt very strongly that we owe it to our beautiful faith and the cause with which we have identified ourselves, to make an open, modest and constant avowal of what we are and what we believe, never allowing coward fear to lead us to hide our light under a bushel. *We need not be nuisances to be faithful*; we may consult times and places, and yet maintain our integrity; we may keep ourselves and our faith in a position of harmony with the other facts of our lives, and yet be always ready to "give a reason for the hope that is within us." I think many Spiritualists hold back the avowal they ought to make, and it is time this fact should be clearly understood, and the duty it inculcates be laid to heart and discharged. I also think the sacrifices we make to spread our faith are not at all equal to its importance. If we do really and truly believe that the truth of immortality is aided by demonstrable evidence, that those who have passed away are still able, under given conditions, to commune with us who are on this side; if we believe that God, in these latter days, has given us a privilege which many prophets and kings longed for, but died without the sight; if we believe, in fact, that Spiritualism is what we profess it to be; if we know it to be true, and know equally how valuable it may be in the right hands, then I say it is our duty to sacrifice time and money and other valuables, to spread abroad the light among those who are in darkness, to strengthen the weak, to instruct the ignorant, to give confidence to

the trembling, and to bring the world face to face with that which has helped us, and which we believe is capable of helping others.—*London Spiritualist*.

IS SPIRITUALISM DIABOLICAL OR DIVINE?

In the Book of Samuel we read, "He that is now called a prophet was beforetime called a seer," that is, one who had the gift of spiritual vision. Moses exclaimed, "Would God all the Lord's people were prophets!" and in the Prophet Joel we read, "And it shall come to pass that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaidens in those days will I pour out my spirit." Jesus promised his disciples, "The works that I do shall ye do also, and greater works than these." And he added, "Lo! I am with you always, even unto the end of the world!" St. Paul, in his epistle to the Corinthians, writes, "Now, concerning spiritual gifts I would not have you ignorant;" and among these spiritual gifts he enumerates, "The gift of healing," "The speaking in divers tongues," "The interpretation of tongues," and "The discerning of spirits;" and he exhorts his readers, "Add to your faith knowledge." The Spiritualists are a class of people who obey this apostolic injunction. They add to their faith knowledge. They know that all the spiritual gifts spoken of in Scripture are exercised to-day in our midst by persons who formerly would have been called prophets or seer, but who are now called spiritual mediums. We regret to find that some of the clergy and teachers of religion who should have been the first to welcome this divine truth, have preached sermons and written tracts misrepresenting it, and denouncing it as diabolical, just as the Jews of old said of Christ, "He hath a devil!" Is Spiritualism diabolical or divine? We appeal to the test of the Master—Jesus. He hath told us, "Every tree is known by its fruits. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit; wherefore, by their fruits ye shall know them." Spiritualism has convinced many of the truth of the Scriptures, and of the reality of the future life. Many a mourner suffering under bereavement, has derived strength and consolation. Judge, then, the tree by its fruits. Are

these fruits good or evil? We speak as unto wise men; judge ye. Do you ask, "Is there any warrant or authority in Scripture for communion with departed spirits?" We unhesitatingly answer, Yes! It is sanctioned by the example of prophets, apostles, and of Christ himself. Thus the prophet Daniel held communion with the angel Gabriel, who is also spoken of by him as "the man Gabriel," thereby showing him to have been a departed human spirit. The apostle John received visions and revelations from an angel, who declared to him, "I am thy fellow-servant, and of thy brethren the prophets;" and Jesus held converse with two departed human spirits, "which were Moses and Elias," and this in the presence of his disciples, whom he had taken with him to be witnesses to all time of the high example thus presented. What higher sanction can we require? What higher sanction is possible? It is only the abuse, the corruption, the perversion to evil ends of this great privilege of spiritual communion which the Scriptures condemn, *and all true Spiritualists join in that condemnation.* Do not suffer yourselves to be misled. Be not the victims of prejudice and priestcraft, but exercise the reason and common sense God has given you, and search the Scriptures for yourselves to see whether these things are so.

ROBERT COOPER.

From the Religio Philosophical Journal.

ORGANIZATION.

Throughout all nature, organization in a multitudinous sense prevails. Within man's organization are over sixty primary elemental substances, and see the wonderful results flowing from their union. Brilliancy in his eyes, elasticity in the step, strength in every muscle, and untold potency in the various departments of the brain! Without organization he becomes as it were a nonentity. The union of oxygen and hydrogen produce water; combining oxygen and nitrogen we have the atmosphere we breathe. In union there is strength—a positive force that can displace mountains, remove obstructions in the path of progress, and reform and elevate the world. By the combination of active minds working harmoniously together as great results can be produced in the moral world as are daily seen in the physical universe, by the uniting of different elements. Without organization there would be no scintillating

stars and worlds—in fact, in one sense, nothing in all of God's vast universe! See the results that flow from organization among the Mohammedans, Buddhists, Hard-shell Baptists, Methodists! If organization can propagate an error, will it not have tenfold more potency when truth alone is involved? The New Hampshire State Society of Spiritualists take a rational view of this subject in the following: "That we believe in organization as an essential law of nature. Religions are not exempt from the influence of this law. Only through organized and systematic effort can Spiritualism be established in this State, and regular meetings be sustained."

Soon after our last issue was mailed we received the following from the President of the State Association of Spiritualists of Pennsylvania. We have agreed upon the place, and within two days of the same time without either knowing the wish of the other. We second the motion of Bro. Cyrus Jeffries for the 23d of October for the Convention:

BURNT CABINS, FULTON COUNTY, PA.,
June 6th, 1877.

BRO. WATSON—Being deeply interested in the progress and prosperity of our heavenly religion, I would again call the attention of all true Spiritualists to the subject of our General Convention for organization.

I do not wish to dictate to our people in this great work, but as there seems to be no movement making in the direction of perfecting an organization, I would suggest that delegates from all associations of Spiritualists in the United States of America meet in a General Convention in the city of Washington, D. C., on Tuesday, the 23d day of October next, for the purpose of organizing our people into one distinctive brother and sisterhood of friendship, love and union in the Fatherhood of God; that we may at once, with all our forces, begin in earnest the conversion of the world to the only true, wise and heavenly religion of the universe; that we may finally, under God and the angels, be able to break the fetters of ignorance, bigotry and superstition from our shackled race, and elevate its millions to the high and happy position intended by the great Author of all.

I hope that the time and place above indicated will meet the approbation of the friends on this long delayed question, and that they will immediately act thereon.

But should immediate action not be had on the momentous subject brought forward, I trust the friends will see the importance of an early movement in this great matter and will hasten its consummation at the earliest moment possible. Yours in haste,

CYRUS JEFFRIES.

For the Spiritual Magazine.

THE SAME RELIGION.

The Gospel of Christ and the Gospel of Spiritualism.

REV. CYRUS JEFFRIES.

NO. II.

The Gospel is an Everlasting Gospel.

If the gospel kingdom of Christ, with its great religion and blessed economy, as delivered by him to his disciples and from them to the nations, was like that of the Jewish dynasty, which was only to last for a time, it would have been so stated in its institution.

The Hebrew economy was established as a national religion; it was partly human and partly divine. Its system on the one side was made to suit human nature in all that was congenial to it, such as polygamy, slavery, retaliation, vengeance, etc., while on the other side it was made to suit the divine or spiritual nature, such as that of angel communion, prophecy, signs and wonders, etc. This economy or law was ordained and established by the dispositions of angels—Gal. iii, 19; Acts vii, 53—that man might be made acquainted with the spiritual as well as the natural economy, and thereby prepare him for the approaching economy, the gospel dispensation, which was entirely spiritual; for according to the records of brass and stone the first religions were all natural, but the second, the Sanscrit and the Hebrew religions, were part natural and part spiritual, but the third, or gospel religion, is entirely spiritual, and is to endure forever, and finally consummate the brotherhood of man.

Like all other religions the Hebrew system was established as a national religion, but partaking of both the natural and the spiritual religions, she was established to show to mankind the wonder-working, spiritual religion of the angel world, and to prepare the nations for the universal religion of Christ, which is finally to subdue the earth and bring the great family of man into one common brotherhood of union,

VOL. IV—16.

love and friendship, as well in this life as in the great hereafter.

It is therefore distinctly taught in prophetic history that the kingdom of the Son of Man "is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii, 14. Why, then, do the churches of modern Christianity teach that all the miraculous power and dominion of the Holy Ghost, in the glorious work of signs and wonders in Christ's kingdom, are all passed away, and the gospel kingdom is stripped of its good tidings of great joy, such as healing the sick, casting out devils, working miracles, the curing the blind, healing the lame, restoring the deaf, etc.; has lost all its primitive power and dominion of benefiting mankind, when it is expressly declared that his dominion is an everlasting dominion, and one that shall not pass away?

Again it is said, "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever."—Psa. iii, 7, 8. Yet orthodox Christianity teaches us that all, or nearly all the commandments of Christ have failed and passed away, and have ceased to live forever; thus showing that Christ's commandments have proved a failure to the children of men. Nevertheless, his commandments are sure; they stand fast forever, and they are now being obeyed by Spiritualists the same as they were in the days of primitive Christianity, while the Christian preachers, that were to preach whatsoever he commanded to all nations unto the end of the world or age, are preaching that they are done away.

And it is plainly taught that Christ is unchangeable; that he is the same in this day to his children he was in the day he was on the earth—"Jesus Christ, the same yesterday, to-day and forever."—Heb. xiii, 8. But the professed teachers of Christianity tell us that the gospel of Christ in this day is not the same it was in the days of the apostles, for all its signs and wonders are passed away. It was then a gospel of signs and wonders, but now it has changed—not one sign or wonder accompanies its ministrations in the orthodox churches, while Spiritualists believe and know it is the same unchanged gospel now it was then, for the very same signs and wonders are wrought by believers in this day they were in the days of Christ and the apostles; for Christ made no distinction in nations or generations. He did not come to give benefits and blessings through signs and won-

ders to one, and withhold them from another. His commands of blessings and benefits in signs and wonders are for all generations and for all nations, and for all time to men, "The same yesterday, to-day and forever." Yet the very Christianity that should claim Christ and obey his commandments says that gospel that Christ delivered to his disciples has long since changed, and lost all its signs and wonders, and its powers to bestow the gifts of the Holy Ghost, so that nothing now remains but the letter, all its miraculous powers having passed away.

And again, we are clearly taught that "The Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you."—1 Peter i, 25. Yet the teachers of orthodox Christianity tell us that all the following gospel of Christ has passed away and become obsolete: That the healing of the sick is ended; the curing of the lame has ceased; the casting out of devils is past; the seeing of visions is over; the restoring of the blind has failed; the speaking in unknown tongues is abolished; prophecy has closed; the restoring of the dumb has died out; the working of miracles has become a failure; the discerning of spirits has passed away; the having of faith as a grain of mustard seed is no more; the having of trances is past and gone; the baptism of the Holy Ghost has become obsolete; the curing of the deaf has stopped; the interpreting of tongues is a failure; the raising of the dead is ended; the giving of spiritual gifts is over; the curing of lepers is past; the restoring of lunatics has failed; and the following of signs and wonders has ceased, thus showing that almost every injunction of the gospel of Christ is ignored, denied and abandoned by orthodox Christianity, when all men are assured that these commandments of the gospel of Christ are the Word of the Lord, and that they shall endure forever.

And again we are taught that the kingdom of Christ is an everlasting kingdom and cannot pass away. "They shall speak of the glory of thy kingdom and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Psa. cxlv, 11, 12, 13. For the saints and the angels shall speak of the glory and power of his kingdom, and of his mighty acts of miracles, signs and won-

ders in his everlasting kingdom that shall endure throughout all generations. Yet modern Christianity tells us that these mighty acts of signs and wonders that forever attest the power of his dominion have long since passed away and come to an end. And although they were to endure to all generations, yet we are taught they have all perished and passed away, and that all the healing blessed benefits of Christ's miraculous gospel that was to continue to the end of the world to heal the nations has proved a failure and perished from the world. But true Spiritualists know that heaven and earth shall pass away before one word of Christ's gospel shall pass away, and that it is here with us on earth to-day as it was on the day of Pentecost.

We are also taught in the Word that the gospel is an everlasting gospel. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people."—Rev. xiv, 6. But the teachers of orthodox Christianity tell the people that the everlasting gospel has passed away, for the twenty gospel commands of Christ above indicated constitute almost all the everlasting gospel, and as modern Christianity says that these have all ended and died away, of course there could be but little of the gospel remaining. But we believe that not one jot or tittle ever has or will be taken from the gospel of Christ, for if it is an everlasting gospel, as here declared, then it is impossible for it or any part of it to pass away.

Again, the commandments of the gospel of Christ were to be taught always, for that was the commission given to his ministers: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."—Matt. xxviii, 19, 20. All things whatsoever Christ had commanded were to be taught and obeyed always, even unto the end of the world. Every command that Christ had given his disciples was to be taught always. No change or alteration or the doing away of a single commandment was allowed, for his gospel was an everlasting gospel. All things whatsoever he commanded; the casting out of devils, the healing of the sick, the seeing visions, the restoring of

the blind, the curing of lepers, the healing of the lame, the working of miracles, the baptizing with the Holy Ghost, the speaking with tongues, the raising of the dead, etc., are all his commands, and are to be taught the nations unto the end of the world. Why, then, should Christianity refuse to obey its own gospel commandments, or can they be wrong who obey Christ's commandments?

Again, it is declared that men shall not escape if they neglect to keep words of this salvation. "For if the words spoken by angels were steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." Heb. ii, 2, 3, 4. This great salvation, which first began to be spoken by Christ the Lord, and was everywhere accompanied with signs and wonders and divers miracles, is not only neglected, but this same gospel of signs and wonders is declared worthless and out of existence, null and void and done away, and that too by the very people who profess to believe and obey the gospel of Christ. Then if those who neglect to obey the gospel of salvation cannot escape, what is to become of those who throw the commandments of the gospel of this salvation, with all its signs and wonders, aside, and declare them done away?

And it is also declared that "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the Holy City and away from the things which are written in this book."—Rev. xxii, 19. But men and councils of men, professing to be the friends of Christ, have not only taken away from the words of this book, but they have not left one commandment in all the system of the primitive gospel of signs and wonders of Christ for mankind to obey. Yet the primitive gospel, the gospel of signs and wonders, was the only gospel Christ ever gave to the world. What, then, will be the fate of all those who deny to Christ the keeping of his commandments to heal and cure, restore and bless the children of men? But we thank God and the holy angels that through glorious Spiritualism, the great system of Christ's healing and immortal religion is fast returning to its

primitive purity, and will soon fill the world with its heavenly signs and wonders, as in the days of the apostles.

Again, Christ declared that, "Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv, 35. Yet all the orthodox churches, who profess to be his own people, declare that the great majority of all his commandments, which are his words, have passed away, which not only contradicts Christ, but it robs mankind of all the great blessings of the gospel on earth.

Again, the gospel declares, "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."—Gal. i, 8. The gospel the apostles preached was the gospel of signs and wonders, that every where did good to men. It cured their diseases, cast out their devils, took away their infirmities, healed their lame, restored their blind, cured their deaf, baptized with the Holy Ghost, gave spiritual gifts, and raised their dead; but the gospel that orthodox Christianity is now preaching does none of these things, and denies to man all the blessings that the gospel the apostles preached conferred upon them, so that the difference between the two gospels is as wide as the poles. Yet inspiration speaks in trumpet tones to the churches, "Though we, or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed."

Again, it is declared by the apostle, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints."—Jude, 3. The common salvation and the faith that was delivered to the saints was the primitive gospel of signs and wonders, the very faith which we are commanded to contend for, and the very faith that Spiritualists are now contending for. The faith that through signs and miracles and gifts of the Holy Ghost, is to bring life and immortality to light before the eyes of men. Then let us contend earnestly for the faith of the gospel delivered by Christ to the apostles, for it is the only true faith.

We are again told by Christ himself that, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him."—John xiv, 21. "X

is only they that keep the commandments of Christ that love him, and this is the reason why the church has no manifestations—they do not keep his commandments, for he only manifests himself to those who keep his commandments, and as Spiritualists believe and obey all his commandments they are everywhere having his manifestations by spirits and angels from the spirit world.

Again, Christ says, "If ye love me, keep my commandments."—John, xiv, 15. It is only by loving Christ and keeping his commandments that we can view his manifestations or hold communion with the angels and the spirits of just men made perfect, for signs and wonders follow all who believe and obey his commandments.

Again, we are told, by Christ himself, that if we believe on him we shall do even greater works than he did: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do."—John xiv, 12, 13. This not only proves the religion of Christ a religion of wonders, signs and miracles, for all nations and for all time, but it shows that every believer in his wonder-working gospel shall have gifts to do the works that he did, and even greater works than he performed shall they do, and this illustrious power is promised to every believer in Christ's gospel, in this day as well as in the days of the apostles, and is now being verified among all nations by thousands of spiritual believers, who are awaking the unbelievers, arousing the infidels, alarming the materialists and terrifying the churches by the signs and wonders they are now performing in every section of the globe. Not only showing that the gospel of Christ, with all its wonder-working powers, is the same to-day it was in its primitive glory, but proving to a demonstration that celestial Spiritualism and primitive Christianity are one and the same great religion. And may her heavenly system progress in the march of her glory, until like the sun in mid-heaven she shall throw the rays of her splendor from horizon to horizon; until the nations, proud of her achievements shall pour the anthems of her glory on all the zones of an emancipated world, and the harps of the blessed re-echo through all the spheres of the vast beyond.

LEND YOUR MAGAZINE to your neighbor.

For the Spiritual Magazine.

SPIRITUAL ORGANIZATION.

The discussion of this subject during the past twelve months displays the conspicuous fact that men generally look more at the exterior than the interior, more at the body than the soul, more at the forms than the substantial truths of which forms are exponents.

The first requisite to a living body is not bones or muscles, but a vital principle, and this is true of all possible organizations. The vital principle must first exist, and when it exists it will draw to itself and organize all that is necessary to give it form or embodiment; but without the vital principle all forms or constitutions are simply waste material, mere exercises of an unprofitable infirmity.

The essential preliminary to spiritual organization (organization of Spiritualists) is not a constitution or by-laws, but an ardent love of truth, and love of those who join with us in sustaining that truth. The family is not organized by a constitution and by-laws specifying the duties of mother, father and children, but by conjugal and parental love, which bind the family together, and insure the abundant performance of every duty.

The first step to spiritual organization is the development of spiritual conditions, or in other words, the elements of true religion. Notwithstanding all the bigotries and falsities of sectarian denominations, they have unquestionably a large amount of true religious emotion, as well as *esprit de corps*, or family instinct, which leads them to act with unanimity and zeal for their common cause. This makes each denomination a social and financial power, capable of making itself felt, and capable of resisting with no little energy the progress of that enlightened thought which tends to its disintegration.

The cohesive power which binds and strengthens these organizations is not intelligence, but something far different. Intellectual activity creates diversity of sentiment, and dissolves all creedal organizations. Moreover, intellect alone is cool, passionless and aimless; it shows us the way, but furnishes no motive power to action. Motives consist of strong feelings or desires, and the feelings that impel men to united action are first, unity of purpose in accomplishing some important object, and second, mutual good will or love, arising from mental sympathy and personal association; to which

may be added mutual favors and courtesies arising from association.

The first step, therefore, to spiritual organization, should be the establishment of a social center—a parlor or hall in which all who are interested in spiritual truths should meet from once to four, five, six or seven times a week, and find not only society, but spiritual papers and books to enrich their minds.

Every Spiritualist should take one Spiritual newspaper, but all should have access to the weekly and monthly Spiritual publications all over the world, to the published literature of Spiritualism, and to all valuable new books in that department of knowledge as they appear. To maintain such a social center as this should be impressed upon every Spiritualist as a duty he owes to society, for no man has a right to live for himself alone, or to withhold his aid from any good measure for the upholding and diffusion of truth.

There should be a minimum contribution of not less than twenty-five or fifty cents weekly from each member to sustain this social center, in addition to the first subscription for the purchase of books. The social center or spiritual parlor should be made just as pleasant and attractive as possible—a place for the meeting of both sexes, where the piano should always be ready, and where the impromptu dances to their own music should establish a refining influence, the spiritual parlor being under the management of a committee of ladies. Musical and social entertainments should be often introduced, and the services of non-professional home mediums obtained for spiritual communication in all its varieties. When the society amounts to a hundred or more, the funds will be sufficient to procure the services of talented speakers from abroad, and the highest spiritual phenomena may be developed in consequence of the harmony and spirituality of such a society. With such attractions it would steadily grow, and its funds would be sufficient to employ a lecturer by the year or permanently.

In employing a permanent teacher for the society, it would be desirable to select one who could be more efficient and useful than the sectarian minister. The minister of a spiritual society should be a seer and a physician. He should be able to bring his members into communication with their spirit friends, and he should be able in his capacity as a seer to instruct them in their interests and to admonish them as to their

soul culture. While supervising their physical condition and preserving them in health, he should watch their spiritual growth and have the kindest counsel ready for those who seek his aid in soul culture. Performing thus a three-fold office, the largest salary that he could receive would be an economical investment for the society.

We need a *new profession* for the head of each spiritual society—the seer and philanthropist—who shall come as near as possible to being for each member of his flock a guardian angel in all things—the universal counselor—the guardian friend—who may combine in himself the functions now exercised by the three learned professions, but exercised so blindly, so selfishly, so barbarously. As a priest he will hide no light and stifle no thought; he will teach the realities of duty instead of theories and ceremonies. As a physician he will exclude from his resources none of the benevolent agencies of nature, and will deem it his glory not merely to heal the sick, but to banish disease entirely from those who are under his guardian care. As a lawyer or exponent of justice, he will show to each the boundaries of his rights and his duties, and banish litigation or strife by leading each to the performance of his duty.

Shall we not thus put an end as we may to the sufferings inflicted upon mankind by our barbarian professions, and bring about the triumph of religion, of health, and of social concord, through a divine ministry, loved and upheld by the people and consecrated by the highest benignant powers of the spirit world, a channel for the influx of supernal harmony into terrestrial life. It is a beautiful millennial conception, and yet its realization may or should be near at hand.

We need but organize our groups in our spiritual parlors, our harmonial halls, substantially as I explained twenty years ago when I presented the plan of the *panegyrium*—for the spiritual parlor will be a true panegyrium—and bring into the leadership or ministry of this movement the man or woman whose pure and benevolent life is sanctified by the daily presence of the angel world, and make him our arbiter, our counselor and our physician, as well as our public teacher and our confidential friend. It will be found that in time the power and influence of our sacred medium would grow by the acknowledged wisdom and beneficence of his influence, and the abundant river of celestial power and love which he would bring into our midst. Adhere faithfully to such ministrations as these.

set apart our best and noblest men and women to this holy office, and we should find in time that health, harmony and happiness would fill all communities in which the supernal agency was enjoyed.

There is nothing visionary or unscientific in this; nothing which is not clear to those who understand Spiritualism; for the power of the clairvoyant, assisted by spiritual aid, in understanding and managing disease, in penetrating the dark clouds of our difficulties, and tracing the path of harmony and peace, is well known to those who have had experience.

Let us first organize the social circle, establish mutual acquaintance and friendship, enjoy our pleasures and festivities together, and unite in employing the wise medium for all those offices which are now so unwisely administered by mechanical and selfish professions.

But one thing more is necessary, and that one thing is indispensable—that is, to pour forth the emotions at every meeting in love and joy and worship; for without emotion all is a dead form. Therefore at every spiritual meeting there should be at least one soul-felt song; not Italian music, or the scientific complexities of art, but tender, soul-moving, enthusiastic song; such songs in spirit but not in words as our Methodist brethren use in their camp-meeting revivals, sung with pathos and with power. Song is worship, song is love, song is the vitality of the spiritual movement. Songs that speak of heaven and our loved ones, songs that breathe love and joy, will bring heaven with its bright inhabitants down in our midst, and cause an outpouring of spiritual power, spiritual gifts and spiritual love. In the mood of religious feeling thus cultivated invocation or prayer will be natural, and will be a valuable help. The prayers which have been delivered in spiritual circles are models of beauty and religious eloquence. I have never seen one published that was not beautiful and touching.

Follow this programme faithfully in all respects, and the spiritual society that adopts it will become an example to all other societies. It will be united in soul and purpose, will win converts in every direction, and having won them, will lift them to a higher plane of life.

Where is the man whose soul has power to conceive and carry into operation this sacred programme, combining in himself the powers of a Wesley, a Whitfield and a Fox, and giving to the thirsting souls of *religious societies* who are fed upon the

husks of theology, the waters of living life, the stream of divine love, which by the simplest possible agencies as above displayed may fertilize the world with an influx of new life, and put an end to pestilence, discord, crime and war, by substituting for cold, speculative indifference, the warmth and love that come from heaven!

JOSEPH RODES BUCHANAN.

Louisville, June 18, 1877.

P. S.—Believing that all movements are more wisely organized and conducted when they have a scientific and philosophic basis, I would remark that the science of man, Anthropology, is necessarily the true basis or guide of any social movement, and that in the works I am now preparing on this subject my friends will find a broad basis of principles for social movements. J. R. B.

HOME CIRCLES.

The real strength of Spiritualism lies far more in its facts than in clamoring about them; the facts, therefore, should be multiplied by the wholesale dissemination of printed information how to form circles in the homes of private families. A proportion of those who receive the information will try experiments, and those who obtain the phenomena in their own homes will at once irrevocably recognize as impostors or disreputably unsafe guides those newspapers and individuals who state authoritatively that the facts are not true. To this end we are about to print and sell at slightly over cost price the following instructions how to form circles, and if every Spiritualist makes it binding upon himself to "drop about," or distribute five hundred of the leaflets, the whole nation will be deluged with useful information, and such a number of mediums will spring up in private families as to rapidly increase the knowledge of truths calculated to benefit in the highest degree this materialistic, consequently irreligious age. All this can be done with no trouble or expense worth the name:

HOW TO TRY REMARKABLE EXPERIMENTS AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger in the family present.

The assertions of a few newspapers, conjurors and men of science, that the alleged phenomena are jugglery, are proved to be untrue by the fact that the manifestations are readily obtainable by private families,

with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who, knowing to the contrary, may hereafter tell them that the phenomena are not real, by trying simple home experiments, which cost nothing, thus learning how egregiously those are duped who put their trust in worthless authorities. Moreover, these same remarkable phenomena are of the most striking nature, the most absorbing interest.

Conjurers and their scientific partners cannot produce their results in a house from which they are excluded, but private families commonly get the real thing with no strangers present; consequently those who say that the phenomena are conjuring tricks do not tell the truth.

One or more persons possessing medial powers without knowing it, are to be found in every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.
2. Let the circle consist of three, four, five or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do.
3. Belief or unbelief has no power over the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.
4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.
5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table-tiltings or raps.
6. When motions of the table or sounds are produced freely, to avoid confusion let

one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany trance and clairvoyant manifestations, rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme, and give way to an excess of credulity, but should believe no more about them or the contents of the messages, than they are forced to do by undeniable proof.

We heartily indorse the above, copied from the London *Spiritualist*. Let all who desire to know the truth form such circles. They will do more than any other plan of investigating to convince inquirers that their loved ones are near them. What we have realized in our own family has been worth more than all we have witnessed from Boston to Texas for more than a score of years. We have to a great extent lost interest in public seances, hence we rarely attend them, and when we do it is only to aid others in their investigations. There are many families in our city and country who have home circles where they commune with loved ones steadily. To them the gates are not only ajar, but the vail separating the two worlds is almost removed. If conditions are obtained they will not only write lengthy communications, but will, as they are doing in a number of families, show themselves, without any cabinet preparations for materialization.

INDUCEMENTS FOR NEW SUBSCRIBERS.—We will send the MAGAZINE for 1877, and "Clock Struck Three," or either of the bound volumes, for three dollars. Also a fine steel engraved likeness of ourself.

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription:

ONE YEAR, - - - - \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, AUGUST, 1877.

THE EXPOSURE.

Among the numerous letters we have received relative to Cooke's expose and the article in the *Western Methodist*, we give the following from a prominent member of one of the Annual Conferences that it professes to represent. The editor of that paper is not disposed to do either ourself or the subject justice, or he would have published our reply to his page of misrepresentations. A day of reckoning is coming—it may be here—but if not it must be met in the future state. But to the letter of our clerical friend:

BRO. WATSON—In writing this letter I shall not preface it with any apology save the magnitude of the subject. I see in the *Western Methodist* a report of the exposition of Spiritualism. I was truly sorry that the editor used language so harsh toward yourself. When I think of the many years of hard labor you devoted to the church, yes, your youth and manhood, I cannot believe any other motive but the love of the truth influenced you in the course indicated by your actions. The truth of our future existence after death is too grave a subject for the exercise of ill feelings or hard words. I saw but one side in the *Western Methodist*, so I am illy qualified to spend an opinion as to the merits of the case. Will you do me the favor of writing me the facts? Did he expose it so completely as reported by W. M.? Is your faith in it as strong as ever? I shall not ask you if you are sincere in it, for I never doubted it? I am ever willing to be taught and to come to the truth, and am willing for every man to exercise his own judgment without malice prepense or otherwise. I cannot and will not believe that a man who has served the church so many years is not sincere and honest. I never read any of your books,

but will if I ever come across them. I can say nothing to interest you; you can say much that would interest and edify me, and guide an erring spirit into all truth. May God bless you and yours.

Yours truly, ***

We were selected as one of a committee the night we were at the theater, and are compelled to say that we cannot believe that any honest person who had ever witnessed spirit manifestations could believe that Cooke exposed anything but himself.

A note was sent up by some one to know if we would have Mrs. Miller tied as he was. In reply to this we stated that we had nothing to do with tying any one, but we would invite the committee to come to our library to investigate the subject and report what occurred.

We have had the committee with Mrs. Miller in our library once. On that day we had four iron rings five or six inches in diameter made in a blacksmith shop, out of iron we procured from Messrs. Orgill Bros. A number of persons were present besides the committee. Mrs. Miller was examined by a committee of ladies, who reported that she had nothing on her but ordinary clothing, all of which was dark but one garment. The committee tied her, covering the cord with sealing wax.

The cabinet consists of blankets hung up on a slender frame which can be moved about the room, so that any one can go all around it, between it and the brick walls on either side.

The four rings were laid on the floor. In a few seconds all of them, with a chair, were on her arms. After a careful examination of the cord and wax and finding them secure, the curtain was dropped, and in a moment all of them dropped off. This with many other things demonstrating that matter can pass through matter, was done, until all were satisfied that there could be no deception practiced in these physical manifestations.

In a few minutes she was entranced. The committee examined her and found her tied, and as several of the most promi-

nent physicians on other occasions have pronounced her, in a cataleptic state, utterly incapable of performing any voluntary action. In a very short time after the curtain fell, two female forms draped in purest white walked out, several feet apart. During the two hours the seance lasted a number of human beings, varying in height some eighteen inches or two feet, passed around among the company, shaking hands with some, touching others; sometimes promenading the floor with some of the party, and disappearing, but soon returning to their partners. The spirits or materialized forms would hold up the curtain, that all might see that Mrs. Miller was in the rocking chair, apparently dead. The weather was extremely hot and the medium was sick, yet the manifestations were such as, we think, must have convinced all that there was no fraud possible to be practiced, and as was said by one of the committee, Cooke did nothing like that they had witnessed.

We must not omit to mention an Indian man who came up to us and stood for some time, while we felt his face and long beard near a foot down his bosom. Capt. Holmes recognized him as one of his band.

When the weather becomes cooler we want that committee, or any other, to come again, and SEE, FEEL, AND HEAR FOR THEMSELVES, AND REPORT. We have commenced with the material plane, as the only one those who have never investigated are prepared to appreciate. On the return of Mrs. Eldridge we want them to come and see the intellectual combined with the material. When Mrs. Hawks returns we want them to come and hear the inspirational added to the intellectual phase.

In answer to our friend's question, "Is your faith in it as strong as ever?" we reply, No, we have no faith in it, nor have we had for many years. We have long since done as the apostle enjoined and as you preach, "add to your faith knowledge." If we are capable of knowing anything at all of which our natural senses can take cognizance, then we know that our

friends do return, and that we can see, hear and feel them as naturally as we ever did. We are as "sincere and honest" as we ever were during the thirty-six years we served the church to the best of our ability. And it is that honesty that has caused us to pursue the course we have in this matter. Our interest, so far as this world is concerned, lay in doing as hundreds of others are, waiting for Spiritualism to become popular before avowing our convictions of its truth.

We will send the MAGAZINE gratuitously to our good brother and all such who will give us their address.

OUR HOME CIRCLE.

The next evening after the meeting of the committee was our regular meeting. Judge Hall, formerly of Shreveport, wrote as follows:

BRO. WATSON—The intense heat of the evening does not affect us, but we find difficulty in drawing strength from the mediums used for the phase of Spiritualism termed materialization. Those who are used for writing are not so much affected. The effort made last night afforded more gratification, and was a greater success than we had expected—the medium being prostrated by the intensity of the heat. I can assure you that while all passed off so well, it would have been much more satisfactory had the conditions been more favorable.

Now I am more favorably impressed with the genuineness of this phase than ever before, and I never participated in it, but am present and find more benefit is to be derived from the highly esteemed powers of Mrs. Hawks than any other medium; and I will here say to you that this is a glorious season for my much loved town. Many associates of my earth life are now becoming more reconciled to the doctrine as it is presented by this highly gifted lady, and many are becoming convinced of the truth of spirit communion; and not only me, but a host of friends are rejoicing to see the cause prospering and spreading all over the land. None know, nor have I the power to communicate through any medium the degree of happiness I have enjoyed, resulting from the privileges we have had so recently. The harvest is surely ready, and the laborers are becoming more numerous. Yes, the flock is coming back to the fold of its shepherd, and before many

months pass that portion of the country will readily exclaim,

"The morning light is breaking,
The darkness disappears."

Now I think you should feel better satisfied, and await the coming of other mediums who are contemplating a visit to your city, to make the phase of materialization yet plainer to all. You shall witness manifestations this fall which will prove more satisfactory to you than at any previous time. This is my prediction. I hope you will rest easy with the thought that you have done your whole duty, let the result be what it may. I go to-night.

Yours in spirit life, HALL.

WE copy the following timely editorial from the *R. P. Journal*, and recommend its careful perusal to all the readers of the MAGAZINE. Many Spiritualists, like the Hebrews of whom Paul wrote, when they should be "men," are still "babes," who "have need of milk," not being able to digest "strong meat." Facts are necessary to demonstrate truth, but when this has been accomplished we should "leave the principles" and "go on to perfection." We are spirits now, clothed with a natural body adapted to the present state of existence. Progression being a fundamental principle of our intellectual and moral natures, which constitute our personality, must be developed in our earth life. The benefit to be derived from our knowledge of Spiritualism will be the use we make of it in attaining that purity of heart and life which alone will qualify us for happiness in this, and in the future state of existence. Let us then leave the phenomenal phase and go up higher to the plane of exalted purity, so that we may have spirit communion independent of external manifestations.

THE RELIGION OF SPIRITUALISM.

For almost a generation the forces of the spirit world, in conjunction with mortals, have been laying the foundations of the new spiritual temple, into whose broad portals all mankind might freely enter, and under the refreshing shadows of whose heaven-enveloped dome all might worship, after the dictates of their own conscience.

In the performance of the herculean task,

which has necessitated the removing of the accumulated rubbish of countless ages, there has been opportunity for innumerable workers, each after his own sense of duty. The most humble medium, whose broken goblet held but a drop of truth, and the gifted seer, whose profound utterances poured forth like a mighty river; the child who allured the tiny rap, and the world-known medium for almost unbelievable wonders; the physical medium and the clairvoyant, all have had their tasks, and have each in their own way well performed them. Even the frauds, the exposures, the rascalities, which have grown like rank and unsightly weeds, have had their uses.

Without facts we cannot have a philosophy. Without facts in the present thinking age, we cannot have a religion, for we cannot receive on blind faith. Having the facts as a foundation, we can build our temple. To supply these, like massive blocks of stone, which can be cemented into appropriate place by generations, and all together grow up into a beautiful structure, whose foundations rest on the adamantine forces of the physical world, and whose spire pierces the heavens, is the object of spirit phenomena.

The inestimable value of mediumship depends on this fact-yielding quality. We do not disparage its lowest phase. But are we to rest with the phenomena? When we witness a table move without visible contact; when the raps identify some dear friend who has departed into the darkness of the grave, are we to say, "I believe! I am a Spiritualist!" and therewith rest content?

As well might the builder, when the brick, the mortar, the huge cut blocks of stone are drawn together, declare this prophecy of a dwelling sufficient, and content himself with the protection furnished beneath them. He would say, these are essential, but are nothing until each is put in its appropriate place, and out of this chaos of disorder, order, beauty and use shall spring. So we say of the facts of Spiritualism; its chaos of phenomenal manifestations, physical and mental, we are not to rest with them. They are the work of the quarryman, of the stone-cutter, and await the talismanic word which shall quicken into life. Having the facts of spirit communion, it is not the part of a wise man to sit down content, satisfied with the knowledge that he is to live on after death, the same identity. He cannot do this if he desires, for the reception of this knowledge

awakes infinite desires and aspirations. Not only is his curiosity quickened as to spirit life, but as to this. He has unconsciously been elevated to a mighty headland overlooking the universe, and the waves of an unfathomable, shoreless sea break at his feet. He finds that Spiritualism signifies the science of life, which is the embodiment of all knowledge. It reaches from the granite rock to the throne of infinite forces; from monad to man; from man to the ideal of spirit perfection.

Aside from knowledge, or what may be called science, or rather reposing thereon, lies the realm of human relationship, and the relationship of man to higher intelligences. This is the field that has been designated as religious life. Religion should be synonymous with ethics, with true and pure morality, and freed from every taint of dogma. It grows strong in the companionship of congenial spirits, who seek the good of others in preference to their own.

Thus far Spiritualism has of necessity been phenomenal. The world demanded facts, and the demand has been answered. It has been a disintegrating force, which has driven apart instead of cementing together. It has quickened the selfish antagonisms in order to rend asunder and shake loose the bigotry and superstition which oppressed mankind. Now an earnest demand has been awakened for a higher life, a catholic system, which shall harmonize and unite all contending elements.

The Spiritualist who overlooks the present life in his eager gaze into the future, builds his castle in the air, beginning at the summit instead of the base. The very fact that we are immortal spirits after death, proves that we are spirits now, flesh-clad, but spirits nevertheless. We are in the courts of heaven as much now as we shall ever be in the remotest future. Thus it becomes evident that our progress should date from the present moment. This life has its infinite responsibilities and duties, and to none other than the Spiritualist have they greater interest. To none other is a true, pure and noble life of more unspeakable value, for he relies on himself, and not on a vicarious atonement. His morality must become the stronger and purer by this high ground on which it rests.

After becoming convinced of the truthfulness of the manifestations, we involuntarily ask what is their significance. If they only make the after life a reality, they but prove what has long been believed. We think a great mistake has been made by

very many investigators in resting at this stage.

Spiritualism has little value unless it reacts on the conduct of life. This reaction makes it a religious power which draws its invincible strength from knowledge or science. We need not pause to discuss whether man has a religious nature, or religious wants or not; whatever be his nature or legitimate wants, they will be answered in a perfect manner.

On this ground all Spiritualists can unite. The new system needs no assistance from the old threadbare forms of religion as expressed by church machinery. Its new wine cannot be confined to the old bottles, no phraseology patched up from the religious forms of the past will be tolerated. There must be a plain, straightforward statement of principles—not dogmas—self-evident or demonstrated, couched in unmistakable language.

The religion, ethics, or morals, as you please, of Spiritualism, is as superior to that inculcated by the churches, as the latter is superior to the fetish worship of the African. Let it be brought to the front; let us one and all rally under the pure banner of ethics based on knowledge. Let us show the world what Spiritualism is in its highest aspect, where manifestations are secondary to principles.

Let us proclaim Spiritualism, not as a wonder show, but as the sublime Philosophy of Life, built upon the bed rock of science.

It has always been a matter of astonishment that Christian ministers have been opposed to spirit communion. There are many honorable exceptions wherever we go. In our recent tour in this State, Mississippi and Missouri, we had a number of preachers to attend our lectures in each of those States. Churches of different denominations were voluntarily tendered us, and the preachers said they had not seen such crowds as attended our lectures for many months. At a public reception which was given us in London at the "Spiritual Institution," there were some of the clergymen of the Church of England who not only attended, but spoke on the occasion, commending the object of the meeting. We are reminded of our visit there by the following from the *Medium and Daybreak*, pub-

lished at the place where the meeting was held:

A DEVOTIONAL SEANCE.

It has before been hinted in these columns that a class of Spiritualists were now coming forward in Spiritualism who were more religious in their natures, and manifested their characteristics in the articles of organization of their societies or in the public services held by them. The casual observer who is at all familiar with the history of the movement during the past few years will not fail to notice an influx of this influence all over the world, and sentiments in accordance therewith are becoming more and more frequently expressed. In England Spiritualism has permeated the church, and while many of the ministers of the Church of England are avowed Spiritualists, the rest have little or nothing to say against it. On Whit-Sunday a Church of England clergyman held a devotional seance in London. The service was strictly private and invitations limited to friends. The reverend gentlemen who officiated wore the church robes, not, as he said, that he attached the slightest importance to the matter of dress *per se*, but he wished as a matter of principle to attest his conviction that such a service is not incompatible with the staunchest allegiance to the church whereto he declared it his privilege to belong.

A NATIONAL CONVENTION.

In our last issue we ventured to nominate Washington City as the place, and the 25th of October as the time for holding a Convention. Col. Bundy, the editor of the *Religio Philosophical Journal*, in reply to our suggestion, says:

We are heartily in favor of a national organization of Spiritualists. We will labor for it to the extent of our ability, whenever a propitious time shall arrive, and such a Convention shall be called in a manner culminated to effect the object sought.

We do not think it practicable to call a Convention this year that will in any satisfactory degree represent the Spiritualists of America.

He concludes his article with the following:

We believe the judgment of nine-tenths of our people is in favor of first organizing our local and State societies. Then, by active labor and correspondence, becoming

familiar with each other, both as societies and individuals, through the numerous representative men and women who would be developed by the movement. Having, after a year or two of active labor, reached this point, let the Spiritualists of every State, through the officers of their State organization, unite in calling a *delegate* convention, to be composed of a hundred or less members in all, chosen for their eminent abilities, cool heads and clear records, who will come together at some central point, and coolly, quietly and calmly discuss the vital questions that shall come before them. Such a convention would not be so large as to be unwieldy; there would be no scrambling for the honors of the convention, no rancor, no hot blood, and the result could but be highly beneficial to the cause of Spiritualism.

On the other hand, supposing that a mass convention, which in size shall correspond with our numbers and the importance of the occasion, comes together. From this heterogeneous mass of earnest people, untrained to parliamentary tactics and full of combativeness, is there likely to be evolved much, if anything, that will advance our cause or add to our self-respect? Does not the history of all great mass conventions prove that they are not the place in which to accomplish such all-important results as are now desired to be accomplished by a national Convention of Spiritualists?

Let us, when the proper time arrives, have a delegate convention, the entire expenses thereof to be paid by the State or local organizations represented, and after that if the people want a grand mass convention as a sort of general jubilee, with no other business than to see and hear, to be seen and heard and to have a general good time, let us have it. By that time our local and State societies will have become so efficient in work and well known to the public that we can obtain all the courtesies now conceded to other organizations by railroads, hotels, etc.

The plan of organizing local and State societies is what we have always advocated. Our highly esteemed friend's views of first organizing these may be the proper course to pursue under the circumstances. We therefore withdraw the nomination we made, and will do all in our power to harmonize Spiritualists and unite in a national convention at the earliest practical period, to accomplish the object desired. We have a

number of letters from prominent Spiritualists North and South, in regard to the convention, but we think it best not to publish them. The one from our good brother, Rev. Cyrus Jeffries, was printed in our first form, before this was written.

PERSONAL.

MRS. HAWKS.

We learn from various sources on the material plane, and from the spiritual, that our highly gifted inspirational lecturer is doing a grand work in Shreveport, La. We copy an editorial notice of her from the *Telegraph*:

On Sunday afternoon Mrs. Hawks, of Memphis, the favored city of mediums, delivered a lecture in our city. There was present a large and appreciative audience who attended apparently, as we ourselves did, to hear without prepossession or prejudice, and to form as far as capable a fair-minded conclusion of the merits of the lecture and the lecturer.

At her request the 12th chapter of Paul's epistle to the Corinthians was read by one of the audience, the whole of which beautiful and impressive chapter beginning with "Now concerning spiritual gifts, brethren, I would not have you ignorant," she made the basis and subject of her discourse.

During the space of an hour the audience seemed held spell-bound by one of the finest discourses we ever heard fall from human lips.

We listened closely to detect if she might speak aught to which the Christian or the most refined moralist could object, and heard nothing that could even be caviled at. The aim and due effect of every word spoken was to lift the mind from earth heavenward, and to inspire the soul with aspiration to a higher and better existence, where, purified and beautified, human nature could bear to live and stand in presence of the All-Father.

We could not attend on Sunday morning when her subject was charity, but from her tone of thought and the spirit that animates and pervades her speech, we can readily credit those present who inform us that on this most interesting and beautiful subject she spoke with wondrous force and beauty.

COL. ELDRIDGE AND WIFE,

Who have been in Texas several months,

have done a noble work, lecturing and demonstrating the truth of Spiritualism every where they have been, except in one instance. We copy from the *Banner* correspondence:

R. P. Burhaus writes: In your issue of June 2d, you mentioned the fact that the *Daily Leader* and *Hempstead Messenger* of this State have taken recent occasion to compliment the presence and influence of Major J. W. Eldridge and his wife. Major Eldridge and wife have been traveling through different portions of the State for the last three months. In every city so far visited they have been strongly indorsed by the press, with one exception, however, Denison. The editor of the *Daily News*, without sufficient cause, condemned Mrs. Eldridge as a "humbug." He wrote a long, verbose article, nearly two columns nonpareil in extent, to prove his position. It was a one-sided effort, however, characterized by great unfairness, and had but little effect upon the thinking portion of the community. For the purpose of doing them all the harm possible, copies of the *News* containing the article were forwarded to the editors of papers published in the towns and villages where Major Eldridge and wife had been invited, but the scheme failed in every respect to realize the expectations of its originator, and to-day Major Eldridge and wife are stronger than ever, and Mrs. Eldridge is everywhere indorsed as a genuine medium. She has done a noble work in behalf of the cause. She is a powerful medium and never fails to satisfy the candid investigator. Of course, now and then, she, like all mediums, will encounter individuals something after the order of the *News* man, whose preconceived prejudices and adopted theories totally disqualify them from a clear and effective examination of the subject. When this editorial knight-errant of the *News* is dead and forgotten, the work which he has endeavored to destroy will flourish, and the avenging finger of Time will write his epitaph alongside that of many others who put forth their puny efforts to stay the noblest work that God has vouchsafed to man.

In no State, perhaps, in the Union, is Spiritualism making such rapid progress as in Texas. It is spreading, and its power is irresistible; its grand truths are sweeping everything before it, and the people are beginning to have the courage to think outside of the prescribed formula of the church, which is to-day the greatest tyrant

that rules the conscience and sways the hearts of mankind.

E. V. Wilson was with us in April. He created a profound sensation.

We learn they are "homeward bound." When they arrive due notice will be given.

DR. HENRY SAXE,

Of Centralia, Ill., has spent several days with us. He is a regular graduate in medicine from Germany and in this country. He is the most remarkable magnetic healer we have ever seen. He expects to open an infirmary for the treatment of disease. Those who wish further information can address him as above.

Just as we were going to press, we received the *Shreveport Times*, with the following notice of Mrs. A. C. Torrey Hawks:

Tuesday evening this lady gave another of her interesting lectures to a large and appreciative audience of our most intelligent citizens, who listened with rapt attention to her beautiful language and sentiments. The subjects for the discourses—twelve in number—were given her by the audience. Among which the "Indestructibility of matter and its relations to the spiritual world," and "If a man die shall he live again?" were selected as the subjects for the lecture, and in her discussion of them she elevated the minds of her hearers from this terrestrial plane up to the higher realms of that purer and better life, when, under the divine influence of the great Father of all, we will receive the reward of a pure and holy life, demonstrating to the satisfaction of the entire audience that the power of mind and soul over material objects extended through eternity, and that the spirit or divine portion of our human existence retained all its psychological attributes in the life beyond the grave. The whole tenor of her discourse was to elevate the thoughts and aspirations of her hearers to a higher, nobler and purer life. There was nothing in her discourse that the most devout Christian or moralist could take exceptions to. Leaving out the peculiar theory in which she believes, her lectures are certainly an intellectual treat, and have a tendency to elevate the mind to a higher and a better life, and impart a deeper veneration for the divine attributes of God.

From the London Spiritualist.

ABOLITION OF CABINETS.

At the recent public meetings of the members of the National Association of Spiritualists, an almost unanimous desire was expressed for the abolition of cabinets; for scarcely a single manifestation has been produced by their aid, which has not, with strong mediums, been now and then evolved without them. Seances in the light are in demand, and a few small but answerable manifestations are felt to be better than many of the more advanced phenomena produced at circles at which any inquirer or uninformed person is present. Any medium who could now obtain in day-light the strong elementary manifestations once so splendidly given through the manifestations of Mrs. Mary Marshall, would obtain more engagements than any other.

Mr. J. M. Peebles has sent us a copy of the *Melbourne Daily Herald* of March 26, containing a report of a lecture delivered by him in the Melbourne Opera House. The report sets forth that when speaking of materialization phenomena he acknowledged that there was a doubt because of the existence of the cabinet. However, he was fortunate enough last September to witness spirit materialization without any suspicious adjuncts. He was on a visit to the South, when he came to a city where was a great materialistic medium, Mrs. Miller. This lady took a walk with several gentlemen into the forest, and selecting a clear space, made several passes over the ground, and became entranced. It was a clear, starlit night, and Mr. Peebles saw several spirits arise and converse with Mrs. Miller. There could be no deception here, argued the lecturer, as there were no means of deception. This was in Memphis, Tennessee.

If Mrs. Miller can obtain this manifestation with regularity and precision, she had better come to England.

We were one of the party referred to by Dr. Peebles. The reporter mistook one word—it was not a "forest," but on a vacant lot. We had witnessed these manifestations three times precisely.

Referring to this, we said: "Beautiful forms in purest white will appear with her, talking to her and walking on each side of her, all kneeling down several times, apparently in prayer. The last time we witnessed this, Mr. Peebles was with us.

Fire came down, if not from heaven, from the atmosphere above their heads, and fell upon the ground, and although the ground was wet, it blazed up, creating considerable light by burning the grass." We have seen materializations with this medium when she has been outside the cabinet. We do hope with the London *Spiritualist*, that we shall soon be able to dispense with them altogether. The spirits tell us they will ere long stand by the side of their mediums and address audiences in full view of them.

THE SPHERE OF WISDOM,

As described by the spirit of Judge J. W. Edmunds: an inspirational discourse delivered by Mrs. Cora L. V. Richmond at Chicago, Sunday evening, March 18, published by Gilbert & Griffin, from which we extract the following:

Another point is that of religion—why the spirit world does not in some tangible manner reveal the true religion of humanity, and thereby save all this wandering, deviating course which the different religions of the world lead men into.

From the sphere of wisdom I then perceived that which I never had a doubt of while upon earth, that the Christian religion was the highest in its form of moral and spiritual aspiration that was ever given to man; but that owing to the imperfect perceptions of humanity, the interpretation of that religion must remain imperfect, and that no amount of spiritual teaching can alter, except gradually, the state of theological thought in the world; that this must come as a matter of growth, which comes by spontaneous inspiration from the spheres of spirit life that lie the next step beyond you, whatever that sphere may be.

"How useless, then," said my wonderful teacher, "for us to give any guidance to a state of mind that is not prepared to see that guidance. The blind can only be led by gradual processes of learning; the young can only be instructed by gradual methods of advancement; there is no arbitrary, absolute and unqualified truth that can come to any human mind. The angels in the farthest heaven have only that degree of truth to which they have aspired and grown."

Then I saw from the burnished light above that the central light of this sphere of love and wisdom seemed formed of the

religion best fitted for mankind. There was no ceremonial visible; there was no external sign or token perceived. There was nothing by which I could measure the outward conformation or law of the church, but I felt that it was permeating, like the sunlight, the various regions of intermediate spheres and the earth itself; and I saw those rays of light from this central whiteness beaming down through the sphere of beneficence, shedding light and beauty to those who were healing the morally sick. I saw the light streaming down to the spirits that were in prison, those who were still wrapped in their pride, their passions, their personality, their external thought; dead kings that go out through death with unrequited wrongs, and walk up and down the earth waiting the hour of their restitution; dead millionaires, that go out with the weight of great gold upon their spirits, and wait in the prison of poverty and spiritual imperfection; souls laden with external pride and passion—I saw these rays even penetrating there, and that the divine completeness of the life above was, that it had something for every condition of life beneath it; that the Christ principle expressed in Christianity means that which is capable of being understood according to the condition of every soul, having something for each; and that here upon earth the different orders of religion are just as essential for the different stages of human thought as the different gradations in a school of learning, or the different steps before you reach the higher degrees of mathematics. Therefore, that religion itself is the pure whiteness of the sphere of love and wisdom, complete in itself and perfect, but being broken according to the understanding of man; that Christ himself broke this bread of life through the gentle ministrations of his spirit according to the understanding of those who followed him, and that various teachers of various religions have each broken the bread of life and given the different rays of spiritual truth according as the earth was prepared to receive; but that the light itself is one, and is pure and shining and true, the external form making no difference with the brightness of the spirit of truth.

Christ coming down to earth was one ray of this light; but the Christ that is set above mankind as the highest example for human beings to follow is the Spirit of Truth, that reaches the comprehension only as you perceive it, and is always there, waiting for you to grow.

WE give place to the following, in regard to a radical article in our last issue. We must bear in mind that a large majority of Spiritualists have been materialists and every phase of skeptics. We must not expect them to entertain the same views of those who have been cradled in the churches; nor should we exclude them from expressing their views. Truth has nothing to fear from discussion, for it is eternal and must ultimately triumph over all error:

FT. LEAVENWORTH, KAS., June 21, '77.

BRO. WATSON.—Permit me a few lines in correction of one or two misunderstandings of my article in your July number. I am not "opposed to the teachings of Jesus," neither do I do him and Christianity great injustice. I am opposed to the erroneous conceptions entertained of Jesus, his person and work, in which, however, he had no share. I gave him due credit for his moral precepts and endeavors to purify his people, as witness the following thoughts embodied in my article: Jesus, I said, was a Jewish reformer, aiming to establish the *higher precepts and purer teachings* of his time; the summary of Jesus' teachings was love to God and *love to man*; the *good* performed by Christianity along the pathway of history, and the many admirable precepts and kindly deeds of Jesus, the apostles and Christians of all ages; things good, wise, salutary and healthful to man proceeding from Jesus, etc.

I only take literally that which Jesus evidently intended to be taken as literal, as is evident by the context and the circumstances of its delivery. Indeed I would prefer Jesus to have been nearer the character he is assumed to have been by Christian Spiritualists than in truth he really was, but I must be true to truth and the natural deduction of historic fact.

Let it be distinctly understood that however seemingly severe may be my criticisms of the *ideas* of Christian Spiritualists, I have nought but feelings of purest kindness for them personally, as Spiritualists and as brethren and sisters in the universal human family, it being only their errors of opinion and doctrine that are combated—rigid criticism of erroneous intellectual conception being commingled with, I trust, some modicum of that spirit of boundless love, alike for those holding sentiments adverse to, as for those with views deemed more in consonance with truth as I perceive it, that

Jesus in his more exalted moments shadowed forth as man's guide along the pathway of moral elevation.

Fraternally,

WILLIAM EMMETTE COLEMAN.

WE call special attention to the communication on Spiritual Organization by Prof. Buchanan, of Louisville. No one in our country stands higher than he as a man of science as well as intellect. This is the kind of organization that we need. When this is effected, the formal organization will come as a necessity. We must have something better than anything that can be obtained anywhere else. This we doubt not can be had if we will carry out the plan suggested by our distinguished correspondent. What say you, Spiritualists, everywhere? Let us have that kind of organization all over our country.

Many Spiritualists attach too much importance to the phenomena of Spiritualism. It is well for conviction, but let us go up higher. The trusting in the externals is as detrimental to Spiritualists as the confiding in the forms and ceremonials of the Jews, or the external paraphernalia of Catholic or Protestant Christianity.

Let us have spiritual Christianity, baptized by the holy angels, purity of heart and life that will lift us to the companionship of the spirit world, where we can realize the glorious privilege of intercourse with our loved ones gone before.

LIBERAL HYMNS.—We have received the *Truth Seeker's* collection of forms, hymns and recitations. It is a neatly gotten up book of 600 pages, and sold for the extremely low price of 75 cents. It contains forms of organization, marriage and funeral services, recitations, Liberal and Spiritual hymns. We think from the examination that we have been able to give it, that it will prove a very useful book. Some of the old favorite hymns, we observe, have been changed, making decided improvements, leaving out objectionable theology. D. M. Bennett, publisher, 141 Eighth st., New York.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teaching.

FROM A CHRISTIAN STANDPOINT.

VOLUME III.

SEPTEMBER, 1877.

NUMBER 9

Through our Home Medium.

HEAR WHAT A SPIRIT SAITH UNTO THE CLERGY.

I have never made an appeal to the ministers of the orthodox faith, but this morning feel so deeply the importance of so doing that I cannot refrain. For my text I will take the language of Jesus of Nazareth, whom they preach, but often understand not the spiritual import of his teachings: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye cannot enter into the kingdom of heaven." Now righteousness does not consist in conforming to church usages and the observance of church laws. If that had been the case Jesus would not have uttered the above language, for the Pharisees were perfect in all those things, even to the smallest minutiae. They were much more rigid than the churches of the present day, still Jesus branded them with hypocrisy, and told them that harlots would go into the kingdom before them. This would be a very bold assertion for one to make now, in regard to members and ministers who believe themselves sanctified. They do not believe it, for too well aware are they of their own shortcomings. When I say ministers I mean those who condemn what they know lieth at their own doors. More polluted are they than the objects of their condemnation, since they make clean the outside when there is rottenness within. By the expression, lieth at their own doors, I desire to cause their minds to turn to the inner man, and see if spirit accusation is unjust. When spirit bears witness with spirit the testimony is reliable. Brethren, many of you piously condemn that which

is a mere mote, when brought in contrast with the beam in your own eyes. Oh, ye blind leaders of the blind, "first cast the beam out of your own eyes, then shalt thou see clearly to pull the mote out of thy brother's eye."

Ye men of science and philosophy, who scorn the spiritual, and tax mind and body to develop the hidden laws of nature, and thus teach how God deals with the material world, must not stop at this, but let your investigations turn to the inner man. You will there find laws more refined and spiritual essence with which they are connected a better book for teaching the ways of God to man, and the nature of that part which is linked to him by the laws of his own being. Spiritualism is uncovering more of the hidden laws which control the spiritual part of God's creation, than any other science or philosophy can do; hence what has been a mystery throughout all ages is now being brought to light through spiritual knowledge. The spirit man has been aroused and seeks those truths which Jesus Christ taught, and the result is the consternation and morbid opposition of the clergy, whose business has so long been to think for the mass of mankind, and tell them what their duties are. Brethren of the clergy, I come to you through this medium who is honest, and striving to reach that plane of purity which will make her a beacon light of Christian Spiritualism. I come to you through her organism to teach you the fallacy of thinking you are the commissioned ones to preach the gospel of Jesus Christ, when the truth is many of you preach your own gospel, and Jesus is not made the expounder of his own teachings as he was upon earth. Your own minds are set forth in well-as-

ranged discourses which call forth the admiration of your hearers for the time, but when your voices are hushed they go their ways, not thinking what manner of men and women they are. This is because you have not preached what many of them believe to be the truth; consequently your labor is lost, and you and your hearers both and all, are like the unstable waters of the sea, casting up mire and dirt, because of the need of spiritual light. The creeds of your churches are grievous burdens, and borne only because they are popular. Jesus Christ's religion was not popular because it came from God, and no man can see God who does not by spiritual discernment. The spiritual philosophy is unpopular because the spirit man is in bondage, and can not worship God according to his own conscience. The church claims his worship, and he dare not launch out in search of spiritual truth without offending his church, and the cry of devil, wicked spirits, and all those monstrosities which for ages have bound man to slavish worship being raised, and anathemas hurled against any theory which antagonizes their authority. This worship is not from an enlightened conscience, but worship which men equally dead in trespasses and in sins dictate to him as the worship of his creator God. Brethren, the time is coming, has already come, when men and women will throw off the yoke of bondage and put on the yoke of Christ, which he said was easy and light.

There is no language by which the human mind can receive the correct idea of the prisoner's hell. Prisoners the character of whom Jesus preached to, while the disciples regarded him dead, and their hopes of deliverance blasted. He told his disciples he came to seek those that were lost. He did seek them in their dark abode, and offered them the same salvation he gave to those who followed him in the regeneration. By regeneration I mean to convey the idea of spiritual development. Regenerated and born again. Regenerated from the bondage of materialism to the faith once delivered to the saints—to the faith of Abraham, who believed God and it was imputed to him for righteousness. His righteousness was not of faith alone, but was perfected by the works which his faith manifested. Now my clerical friends of the nineteenth century preach of Abraham's faith and how he served God, yet their service being under a different dispensation, must be of a different character. They tell you the animal which Abraham offered in sacrifice was

placed at his command by God's own direct power. God's plan of interposition is through the agents whom he sends to do his work. They tell you the miraculous interpositions of God have all passed away. Why should they believe this when he is the same yesterday, to-day and forever? If this be true, and it is, then why should they think he changes his plans or means of executing his laws for the accomplishment of any particular purpose? His purposes are fixed and immutable, as are his laws for carrying those purposes to their legitimate ends. Miracles are only the result of faith in God, and his power to perform through his agents the mighty and seemingly impossible works; hence Jesus said to the afflicted, "Do you believe I am able to do this?" He knew he possessed the power, for he had faith in him by whom he was sent, and yet he could not and did not perform mighty works only as the laws which controlled his power were obeyed—which were, faith on the part of the one to be benefited, in conjunction with the faith that Jesus had in the power which sent him to make that power known, and God glorified by the manifestation.

Now what is the manner of rendering service by those of the present day claiming to be especially commissioned of God? They do not believe as Jesus did, that faith will cause the heavens to open, and visible manifestations of God's power to fall upon their congregations. This to their understandings would be a miracle, and they belonged to past ages; hence they labor strenuously to get up some high-sounding exhortation, and dig deep for some argument by which to convince their hearers that something is true which they themselves are not capable by the laws of mind of comprehending, and consequently they cannot make comprehensible to those they presume to instruct. When their intellectual efforts fail to arouse their sleepy hearers to a knowledge of the truth, then they attempt to reach their emotional natures by relating the great struggles which the Christian martyrs endured for Christ's sake, and how he suffered for the world's redemption. This is the style of preaching now, but Jesus did no such work as this. He went forth to his Father's work believing he was sent to the lost Israelites for their return to spiritual worship and serving of God, not from the external, but from the internal—from the spirit, which bears the image of God's own divinity. He believed he would accomplish that work by the power of God,

and by God's own manner of saving his creatures. Miraculous manifestations, as some believe, followed his ministry. He did not call them so, but spake with the full assurance of his word being obeyed. Thus he cast out unclean spirits, and restored the spirit man to that condition susceptible of development, and like the oil of purification which the Psalmist received upon his head, did the influence of Jesus rest upon those who flocked in multitudes to hear him. He did not call in help to aid him in producing such a flood of magnetic power as to benumb the senses and excite the nervous organism, so that many would be converted whether or not. But he followed on from place to place, and in his own soul felt that assurance which God alone gives to his laborers, that the harvest would be in proportion as the laws for seed time were obeyed.

Brethren, you stand aloof from the investigation of the grandest philosophy God has ever given to the world—the brightest dispensation ever enjoyed; the very culmination of the Mosaic, prophetic and Christian dispensations. You fail to go into the kingdom spiritual, and you keep others out who would, but for the iron-bound creeds and dogmatic theories of the Christianity you profess to observe and understand. You are leading the blind when you are more blind than they. Your blindness and theirs would be dispelled and all be gloriously bright, if you would step into the pool while the angels stir the waters thereof. You are waiting by the margin as the man of old, to have the truth forced upon you by the interposition of a yet stronger power. That power will come, and should you pass to spirit life before it does, you will have to return to earth and cancel the false teachings you are giving to the world just because you will not have light and liberty. The stone which the builders rejected became the head of the corner. So you will see the noble and all-saving structure of Christianity has been made to tremble and well-nigh fall, because of the cornerstone being removed from the setting which Jesus and his apostles fixed.

I have done, but must exhort in conclusion, that you think less about worldly applause and manufacturing fine and eulogistic discourses. God requires none of these for his honor and glory. Look to the development of the inner man, which must be restored to the image of God, or he can not live in his spheres of love, glory and endless beatitude.

For the Spiritual Magazine.

GOD, SPIRITUALISM, SCIENCE AND RELIGION.

GEN. J. EDWARDS, WASHINGTON, D. C.

If there is any subject above all others which ought to command the attention of the human family, it is certainly the future destiny that awaits all beyond the grave. It is passing strange, in a lifetime at most of threescore years and ten, and with most people life has been a hard road to travel, that so many are so unconcerned about obtaining any correct data of the eternal life to come. To the materialist, who believes that when his mortal body is laid away in the grave, is all that there is of him, we can appreciate the indifference he manifests; but those who believe in the immortal existence of the spirit, we cannot understand this apathy.

The great drawback to the Christian religion has been that the plain, simple teachings of Jesus, enforced by spirit manifestations, have been substituted for human creeds and church dogmas. Instead of a plain, simple, spiritual and natural religion, as taught and exemplified by Jesus, the whole system of theology, embracing man's salvation and his future destiny, has been shrouded in superstitious bigotry and intolerance to such proportions as to excite the disgust of intelligent persons. There is not a single important dogma of the churches that is in accordance with the true teachings of Jesus. They have gone entirely astray, and they have made shipwreck of the whole thing, by rejecting the cornerstone in the building, that spirit control and intercourse as held and practiced by Jesus and the early fathers.

The churches everywhere are exhibiting marked signs of decay; they have lost their life-giving power. The spirit has fled from the churches, and they have become so many lifeless corpses. The needs of mankind were such, that at the present advanced march in intelligence through the general depression of education, and expansion of the arts and sciences, that the general information and intelligence of the masses has been lifted above the superstitious and erroneous teachings of priestcraft. The masses are no longer frightened into joining churches over the raw head and bloody bones stories enunciated from the pulpit. The people are now thinking for themselves; they demand an intelligent reason and why and wherefore as the motive for action. The priests are losing their

grip upon the people, and can no longer frighten people to come to church, or else be consigned to 'an endless hell of fiery torments. The world for fifteen hundred years has not been prepared to receive the evidence and facts of spirit intercourse until the ushering in of the nineteenth century, under the full blaze of a generally diffused intelligence among the people. Jesus of Nazareth tried the experiment over eighteen hundred years ago. To a great extent the world rejected his teachings then, and in less than four centuries after his departure from earth the whole church practice has been to abandon the works established on the day of pentecost. It is no marvel at all to learn all over our broad land, in every State, of ministers of the gospel renowned for learning and piety abandoning the sinking ships, the old churches. They have grown tired feeding upon the old, dry husks of human dogmas and the old letter of the law, and are now seeking for the spirit, which maketh alive.

The advent of modern Spiritualism thirty years ago, when for the first time presented an intelligent understanding to the human senses, has spread with unparalleled rapidity throughout the world. It is the work of the Infinite Spirit and his angels, and all men can say or do to stay its onward march will prove abortive. The human race has been so long down in the valley of despair of the great future, it now pants to be redeemed and to rise higher in the scale of an intelligent understanding of its future destiny. The church dogmas have failed to give a satisfactory answer. The yearnings of the spirit of every individual have demanded something more tangible, clear, reasonable and just than old theology has yet offered.

The chasm has been bridged over between this world and the world to come. The wise and beneficent hand of the Infinite Spirit is plainly to be seen in what is daily transpiring around us. Our angel friends who have gone on before are now coming, through all the available avenues opened up, between mortality and immortality. And why should they not come, for we cannot go to them until we have laid aside the mortal casket.

It requires prescribed, harmonious conditions to meet them. The conditions will be learned only through patience and perseverance, in the name of the Infinite Father and the angels. Our loved friends who have gone on before can return to earth *again and manifest themselves to their loved*

ones on earth, beyond the possibility of cavil, if the conditions are only made right. Is it not worth an honest and sincere trial to enjoy the glorious privilege of only a few minutes converse with our angel friends? There is now no excuse why every one may not avail him or herself of this heaven-born privilege of meeting with our spirit friends, and to hear them unfold the grandeur and beauty of the spirit land, obtained through living well-spent lives upon earth. The tangible facts revealed by them of the real existence of the spirit life, the wonderful workings of the Infinite Spirit of all goodness, justice and love, are so different from our old theological ideas of God and his dealings with the human family, that we are rendered dumbfounded. It is different from all our teachings in the past. We have no more blind faiths to encounter. We no longer speculate and guess about our future destiny. It is as plain as it is to prepare one's self to take a journey in a distant land upon this mundane sphere we had never visited. How cold and chilling the doctrine that our friends when they leave us and depart to the spirit side of life, go off so far they can never return to us again, nor have they any desire to return! That is not so. Our friends who loved us when on earth still love us, and more intensely. If mortals were half as anxious to meet their spirit friends as they are to meet with us, there is no reason why all who sincerely desire it might not enjoy the blessed privilege.

I have seen hundreds of mortal and immortal friends meet for the first time after a long separation. Can poor human nature imagine a sweeter and more glorious meeting? I have known the stalwart frames of men to tremble, and to have the deep fountains of their hearts broken up on their first meeting, and listening to the soft, angelic whispers of some angel friend who had returned and recounted earth scenes between them in years long past, who since their departure had recorded all family changes to a minutiae, whose love had never grown cold, and whose ceaseless vigils had accompanied their pathways. If such meetings as these will not animate the human heart to nobler aspirations to God and our fellow man, if to have such experiences, with such indubitable evidences, it is no wonder that the newborn Spiritualist becomes enthusiastic, which the infidels sometimes pronounce hallucination of the brain. That man or woman who has once held undoubted communication with angel vis-

itors never goes back entirely upon that experience, but stands like the firm oak before the impending storm, anchored in the strong faith of God and immortality.

I had a mother who departed this life when I was two years of age. I had no recollection of ever having heard the sweet voice of a mother's love. She had been gone near sixty years. During all this time I often soliloquized with myself, I wonder if mother recollects me, or has she gone so far away she cannot come to me? I had supposed she had forgotten me. I then asked myself, when I die shall I go to her, and if I can she will not recognize me nor I her. This was the deepest thought that ever weighed upon a child's heart, for I had a most intense solicitude to see and recognize my mother. I never could derive any real, tangible solace through the teachings of old theology on this point. For years past I had seen and conversed with sisters and children who had passed away more recently, but no mother came. I finally inquired of a wise spirit why my mother could not come and hold converse with her son. The spirit replied, "Your mother is present and has often been with you, but having been in spirit life so long, and ascended so high, it was with great difficulty she could return to earth and materialize herself so as to converse; that she was at work under the law of spirit return to enable her to do so."

In the course of a few months, by my diligent attendance, my mother came and addressed me through her own lips, in a distinct, audible voice. I could not be mistaken about it being my long absent mother. She spoke with a mother's love to a child, with that tenderness and undying affection which alone a mother feels for a child. She had kept a perfect run of the family of eight children she had; I was the only one left behind. She knew all that was now transpiring in the family, a distance from where I then was, and informed me of a brother-in-law who was then in good health; that at a certain time during the falling of the leaves (and this was five months in advance of the time) they had concluded to bring Mr. R. to their side. All this occurred in the presence of others. I notified a daughter of his by letter of the statements made in relation to her father, but to keep it a profound secret from him. During the falling of the leaves as predicted, Mr. R. was stricken down with paralysis and died, and in a few days came and conversed with me in his natural voice in rela-

tion to his sickness, death and entrance into spirit life. There were two reasons assigned why our spirit friends had concluded to take my brother-in-law to their side of life; one was for reasons existing in this life, the other was to follow the life after death, which we prefer to withhold.

The question naturally arises, did the spirit friends create the conditions which resulted in death, or did they clairvoyantly see into conditions already existing in the body, which would result in death at the time predicted, as it did occur? Of this I will not as yet venture an opinion until I have pushed my investigation further. That our angel friends can return, and under the right kind of conditions, which the laws of nature and nature's God require, and hold conversation with us, and can even show themselves, and often so we can identify them, is as true as that the sun shines on a clear day.

BISHOP SIMPSON.—The following is an extract from a sermon recently delivered by that eminent divine, Bishop Simpson, of the M. E. church:

"The very grave itself is a passage into the beautiful and glorious. We have laid our friends in the grave, but they are around us. The little children that sat upon our knee, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kiss, we can almost feel the throbbing of their hearts to-day. They have passed from us, but where are they? Just beyond the line of the invisible. And the fathers and mothers who educated us, that directed and comforted us, where are they but just beyond the line of the invisible? The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us? not far away, but now it may be very near us. Is there anything to alarm us in this thought? No. It seems to me that sometimes when my head is on the pillow there come whispers as of joy that drop into my heart—thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over my brow, and some dear one sat by my pillow and communed with my heart to raise my affections to the other and better world. . . . The invisible is not dark, it is glorious. Sometimes the veil becomes so thin it seems to me that I can almost see the bright forms through it, and my bending ear can almost hear the voices of those

who are singing their melodious strains. Oh, there is music all around us, though the ear of man hear it not; there are glorious forms all about us, though in the busy scenes of life we recognize them not. The veil of the future will soon be lifted and the invisible shall appear."

From the *Aurora*, Ill., Herald.

Rev. W. H. Thomas, D.D., has recently preached a sermon on Spiritualism, and thus concludes it, by reading an account of the wonderful phenomena at the parsonage at Hepworth, the home of the father of John Wesley, which could not be accounted for on any theory of natural or human agency. He also read extracts from the writings of John Wesley, Dr. Adam Clarke, Mrs. Fletcher, Bishop Watson, Wilbur Fisk, Dr. Barnes, Bishop McKendree and Henry Ward Beecher, all inculcating the theory of intercourse between this and the spirit world. Then taking up the general line of argument he said:

Let me now ask your attention to this subject in the light of reason. Here is the great material school denying mind, denying spirit, almost ruling God himself out of the universe, and relegating everything to law; taking away the possibility of prayer, and denying everything in the line of spirit manifestations. I affirm that it is not competent for any man claiming to be a philosopher to deny the fact of spirit, nor to deny the possibility of intercourse between the spirits that have left this body and the spirits that remain on earth. He may say it cannot be, but how is he going to prove that? I affirm on the other hand, as general reasoning from analogy, all the parts of God's universe seeming to be dependent and interdependent, the one upon the other, all co-operating to the accomplishment of one great end; death itself, as we call it, being the complement of life; the human mind, love, reason, memory, remaining untouched by it; the spirits in each state having the strongest desire to come into communion with the spirits of the other; reason, I say, stands by the Bible on this subject, in teaching the communion and intercourse of thought and feeling between the two worlds. How fondly do we bend down the ear to the lips almost closed in death, if possible to get one more word of the dying; and how we treasure that word, never forgetting it while life lasts. How we linger over the bier of the departed, and go in the *eventide* to their graves, and sit down in

the stillness there, hoping in some way to come into communion with them. They carry their loves over to the other side, and is it unreasonable to suppose that a mother who has passed from these shores should still seek to be the guardian angel of the children she watched over in this life? Is it unreasonable that the great hosts of life, column on column, world on world, that have gone out from this state, should seek to come with their higher wisdom and tenderer sympathy to minister to those they loved in this life, and help them to cling to the truth that saves?

But, you say, there is so much evil about this thing that we cannot accept it. So far from that disproving the theory, it is an argument in its favor. Do we not know that evil lives are ever passing over into the other state? And believing that no change is wrought in character by the mere fact of death, we might reasonably suppose that such lives do not at once rise to a higher order of being. We might well, therefore, expect to see falsehood taught, to see evil taught, and destructive agencies set in force. You ask, What, then, are we to do? Take the words of the text: "Beloved, believe not every spirit, but try the spirits, whether they are of God." I would not trust the guidance of my life to a spirit that came to me with evil promptings any more than I would to a man that came to me with curses on his lips and lust in his heart. We must discriminate between the good and the bad. Because wicked and lying spirits possess the nervous organism of some persons, to the perversion of the sexual relations, I am not ready to cast away the whole blessed doctrine that the great universe of thought and feeling is in sympathy with our poor world and wants to help us. Any impression that comes to me that is not in accordance with the teachings of Jesus Christ, I turn my back upon. I have accepted those teachings to live by and die by. I would not turn a listening ear to any spirit that takes me away from those teachings. The safe thing to do is this: First and foremost, give yourself to God. Seek inspiration first from the Father of Spirits, and then you will be able to withstand the influence of evil spirits.

To me, this doctrine of the spirit-life, the imminence and presence of helping and guiding spirits, is a comforting thought. It brings me into the presence of the innumerable host that people the spirit land. It gives me somehow a consciousness of the great fact of immortality. It gives me a

sweet consciousness that my friends live on the other shore; that to me they will come as ministering angels in the dying hour to receive the spirit, tired by work, weakened by sickness, wearied with years, pale from death, and bear it to the love and life above.

For the Spiritual Magazine.

THE SAME RELIGION.

The Gospel of Christ and the Gospel of Spiritualism.

REV. CYRUS JEFFRIES.

NO. III.

Some Reasons Why the Primitive Gospel of Christ is not Done Away.

As orthodox Christianity rejects and repudiates the greater portion of the Christian religion, by denying all the great commandments of Christ that prove his gospel supernatural and divine, such as the casting out of evil spirits, the healing of the sick, the curing of the lame, the seeing of visions, the restoring of the blind, the speaking in strange tongues, the gift of prophesying, the working of miracles, the discerning of spirits, the having of faith as a grain of mustard seed, the curing of the deaf, the baptizing with the Holy Ghost, the interpreting of tongues, the raising of the dead, the curing of the lepers, the restoring of the maniacs, the having of trances, the restoring of lunatics, and the receiving of the gifts of the Holy Ghost, all of which Christ and his apostles taught and did in establishing his gospel on earth as the great means of human salvation, both timely and eternal, and all these supernatural manifestations were not only the evidences of the divinity and immortality of Christ's religion, but every one of these so called miraculous manifestations were blessings and benefits for the children of men, and which is to be glad tidings of great joy to all people, yet all orthodox Christians deny their own gospel, and preach that all these commandments of Christ and his apostles have ended and passed away. And instead of keeping sacred and holy these great commandments of Christ, they disobey and teach others to disobey and cast aside all these divine and blessed injunctions of the gospel, and despise and persecute all those who believe that the gospel of salvation was given to be obeyed, and not to be rejected, destroyed or passed away. For Christ declares, "The words that I speak unto you, they are spirit and

they are life."—John vi, 63. And if his words or commandments are both spirit and life, then they are divine and eternal, and can never pass away. Yet orthodox Christianity, the very organization that professes to believe and uphold the teachings of Jesus Christ, declares that all these great spiritual commandments of the gospel of the Savior, which comprise the greater portion of all his commandments, have all come to an end and passed away. And now, for the purpose of testing this fearful error, we will bring forward a few of the many reasons that might be given to show that the whole gospel of Christ, with all its commandments, is in as full force in this day as it was in the days of the apostles, and proves true Spiritualism to be primitive Christianity, as it is obeying all the injunctions Christ commanded in his gospel:

1. If the gospel of the religion of Christ was given to mankind from heaven, as the pure and eternal religion of human salvation, then can that eternal religion or any part of it ever pass away or become obsolete?

2. If it takes all the commandments of Christ to make a whole and perfect gospel for the salvation of mankind, and that gospel is divine and eternal, then can any part of that whole gospel pass away?

3. If it takes the whole gospel of Christ to save the souls of the children of men, how can the souls of men be saved if the greater part of that gospel is done away?

4. If the gospel of Christ is composed of his commandments to his disciples to cast out evil spirits, heal the sick, work miracles, cure the lame, restore the dumb, raise the dead, etc., and that gospel is passed away, then what gospel have we now?

5. If the gospel, on account of its miraculous benefits, was good tidings of great joy to one generation and to one nation, why is it not still good tidings of great joy to all people as it was promised them from heaven?

6. If the gospel of Christ is an everlasting gospel, as the Word of Inspiration declares it to be, then can it pass away?

7. If the Word of the Lord endureth forever, as promised in the gospel, then can the words or commands of Christ ever be done away?

8. If the miraculous gospel of good tidings was to last only a generation, then was it worth the labor, grief and suffering it cost the Savior and the apostles?

9. If the wonder-working gospel of Christ, with all its miraculous blessings, was

to endure only for a generation, then how can it be good tidings of great joy to all people?

10. If men have no power to repeal the gospel of Christ, or any of its signs and wonders, then how can it be repealed?

11. If angels have no power or authority to do away the gospel of Christ, or any of its signs and wonders, then how can they be done away?

12. If Christ never gave any command or order for the repeal or doing away of his gospel of signs and wonders, then how can it be done away?

13. If Christ has declared that "heaven and earth shall pass away, but that his words shall not pass away," how, then, can any part of his gospel, which are his words, pass away?

14. If the gospel of signs and wonders was the pure gospel of Jesus Christ, and it is passed away, then what gospel have we left for the salvation of men?

15. Was there any other gospel ever given by Christ to his disciples to preach to the nations than the gospel of miracles, signs and wonders?

16. Was there ever any other gospel taught by Christ to the children of men than the gospel of signs and wonders?

17. If Christ commanded his disciples or preachers of that day to preach his gospel of miraculous blessings to every creature, then why do the preachers of this day preach to every creature that it is done away?

18. When the preachers of the gospel of this day preach that all that part of the gospel accompanied by signs and wonders is done away, they preach that but a small part of the gospel remains, when they were to preach the whole gospel of Christ, "All things whatsoever I have commanded you."

19. If the gospel of signs and wonders which was promised to be good tidings of great joy to all people, is passed away from mankind, then is not the gospel of Christ a failure?

20. If the gospel of miracles as delivered by Christ to his apostles is not the true gospel of salvation, then what is the true gospel, or can there be any true gospel that is not word for word the commands of Christ?

21. If Christ in giving his religion to mankind, any part of which was to come to an end and pass away, would he not have told them in his Word, and not deceived *the human race by giving them a gospel the*

greater part of which would come to nothing?

22. If any part of the religion of Christ was given to pass away, then what better is his religion than that of the heathen, that pass away with time, or why was it given at all, if it was given to perish?

23. If the religion of Christ is celestial, and his gospel divine, then can any part of that divine system come to an end and pass away?

24. If the gospel of Christ was given to mankind as their only door to eternal life, then how could any part of that gospel perish or pass away without endangering the salvation of the world?

25. If the religion of Christ was at one time a religion of signs and wonders that could not be counterfeited, then why was it taken away and a religion without either sign or wonder set up in its place that can everywhere be counterfeited?

26. If the gospel of the nineteenth century can give no evidence of its divinity by wonder, sign or miracle, then it cannot be the gospel of the first century, for that gospel everywhere proved itself divine by the law of miracles.

27. If the gospel of signs and wonders was only given to the apostles and to the people of their day, and to none other, then the gospel of signs and wonders is only hearsay evidence to the balance of mankind, and that too without any of the blessings and benefits it conferred upon the people of that apostolic generation.

28. If Christ is the same Christ, and human nature the same human nature, and virtue the same virtue, and vice the same vice in this day it was in the days of the apostles, then why is not the gospel the same gospel?

29. If the gospel of Christ healed and cured, restored, and remedied all the ills, and cast out all devils from the hearts of men for a generation and then passed away forever, what good will the hearing that there was such a gospel do in this day for mankind if they receive none of its blessings and benefits?

30. If the gospel of Christ was good tidings of great joy to the generation in which the apostles lived, then what good will the mere hearing that there was such a gospel do us if we can enjoy none of its miraculous blessings and benefits?

31. If the teachings and commandments of Christ compose his gospel for the salvation of the world, then can any part of that

salvation pass away without bringing ruin and destruction upon the human race?

32. If the religion of Christ was from God and the angel world, for the present and eternal happiness of man, then is not that religion eternal, and can one jot or tittle of all its miraculous system ever be done away?

33. If men have the same passions, and the same infirmities, the same sicknesses, and the same sorrows, the same imperfections and the same evils they had in the days of the apostles, then do they not need the very same religion that healed them then to heal them now?

34. If the gospel of orthodox Christianity cannot give one sign of its divinity, then what evidence can we have that it is the gospel of Christ, since his gospel was always witnessed with signs and wonders and divers miracles and gifts of the Holy Ghost?

35. If one part of the great family of man has as valid a right to all the benefits and blessings of the wonder-working gospel of Christ as the other part, then why was the gospel, with its primitive and miraculous blessings, given to a single nation for a season and then taken away from all the nations of the earth forever?

36. If Christ gave his gospel of good tidings to the Jews, with all its accompanying blessings, then why did he withhold it from all nations to whom it was promised?

37. If everything needful for the happiness and salvation of men was found in the religion of Christ, then why should it or any part of it be taken away from them; since no other religion can do for them the good his religion did in the days of the apostles?

38. If Christ is the founder of his gospel religion or church, and he commanded his people to observe and do all his commandments, then can men do wrong by obeying all his wonder-working commandments?

39. If the gospel of Christ, with all its mighty works and wonders is done away, then when and by whom was it done away?

40. If the professed Christian ministers everywhere were to believe and preach just what Jesus taught his disciples to preach, would it not soon terminate all the unhappy divisions of orthodox Christianity, and finally bring the world to God?

41. If all orthodox ministers preached just what Christ commanded, then could there be any divisions or sects in the Christian religion?

42. If the doctrines of the Christian religion as taught by Christ are the true doc-

trines of immortality and eternal life, then is it not wiser, safer and better to receive it from Christ himself than to receive it adulterated through the creeds and councils of men, who throw the greater portion of Christ's commandments entirely away?

43. If the commandments of Christ is the only creed of pure religion, and is sure and certain salvation to all who obey it, then is it not unsafe as well as dangerous to the souls of men to obey any of the creeds and confessions of the churches, who deny any part of the gospel of Christ?

44. If Christ has given to mankind a miraculous gospel as a creed of doctrines for the salvation of a suffering world, then is it not insulting to God and wicked in us to obey the creeds and disciplines of men?

45. If there is no other name under heaven given among men whereby men must be saved but in and through Christ, then is it not terribly hazardous to the future welfare of the children of men to obey a creed that repudiates or does away with a single commandment of Christ?

46. If the last words that Christ ever spoke to mankind on earth was a repetition to his disciples to teach and preach his wonder-working commandments to all nations, then why are those great and illustrious commandments repudiated, denied and cast out, and the false and foolish creeds of men set up in their place?

47. If the gospel of Christ once existed and imparted its miraculous blessings to the people in the days of the apostles, then is it not a reproach and an injury to preach it to the people of this day, unless it is accompanied with the miraculous blessings of its primitive power?

48. If the gospel of Christ, in its primitive power and usefulness, everywhere cured and healed the people of their maladies in that day, but imparts none of those blessings to the people of this day, then does it not make Christ a partial Savior, and that he thought more of the people in that day than he does of the people in this day?

49. If the gospel of Christ was of such inestimable value as to cure whole cities of their sicknesses and multitudes of people of their diseases, why, then, should it be taken away from the people when it was promised to them, and to their children, and to all that are afar off?

50. If the people heard and saw and experienced the blessings and benefits of the gospel of signs and wonders in the days of the apostles, what benefits would their seeing them be to us of this day, unless we

heard and saw and experienced the same miraculous benefits ourselves?

51. If the gospel of signs and miracles was given by Christ to his apostles and their generation to prove the truth of his religion, then all men want the same proof. The mere hearing that there were such wonders, signs and miracles at one day accompanying the gospel does not satisfy the minds of men, especially since they know that Christ declared that these signs and wonders shall follow them that believe.

Thus might we continue to multiply questions on this stupendous error of orthodox Christianity, which teaches that the greater part of the blessed gospel of salvation, with all the evidences of its divinity, and all the proofs of the immortality of the soul, are taken away from mankind, leaving the world in greater darkness than it was before the coming of Christ, for in that day they had their image, oracles and prophets, through which they had some glimpses of immortality, but now since the days of the apostles, if orthodox Christianity is true, the gospel of Christ that was to bring life and immortality to light has gone out in darkness, leaving not a spiritual gift, sign or miracle to guide, direct or aid the fragile bark of man across the stormy tide of life to the coast of the great hereafter.

But the time has come when the long night of superstition and priestcraft is beginning to dissolve before the approaching light of the true religion. The long lost gospel of signs and wonders is reappearing to mankind in the form of the true spiritual religion of primitive Christianity, and like an eternal pharos is already throwing the rays of her splendor across the nations, and will soon adorn the world with the sheen of her grandeur and the glory of her magnificence. For celestial Spiritualism, by teaching and preaching all the commandments of Christ's religion, is everywhere proving to the world of nations that the primitive gospel of Christ, and celestial or pure Spiritualism are one and the same religion. While orthodox Christianity, by preaching only a part of the religion of Christ, has divided into warring factions which are hastening the decline and fall of the whole system; and unless she hastens to embrace the whole religion of Christ, her epitaph will soon be the only monument of her glory.

Only from a spiritual standpoint can we understand and appreciate the heavenly truths recorded in the Bible.

From the Banner of Light.

ORGANIZATION.

One of the best evidences of the hopefulness of the times is the present agitation throughout the ranks of Spiritualists concerning organization. For nearly thirty years the manifestations of modern Spiritualism have been stirring the world; have been bringing the masses from darkness into light; substituting knowledge for faith, and proving immortality and spirit communion. Its work has been, to a very large extent, to correct the errors and misconceptions of the past, and plant within human souls a positive knowledge of a future life, which eighteen hundred years of theology has utterly failed to do. It has brought millions to a knowledge of this beautiful truth, and so thoroughly has its influence pervaded society that it is impossible to estimate the good that has been accomplished.

But the time has come for a change. Spiritualism is fast losing its individuality, as such, and unless steps are taken to prevent it, we shall remain but little longer as we are. What we need is organization, to prevent this merging into other forms. Do we as Spiritualists so little appreciate this pearl of great price? Are we so ungrateful to the spirit world? Are we so blind to our duties in this life, and our relations to the future, as to use no effort to perpetuate the work which the spirit world has for twenty-nine years so well carried on?

Spiritualism is a thread, so to speak, but it never will become a fabric unless there is a union of hearts and hands to make it such. Because we are sure of getting to the spiritual world; because we have no angry God to please, or no orthodox hell to escape, is no reason we have nothing to do. Spiritualism means work; and if so much has already been accomplished, how much greater things might we not reasonably expect if we had some system? "In union there is strength." Let us organize and work for each other and humanity's good.

To Spiritualists the word organization seems to be synonymous with creedism, and really so far no attempt has been made by Spiritualists to organize, that did not in some way abridge the liberty of the people—hence the opposition. Let Spiritualists organize with a creed simply acknowledging: 1st. The continuation of this life beyond the grave, and the communion, under favorable circumstances, with the depart-

ed. 2d. The cultivation of our moral and spiritual natures as a duty, essential to our growth and happiness here and hereafter. And every true Spiritualist in the land would be in favor of it.

Let these be the main points to be kept in view. Let no side issues, however much of truth they represent, be allowed to eclipse the brightness of these, which must ever remain as the fundamental principles of a Spiritualistic religion.

Let Spiritualists everywhere organize and practice Spiritualism; be more social, more fraternal. "Do unto others as you would have others do unto you;" in fact, be a "moral police" fraternity, doing good to each other and the community.

We must not think because we are not numerous enough to have public lectures that there is no need of organization. Lectures are good and beneficial, but they are only auxiliary; there is work besides to be done. We have had preaching, it is time we began to practice. With a religion so pure and beautiful as that inculcated by Spiritualism, and the ascended hosts to assist us, ought we not to be as zealous as those fed upon the dry husks of theology?

We need organization, not only for the purpose of making Spiritualism more practical, but for the purpose of establishing means and methods by and through which our children may be instructed in the principles of a practical religion.

Too little attention is given the children belonging to Spiritualists. It is a wrong which should be righted at once. We seem to forget that through them and theirs great changes and reforms are to be outwrought; but if we do not prepare the soil, how can we expect the harvest?

The children's lyceum system, beautiful as it is, is not practically adapted to every locality, but because we cannot have a lyceum after the plan of our good Brother Davis, are we going to fold our arms and do nothing for our boys and girls—the men and women of the future?

No! no! Let Spiritualists awake from their apathy; let us have an organization in every village, however small, that by union of effort we can do more good and grow faster spiritually.

Let us have a Sunday gathering of the children, and those interested in them, in every village, however small the number, that may be saved from the influences of theology.

If Spiritualism is worth anything, it is worth everything, and we but poorly mani-

fest our confidence and appreciation if we are unwilling to use some effort and make some sacrifices for its advancement.

Plymouth, Mass. ICHABOD CARVER.

WE are gratified to see from our Spiritual exchanges on both sides of the Atlantic that there is a growing tendency to harmonize Spiritualism with primitive Christianity. The following from the *Medium and Day-break*, London, was given through Mr. Colville, at Chester-le-street Co-operative Hall:

THE RELATIONS OF CHRISTIANITY TO SPIRITUALISM.

The control said this was a question that was being asked upon all hands, and there were many who were of opinion that Spiritualism was really opposed to Christianity, and these people seemed extremely apprehensive lest it might extinguish all that was good and true that had ever been promulgated within their church. Spiritualism did not come to supplant, but to assist and carry onward the true purposes of the Christian life. Truth could not be opposed to truth; neither could truth be suddenly revealed in all its completeness, because man's receptive faculties were only gradually opened, and could but gradually receive it. This progressive unfoldment of man's various faculties had made it necessary that there should be a succession of spiritual revelations adapted to the various epochs or periods of time. Because the prophets of ancient times had spoken in a language as if the Lord God Almighty had communed with them directly, it had been supposed that all biblical statements must consequently be infallibly true; but such a conclusion was by no means the only or inevitable one. God had always spoken to the world by angel ministration, and mankind could not receive a message higher than that which their conditions enabled them to utilize. Hence, that which was permanent and true had often become obscured by defects that were peculiar to the locality and time; but Jesus, when he spoke, echoed the voice of the living God; for when he advanced the doctrine of universal love, he enunciated that which was capable of universal application. Jesus had not come to formulate a creed, but to reveal the will of God to mankind at large. If asked what Christianity was, he would say, look aside from the credal superstructures that ages of controversy have heaped

around it, and try to reduce it to that pure, simple and primitive condition in which its author first bequeathed it to mankind. If Spiritualism were calculated to be of benefit to man, it could not be in discordance with the teachings of Jesus. Jesus was undoubtedly the greatest spiritual teacher who had ever been given to the world. His teachings were not local and temporal, but they were vast, essential and permanent truths; and they could not be ignored even by the wisest who came to us from the spirit world. Jesus had never taught anything that was irrational; all that he had ever enforced had been love to God and man. That was Christianity pure and simple, and modern orthodox Christianity was nothing but primitive Christianity disfigured and deformed.

From the Church Union.

I have become convinced long ago, that all creeds and confessions of faith, as well as disciplines of human invention, are carnal in their nature, and calculated to perpetuate the divisions of the church, and arm infidels with weapons against Christianity.

The Scriptures of the Old and New Testaments, under the guidance of the Holy Spirit, are the only and sufficient rule both of faith and practice, and each member of the church of God has a right to interpret the same according to his personal understanding of what they teach. Jesus Christ by appointment of the Father is head over all things to the church; therefore no other authority to legislate for that body is to be acknowledged—the members of the church have authority in the government thereof, only to execute the laws of its head, and are all equally bound to see this faithfully attended to.

No other test is to be used in receiving to fellowship than that the person give evidence satisfactory to the church, that Christ has received him, or that the individual is born of the Spirit, and is thereby of the Lord added to the church. Such persons are entitled to continued fellowship, so long as their tempers and practice correspond with the precepts of the Holy Scriptures.

What do we understand the apostle to mean in 1 Cor. iii, where he says, "I could not speak unto you as unto spiritual, but as unto carnal, for ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? for while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?" Is not the spirit that divides

the church of God at the present day, precisely the same as that here condemned by the apostle? For while one says, I am a Methodist; and another, I am a Baptist; and another, I am an Episcopalian; and another, I am a Presbyterian, and so on to the end of the sectarian divisions, some six hundred in number, are ye not carnal and walk as men of the world, who divide into parties for purposes of ambition, power or gain? It seems to my mind clear that this is the very spirit which the apostle condemns and pronounces a carnal disposition. And what is it perpetuates these divisions but the creeds, confessions of faith and discipline of human invention. Let them be destroyed utterly and the sectarian division of the church of God would cease, as a matter of course, and no other distinction would be known in that church, except that of location.

That these divisions are sinful and opposed to the authority of Christ, and stand in the way of the answer of his most fervent and agonizing prayer for his followers, see John vii, 11, 21, 23: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one," etc.

What can we think of a plea for the sectarian divisions that have scattered the church of God, with this most affecting prayer before us? And what is it keeps up those divisions but the creeds which are carnal? I might quote many texts of Scripture against those divisions.

Let me call your attention to a few of them. 1 Cor. x, 17: "For we being many, are one body." And xii, 12, 13: "For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ; for by one Spirit are we all baptized into one body."

I have read the *Union* for a short time; in the main I like the tone of the paper; the name of the paper is right. The church, which means the church of God, as there is no other. The principles of the *Church Union* I can also indorse. Some good articles have appeared: one from Rev. Carey, pointing back to primitive times. I hope to see more from his pen. He is fighting

on the right line. There has been some talk in the *Church Union* of consolidating the different sects: all the Methodists in one sect; all the Lutherans, all the Presbyterians, and so on. When you get through you have sects in the end, which is heresy.

D. COUNTRYMAN.

NOTE.—We insert the above communication because it indicates the feeling that is rapidly pervading the laymen of all the churches. We think the brother does not fairly discriminate. Creeds are not wrong in themselves. We have our creed, and intend to stand by it. The wrong comes in when A and B unite to force their creed on C, and set it up as authority in the church of God.—ED.

PITTSBURG, June 16, 1877.

BRO. WATSON—In regard to the utility of physical manifestations, I wish to differ with Gerald Massey as to the object that most of those who seek them are pursuing. In this section, where Spiritualism is little understood, actual demonstration of spirit power is the only method by which men and women have been reached and compelled to obey the teachings of the spirit world. Anything short of fact in proof of immortality is nothing but faith without fact, and no better hope than is given by any Protestant church. I know some men here who were high in their self-belief of the utter non-existence of a hereafter, who have heard preaching all their days, and who were reached by slate writing performed through a lady medium of our city. They sat and sat time after time at the table in the light, and read message after message written by spirit hand, until conviction led them to the conclusion that death was not an eternal sleep, and at once they set about becoming better men and doing all they could for the world. Now I call spirit slate writing one of the best physical evidences we have, for the reason that it combines intelligence with its demonstration. Here we have the pencil (material) in the hands of the spirit, and the message (intelligence) on the slate; correct spelling, rhyming poetry, affectionate appeals, expressions of love, quotations from popular works, capital letters and punctuation in proper places, and I have even seen a sentence italicised. Now I claim that a pure medium, with an unblemished character, who is good for slate messages, could demonstrate to all the people in a city like ours in a short time, that there is no death, but that we live eternally in the sweet by-and-by. When once

convinced, however, I suppose there are higher and more befitting objects in our theory. We may pass on to higher attainments, but I for one believe in a continuance of physical manifestation. It encourages and strengthens belief, and braces us against the assaults made by skeptics. We need constant reassurance, so that we can stand up for the truths of our wonderful hope of life beyond the grave. I tell you that your MAGAZINE should always have well-authenticated accounts of physical manifestations and spirit messages. People turn over your pages to cull them out, as they find your metaphysical dissertations and reasonings not so enchanting. J. K. M.

From the Jerusalem Messenger.

Every religious sect regards its peculiar views as specially adapted to the wants of the age. This arises from the disposition of every one to measure the age by himself. The Romanist thinks the age needs an infallible Pope, and doctrines prepared and digested for every one, to save thought and procure unity. The scientist thinks the age demands release from all definite belief in revelation. One class supposes the great want to be a better ritual in worship; another, that freedom from all forms is the one desirable thing. Some think we need a multitude of Moodys and monster meetings in every city. While others think the age demands the means of quiet and steady growth, by means of ordinary culture. All are right, and all are wrong. The age demands all these theories and instrumentalities, because it is composed of the people who cannot be reached in any other way.

There are, however, in every age tendencies which indicate the direction in which the current of human opinions and activities is moving, and those who discern this movement will judge of the wants of the age by it. From this point of view it can be seen what the age needs, though there may be but a few who want what they need. There are abundant indications that thinking men are beginning to want and desire that freedom which the truth alone can give. And by truth they do not mean the opinions of others, the conclusions of councils, but the laws and relations of things as they actually exist in the mind of man. They want the same freedom of thought on all questions relating to religion that they have in relation to science; and the honest lovers of truth will desire the same precision in thinking. The movement of

human thought is in that direction, and a system which cannot bear the test of the most searching investigation will not meet the wants of the foremost few in the present time, and of the many in the time to come. That system which contains the clearest and fullest statements of the laws of man's spiritual nature is the one which will gain increasing acceptance and power.

The creeds which have prevailed in past ages, and which are the nominal belief of the great mass of humanity, have done all they can for the nations who have lived under their influence. They have made no progress for centuries. The same is true of the Christian religion as it has been taught and understood. If all men were Catholics, or Episcopalians, or Lutherans, or Unitarians; or if any other of the numerous sects should become universally prevalent, there are no good grounds, either in the history of the past or in the nature of the truths taught, for believing that society would advance beyond its present state. Man would not attain to any higher spiritual life. Progress in religious intelligence and freedom during the last century has been made in opposition to creeds rather than by their assistance, and this process must continue until the old creeds cannot, by any process of interpretation, be made to contain the new thought, much less the new life. The new wine will burst the old bottles. The believers in the old doctrines may extend their numbers, but can do no more for them than they have done for those who have heretofore accepted the creeds. If humanity is to take a new and distinct step in advance of former attainment, it must be by means of new truths of a higher order.

Question by J. E. S., California.—Please describe the form of spirits as they appear to clairvoyants.

Answer.—Clairvoyant means clear-seer. If we should invite a dozen persons to step out of doors to-night, to view the full-orbed moon, and ask them how large the moon looked, each person would give us different dimensions. One would say it was immense, or it looked very large to him; another would say that a cartwheel would represent its size; another would give it the size of a dining-plate; another, the size of a tea-plate, and so on; yet you would not think of asserting that all of those individuals did not look at the moon, or say that they did not see the moon; but you would say each individual saw the moon with his own vis-

ion. So there is as great a difference in the clairvoyant power. Some spirits see from the crown of the head to the soles of the feet; another's vision scarcely sees any more than the head; another perhaps sees as far down as the waist, and so on. Yet each individual clairvoyant sees the spirit with his or her spiritual vision, only they differ, as do individuals with their material sight. Each clairvoyant sees for himself or herself, according to the clairvoyant power which has been born with them, or according to the development of that power. Some can see clearly across the stream of life, even into the summer land, and can discern the working of law within the different spheres. Some travel, as it were, upon the railroad of vision, out beyond the earth, and coming to us, traverse our roads and streets, and see us as we walk to and fro; watch us at our occupations; look at the pictures that hang upon the walls of our dwellings. Then again, another can only see just a little beyond this earth. It is according to the measure of the gift and its development.

A NEW RELIGION.—Thomas L. Harris has established at Brocton, Chautauqua co., N. Y., a new society, known as the Brotherhood of the New Life. Mr. Harris is well known to Spiritualists. For the information of others it may be said that he is of English birth, now over fifty years old, was brought to this country in infancy, became a writer for the press while a boy, next a Universalist minister, then a public lecturer, and in 1857 a prominent trance speaker. His poems, "The Lyric of the Golden Age," and "The Lyric of the Morning Land," dictated while in a state of profound trance, are of absorbing interest. Mr. Harris has had a most strange experience with bad spirits and occult forces, being brought into severe temptations and spiritual conflicts with demons. Through superior aid he has triumphed over them, and as a special result of this event he has gained the power of internal respiration, so that he breathes "with equal ease and freedom the atmosphere of either of the three heavens, and is enabled to be present without the suspension of the natural degree of consciousness, with the angelic societies, whether of the ultimate, the spiritual or the celestial degree." The new religion, for which Mr. Harris claims to have been personally selected by Jesus Christ, has many doctrines and notions. Mystics and Spiritualists will find much that is familiar,

although the latter will decidedly object to the supreme power of this special representative of the Lord. The number of persons in the various countries who are attached to the Brotherhood is about two thousand.—*Boston Herald.*

COMMUNICATION FROM ROBERT DALE OWEN.

Being desirous to hear from this apostle of Spiritualism, we invoked his presence in our library on Sunday evening, the 15th of July, when the following was written through our home medium:

The mysterious philosophy of spirit communion has all been explained, from the tiny raps which occurred more than a quarter of a century ago, to the crowning work of materialization. I do not mean that materialization is the cap-stone of Spiritualism, but I mean it is the cap-stone of phenomena; there is more in one communion of spirit with spirit than a thousand phenomena, let them be even more demonstrative than any which have been revealed. The communion which the spirit man realizes when he rises to that plane of purity which God recognizes as his own image is that which you should covet.

My entrance into spirit life was bright and glorious. I had made spirit communion with God and angels my chief concern while in the body and upon the shores of the "Debatable Land." I entered with joy. A convoy of angels met my incorruptible body and made me a welcome guest in their beautiful homes until mine was arranged for occupancy. This seems strange to you. Suppose you were to visit a strange country, notwithstanding your friends may have gone before, they may not have been able to arrange your home just exactly as might suit your taste and desire. You must have a word in its arrangement, of course, and then you will be happier in it. Now this word, my friends, must be spoken and acted upon while you are in the body. The part you must necessarily take in the arrangement of your homes must be settled while in the body. Oh! how important to understand these things, and act according to the understanding. God is all-wise and powerful; he does nothing that is not wisdom, love and knowledge; he made and fixed immutably his laws for the working of the grand machinery of his kingdom, natural and spiritual. How beautifully do they harmonize

when his creatures obey them as he has ordered; his orders are manifested in the results which obedience or violation produces.

I would write longer to-night, but do not think best. Sometime will come and tell Mr. Watson my views on organization, as I now see the subject and understand the spiritual interest of it better than while in the body. Good night.

ROBERT DALE OWEN.

We then asked him to tell us the philosophy of spirits coming when we specially desire or invoke their presence. The following was received in reply:

Oh! how you have misunderstood the laws which connect spirit with spirit. There is a chain which binds the spirit world in one complete whole. That chain is electric and caused to vibrate by the slightest spirit touch. Your desires cause this chain to vibrate with a sound much like that produced by the telegraph ticking when the message you desire is impressed. We in spirit life are always listening for the click of the spirit chain. Then we know we are wanted, and we come to learn the nature of the mortal's desire. If we can satisfy we do, but if not and another can, we go at once for that one. The existing desire on the part of mortals, and the willingness, yes, more than willingness, on the part of spirits to help bring them at once in rapport, and thus the communion is established. I cannot make this altogether plain to you. As you have often heard, I must reiterate the impossibility of conveying a correct idea of spiritual living, and how mortals and spirits commune by comparing with things in the material world. Jesus did this when he taught his disciples, but they did not understand the spiritual import of his parables. You will never understand these things until you put aside the mortal part and nothing but spirit is seen.

INDUCEMENTS FOR NEW SUBSCRIBERS.—We will send the MAGAZINE for 1877, and "Clock Struck Three," or either of the bound volumes, for three dollars. Also a fine steel engraved likeness of ourself.

WE wish all subscribers to begin their subscriptions with the first of the year. For obvious reasons subscriptions should commence and terminate with the natural year.

From the Spiritual Scientist.

WHAT A SPIRITUALIST SHOULD BE.

What is there in a name? Granted the fact of a continued existence and the power of the spirit, under certain conditions, to communicate with those on the earth sphere—what is there in this to change the course of one's life, to make one more benevolent, charitable, spiritual, to act for eternity rather than for time, to be guided by principle rather than expediency? Nothing. And yet one who accepts spirit communion as a truth, is, we are told, a Spiritualist. In other words whoever has witnessed the phenomena of Spiritualism and believes their origin to be in the realm of spirit and directed by the wills of those who once were clothed in earth bodies, is a Spiritualist.

This interpretation of the word has been forced upon the movement by a crowd of intensely liberal people who are forever venting their fears of a creed. They fear to express in plain terms what a Spiritualist *should* be, what manner of life he *should* lead, lest they formulate a creed; and thus in place of making the system what they claim that it is—something better than "the old theological dogmas"—they have degraded it to a mere synonym for signs and wonders. The present condition of Spiritualism is the legitimate outcome of this low standard erected for and by its adherents. The church with its "theological dogmas" is doing something for the good of humanity, even though it may accomplish its results by awakening the fears of a judgment day and a possible heaven or hell; its devotees "lend to the Lord" even though their motive may be to keep the balance sheet in their favor. Let this devotee witness a demonstration of future existence; let him commune with a spirit, and instantly he becomes disgustingly selfish. He follows that injunction of the Scripture, "Eat, drink and be merry, for to-morrow we die." He knows it all; for him there is no hell! Souls are not lost! No creed for him that will make him live for others.

The lesson we would teach is the necessity of more strongly inculcating the teachings of the spiritual philosophy. The phenomena are well enough in their place as stepping stones to unite the different spheres of existence; but to build on them is to erect a structure with a foundation worse than shifting sands. The philosophy of Spiritualism is the rock that will withstand all the storms of bigotry and its waves

of opposition. With its logical consistency it demonstrates as forcibly the laws of compensation and retribution as the phenomena prove the fact of future existence. It teaches the vanity of earthly things; that one is held accountable for the talents entrusted to one's care; the judgment day is one's own conscience communing with itself—no earthly sensualities to distract the attention or to quiet the sting of remorse. What worse hell can there be than this? What more sublime reward than the consciousness of the wonderful and never ending results of a good deed?

A Spiritualist should have regard for spiritual things. "Not fleshly," 1 Peter, ii. "Spiritually minded; under the influence of the Holy Spirit or of holy principles; having the affections refined and elevated above sensual objects and placed on God and his law."—Rom., viii. A true adherent of the spiritual philosophy will become such; no others are worthy to be called Spiritualists. The philosophy of Spiritualism should in the future receive more attention than it has in the past. From it an orderly system must be digested as a standard for Spiritualists. Then as an organization for advancing the work of regeneration it will have a basis that no church creed can approach.

WE take the liberty of giving our readers the following private letter from General Edwards, of Washington, D. C.:

BRO. WATSON—I have, as you well know, been an ardent advocate for a national organization of Spiritualists, for the purpose of uniting our people together as a band of brothers and sisters, in order to push forward the car of our heaven-born philosophy and religion for the healing of the nation. I have been struck with the check which has hitherto been given to organize our spiritual forces into a separate and distinct organization. I have been amazed at all this. To consult my reason and better judgment and experience, I am still convinced of the importance of systematic organization as the only effective means through which any enterprise can be accomplished. Why will not this rule apply to the Spiritualists? I have therefore consulted with the spirits for a solution of the subject, and here is the answer: "You have already organizations enough." The *modus operandi* of the angel world is to spiritualize the present church organizations. When that is accomplished the little heaven

will leaven the whole lump; the barriers broken down between the different sects of religionists, when a large majority of the present religious organizations will become merged into one spiritual organization, based upon the primitive teachings and practices of Jesus Christ, our elder brother, and his compeers, for primitive Christianity and modern Spiritualism are one and the same thing—each separate denomination of religionists surrendering their peculiar dogmatic creeds to stand upon common ground. In this grand movement of concord, harmony and good will to man, the unitarian organization, from its present advanced ideas of liberalism, will take the lead and most of the remainder will fall into line.

For the present there can be no better plan devised than the one suggested by Professor Buchanan, by which Spiritualists can school and educate themselves up to the cultivation of a purer and holier inner life, as the pioneer receptacles of the glorious truths to be inaugurated upon earth when the fullness of the good time comes.

Yours fraternally,

J. EDWARDS.

For the Spiritual Magazine.

**AS IT WAS, AS IT IS, AND AS IT
SHALL BE.**

JUDGE HOLBROOK.

BRO. WATSON—Last evening, Sunday, July 22, according to previous announcement, Robert Dale Owen, lately ascended, gave to our Chicago Spiritual audience, through the organism of Mrs. Richmond, an account of his departure from this and the reception given him in the higher sphere of existence. I see by your last number that he has visited you, and you have given that fact and his words to the world. He stated here that he saw many familiar faces in the audience, gave us greeting from his spirit home, said how he had awaited the summons, and how gladly he obeyed; named some of the kind friends who awaited his arrival and were now with him; how full of vitality he felt immediately, and how happy; that notwithstanding all his studies he had failed to comprehend the spirit world in all its beauty and glory; that still his knowledge was worth much to him, and forthwith he had used it in communicating with those in mortal life; discoursed on principles and the methods of life, and especially of duty,

VOL. IV—18.

one toward another; and, strange to tell, conceded his own shortcomings, and asked that his apologies might be accepted!

Who shall not say "glory to God in the highest?" As I sat there and enjoyed the fullness of the present "glad tidings to all people"—"life and immortality brought to light"—I could not help recur to the past, the dark theological shadows of the past, as cast upon my own soul. Among other things that he saw by the first gleam of light in the world supernal, one was the benignant face of his father, looking down upon him. The father, Robert Owen! When I was growing up among the Puritans of New England, and was being taught that infidelity was the road to death, there were three names especially held up for warning—three terrible living infidels—Robert Owen, Abner Kneeland, and Fanny Wright. Their names were made a terror, but chief among them, and ever since the days of Paine, and even next to the "arch-fiend of all mankind," stood Robert Owen, and he cast a shadow of fearful import, as the embodiment of wickedness, across the horizon. A little later and behold! we were told that his son, Robert Dale Owen, was following the dreadful example of his father; and of all such the end was perdition. Alas! Perdition for what? on account of what? A failure to believe in the prevailing dogmatic Calvinistic theology of the times. The blame, too, fell all on the willful unbeliever, for the teachers cried, "Ye despise, and wonder and perish, for I work a work in your day, a work which ye shall in no wise believe, though a man declare it unto you." And if one said, as I did, I do not despise; I wonder, indeed, but I do not see how I can justly perish for unbelief which I cannot help; the evidence is not sufficient. In this doubt I really wish some could return from the tomb and tell us how it is. The ready hand reply came: "You have Moses and the prophets, if you will not believe them neither will you believe though one arose from the dead." Such dry words but echoed in the empty vault, and my soul yearned for how many years for this one consummation, the voice and testimony of those that should return from the dead.

Such is the accomplished fact of the present hour. And behold! they that were the condemned criminals of a bigoted priesthood are found to be advanced to the happy fields of paradise, and become the messengers of salvation to those who will seek and knock as humble little children at

the doors of the temple of truth for the way of life. We revel in the luxury of full knowledge, and are not left to struggle through the uncertainty of blind belief.

And now, what has become of those our former teachers? Are they not what they called others—"blind leaders of the blind," "despisers," "infidels," and would it not be quite a luxury now to turn upon them their own instruments of torture, their Scripture maledictions? But let this all go. Blessed are those that have seen and have believed, and they will believe in due time when the evidences are presented in the light of untrammelled reason; and in the meantime they will rest under no condemnation, saving that of assuming to be more wise than they really are.

So far the past and the present. Mr. Owen predicted, and so have other influences, through Mrs. Richmond, that, in the near future, every soul would be visited in some way by so much of demonstration of spirit presence, that the most unfavored in this respect shall yet have a belief founded in knowledge. Then the war of creeds shall cease, and righteousness shall fill the earth.

The cause of Spiritualism here has, as usual, a two-fold aspect. It is a wonder, indeed, that the spiritual phenomena excite so little attention. What if it is an old story, this weekly announcement that the spirit of such or such a one, through the organism of such or such a one, will discourse of his advent to spirit life, or of his spirit home, or of the conditions of spirit life, or the true methods of salvation, etc., etc.? How can it be that so few attend, while thousands upon thousands wait upon the ministry of the churches, that can only deal in remote probabilities, or suggestions, without proof, and yet against reason? Still, on the other hand, the cause is prospering well, and the lost ground of the past few years is being regained. Our public lectures are of the very highest order. There is great satisfaction with the present management of the *R. P. Journal*, and with its present appliances. The mediums are rapidly increasing in numbers and power; harmony and good counsels are prevailing—in fact, not only do we have "a good time now," but it is given out by spirit authority, and believed in by mortals, that there is indeed "a good time coming;" in fine, that resurrected Chicago shall be in the spiritual department what she is in the physical department of the Great West.

Chicago, Ill.

From the Shaker.

A REMARKABLE PROPHECY.

[Our readers will thank us, we feel assured, for reproducing in print the following remarkable prophecy and interpretation. As will be observed, it is copied from a book published in 1854; and its first special notice, through the *Chicago Inter Ocean* in 1876, attracted considerable attention. As we circulate largely among a Bible-reading people, we ask that the book be opened at Daniel xi, 40-45 verses; and compare them with what follows.—ED. SHAKER.]

A book out of print entitled "Armageddon, or the United States in Prophecy," written by the Rev. S. D. Baldwin, a Presbyterian minister of Nashville, Tenn., then President of Soule Female College, but long deceased, was published in 1854. When the work appeared it attracted very wide attention. Among the predictions was a bloody and furious war to begin in 1861, and to end the 117th day of 1865—a war which exactly fulfills the term of the late rebellion, Johnson having surrendered to Sherman April 26, 1865, and thus terminated the array of arms. From this remarkable exposition of the prophetic parts of the Bible we copy so much as relates to the first four verses of our quotations from Daniel, as follows:

"And at the time of the end." This period was to be that between the first and last endings of the three and a half times, or between 1776 and 1878, or between the 1200 and 1235 days. During this period this willful king was to come to his end; but, before his end, he was to engage in war for some outlying countries, and was to be interrupted by two great powers, but was to conquer and prosper till the "last end of the indignation." As this was to be the great monarchy power represented by the image that was to be broken by the stone (since it was Rome), it is evident that its head must be in Europe, and must be the empire represented by the septimo-octave head of the beast in revelation. Now, the great power which fills half of Europe and overshadows and controls the rest, is the rising colossus, —Russia, —therefore, must be the power intended as falling on the holy mountain. Now, as Ezekiel, almost literally, describes Russia as falling on the mountains of Israel, in the latter day, he furnishes further evidence that the fourth kingdom, in the time of the end, was to be resurrected in or by Russia.

The willful kingdom was an autocrat among nations, and so is the Russian kingdom.

"The king of the south shall push or butt at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

The two kingdoms, under the names north and south, are to be identified by their relative positions to the Russian power, or to each other. The king, or kingdom, of the south would very naturally apply to Turkey on the south of Russia; but as Turkey exists by the sufferance of France and England, it is possible the two great western powers, which hold to each other the relation of north and south, may be intended. At any rate, the southern king makes short fight of it, if anything is to be understood by the figure of butting at the willful king, or he brings on the fight.

The kingdoms of Syria and Egypt, called the kingdoms of the north and south, held about the same close relation to each other, and to Rome, that England and France do to each other and to Russia; only they were on the east of Rome, and the case is now just reversed. The king of the north is Great Britain. This is evident from its northern position, as a great power, and from the immense naval, as well as land forces it possesses. No nation but a very great one would attack the autocratic king; and no nation has such a navy as Britain. This north nation was to come like a whirlwind, with his great naval and land forces, which are indicated by "many ships" and "chariots and horsemen." The attack was to be great and furious, but finally successful; for the autocrat moves right on to his purpose, and more than gains it, according to the prophet.

"He shall enter into the countries, and shall overflow, and pass over."

His entering the countries intimates that this was his original design, in which he had been interrupted by the two great powers that confederated against him. England and France, or England and Turkey, will unite against Russia. And it seems as if considerable effort was to be made to check Russia's designs; yet Russia is to take the countries this side of the crossings, and then to pass over into Asia, it would seem. The word "overflow" signifies the great increase of his armies and triumphs. To "pass over" implies the advancement of conquest, by some great crossing, into a new scene of warfare. "He shall enter the glorious land." This at once re-

veals his advancement into Palestine, and shows that the passing over related to the conquest of Asia Minor and the Turkish empire generally.

"Many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon." This would literally imply the conquest of a great portion of Asiatic Turkey, with some exceptions. These were conquests in Asia.

"He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape." This expression implies the exertion of severe sovereignty. African countries are here referred to, as Egypt is specific for a generic term or a part of the whole. "He shall have power over the treasures of gold and silver, and over all the precious things of Egypt."

"The Libyans and Ethiopians shall be at his steps." This still further teaches the unlimited dominion over Africa in the west and south. Thus having obtained nearly all Europe, Asia and Africa, he becomes indomitable and his empire almost limitless; it emulates old Rome as the possessor of three continents.

According to the views of Mr. Baldwin the accomplishment of Daniel's prophecy was to begin in 1876, continue through 1877 and terminate before the close of April, 1878. Should his prognostications turn out to be true the near future will develop startling and profoundly interesting events. In that case the efforts of the European powers to patch up a peace will prove abortive; the actual occupation of the revolted provinces by Russian troops will take place; England will oppose the Czar's progress with a sudden, tremendous onset in magnificent array, but without avail; Russian armies will victoriously cross the Dardanelles into Turkey, making a conquest of the European portion first, then pour triumphantly into Asia Minor, reduce it to subjection, together with Egypt, Palestine, and some African countries besides.

If Daniel's prophecy has been accurately interpreted, Russia is to become the autocratic colossus among nations in the old world within eighteen months from this date, and then precipitately tumble into a vast and wonderful ruin. Our readers, with this prophetic map of the future before them, will be able quickly to determine, by the concurrence or the divergence of approaching events, how much truth or falsity there is in our quoted exposition of scriptural dates and occurrences.

dained. In these times of European upheaval and change, when diplomacy is baffled and desiring, and when the strong attention of the two hemispheres is fixed upon the war-like situation, any fact or even hypothesis bearing upon its aspects, from whatever source, must prove interesting.

Mr. Baldwin was a Methodist, instead of a Presbyterian minister. He was our Nashville correspondent while we were editing the *Memphis Christian Advocate*. We have looked over "Armageddon," to see what he says about the war now raging between Russia and Turkey. He says:

"Eight empires are found by counting in the Roman before its disruption, and seven since that time. Russia being the last power of the seven, is to go into destruction, and is the one at which the king of the south is to push. England and France, or England and Turkey will unite against Russia."

"What interests us more than all is the fifth power in each vision, and the martial work that lies before it. We see from both visions that the kingdoms of Europe are to confederate again under one head, and that the United States is to crush them all to pieces and utterly annihilate them. The millennial epoch will begin in 1878, and this conquest of Europe must come within the space of twenty-six years, perhaps in ten or fifteen. There are some persons who will give our theory no credit, and who do not believe in Christianity at all; to such we have a proposition to make. It is this: if our calculations drawn from Scripture are realized, will you embrace Christianity?"

"These coincidences must be esteemed wonderful, and we may look to 1878 as the close of the time of the end, as the finishing point of the inauguration, as the victory over monarchy, as the possession of the world by Christian democracy, and as the end of war forever, and the erection of the millennial republic."

We have no opinion to offer as to the truthfulness of Mr. Baldwin's theory, but give these extracts for our readers as a subject for reflection. Mr. Baldwin has certainly been very correct in regard to a number of things respecting our Government, but whether he has given a correct interpretation respecting the nations of Europe, and what is to be the final result in the establishment of a "millennial republic,"

we leave each one to judge from his own standpoint.

Being desirous to hear from our old friend, we earnestly invoked his presence to give us his present views. On Sunday night, August 5th, our home medium was controlled and wrote the following, giving some tests of his identity of a very satisfactory character. We leave all to exercise their judgment, without offering any opinion ourselves:

"My theory in regard to the meaning of the prophecies of Daniel is fast being fulfilled. I know I was impressed by angel wisdom when my mind was directed to write that book. I was a believer while in the body in angel ministration and the communion of loved ones from the other side of Jordan, but was afraid to declare my belief, for the world and the church thought me crazy. Crazy I was, if the glorious light of spirit presence and a conscious knowledge of it constitutes insanity.

"Bro. Watson, the time is coming when the church which you and I served so long and faithfully, will advocate the same doctrine you now preach. The truth will shine from every spire and tower. The pulpit will blaze with spirit inspiration, and then the ignoble word crazy will be remembered no more; for all who love the Lord Jesus Christ and the gospel truths he gave to the world, will preach and serve God in the spirit and with the understanding. Then all shall know what the power of the spirit is, when conditions are such as to enable them to use the elements necessary for their manifestation. I am talking a little incoherently to-night, but you must remember my nature and mind were rather eccentric, and no other sort of communication would be characteristic of Baldwin. My book will be read with interest now. The signs of the times point to the fulfillment of its contents. Russia, England and other powers will engage in mortal combat, but the end will come, and then will come the dawn of the millennium. Spiritualism is the harbinger of the light and knowledge which will envelop the world, and man will no more desire his brother's blood. Mankind will recognize one common father—that his laws are immutable, and for their violation the penalty must be suffered. That no wrong doing can be canceled but by the perpetrators paying the debt of recompense in the sphere of darkness and misery.

"I cannot control as I would. You must make your family sittings more varied; then the mediums will receive impressions like the electric flashes which foretell the coming cloud. I know system in many things, and really in most matters, is necessary; but in mediumship, where the mind is the channel through which the communications come, there should be perfect passivity. This cannot always be so. When it is otherwise, the communications are not so reliable, for distracting or contending controls interfere, and so mix up things the medium can scarcely tell whether he or she is controlled by spirits or not. I will write again, since you desire my communion—will come some time when you are not looking for me, and when the medium least expects my control; then I will be able to write more. Good night.

"BALDWIN."

OUR HOME CIRCLE.

I come to fulfill my promise made when I first communicated with you from spirit life. I wish you to know my views of the Christian feature of Spiritualism as I now understand it. There is more involved in the term *Christian* as regards the organization of Spiritualists than I believed while in the body. Spiritualism must have circumscription before it can be successful as an organized body or power. You who remain on the earth's sphere must hear what the spirits who are one with you in the great work of converting the world have to say, since we can see more clearly than you what is best to be done, in order to make the organization one united whole. Organizations can exist without the union of soul and spirit in those who compose them. You know this, for you long served a body which has its thousands banded together without always being united in purpose, to say nothing of the want of union in faith. Many work without faith in the object designed to be accomplished. In the spiritual organization you must have a united faith as well as action. You can never make the compact one of success and utility without union upon the great fundamental idea, which is and must be Christian. The orthodox believers must see this idea prominent in the organization to elicit interest sufficient to draw them away from their church connections, notwithstanding the faith of many has "waxed cold."

I said in the beginning that there was more involved in the term *Christian* than I

thought while in the body. We Spiritualists admit the divine mission and power of Christ, and believe the Christ principle which comes from the Father and dwelt in Jesus is to save the world. Now if we believe this, and this *must* be the leading idea in organization, why not let the term *Christian* have its full force? No other term fully expresses the distinction between radical and phenomenal Spiritualists, and those who strive to enlarge the spirit man by reaching out for Spiritual light and holiness. No other term will carry with it the weight and influence, nor draw into the Spiritual ranks so much of the right kind of element. Jesus Christ *must* be your leader, and his precepts *must* be your life, otherwise you cannot reach the plane of Spiritual perfection, which you must as an organization as well as individuals to convert the creeds and dogmas of the churches into the broad creed of spirit communion, this communion being based upon the teachings of Christ alone.

The National Convention of Spiritualists, which will come on in full time to meet the necessities of the case, must be controlled, not by the radical nor phenomenal Spiritualists, but by those who stand on the Christian platform. Rule the radical element down, or it will be a failure so far as converting the world is concerned. No antichrists must play a conspicuous part. The organization must be based upon Christian teachings and Christian principles. No other platform will be sound enough to bear the weight of souls who will seek to stand upon it—souls hungering and thirsting after spiritual light and knowledge. That light and knowledge can come through no other channel than that which Christ opened up when he suffered and died to establish the safety of that channel. No wrecked vessels are found in that channel, laden with souls for the spiritual kingdom which he and his father set up here on earth, in order that the spiritual man might enter in and do the will of God on earth, as angels do it in heaven.

The postponement of the Convention will prove its own wisdom when the Convention meets, for the State and local societies must be the representatives from the different sections of the country. Their delegates will be better posted after the lapse of another year in regard to the working of their societies—whether or not the working will be permanent. If the organizations already formed are not permanent, the fact will manifest itself by the close of

another year. If you were to meet in Convention this year, the representatives who would go from the societies now in existence would of course have much to say about them, and their plans of operating, when perhaps at the close of another year those societies would have no representatives, from the fact of their dissolution.

I must close; the medium is becoming weary. Will finish some other time, if I see you need help in the matter of organization. Good night.

ROBERT DALE OWEN.

For the Spiritual Magazine.

DEAR FRIEND AND BRO.—Knowing the great interest you feel—and wish the readers of the MAGAZINE to feel—in the enterprise Mrs. Hawks and myself are contemplating, I transcribe for you some portions of a private letter from Dr. Geo. G. Whitcomb, the magnetic healer and medium:

“DEAR FRIEND—Impelled by some unseen influence, with whom I cannot come *en rapport* sufficiently to act as amanuensis, and transcribe their thoughts instead of mine, I will simply state what I was directed to write. Yesterday (Sunday) I was engaged all day in healing the sick, who came in throngs to see me. Late in the day I mounted my horse and came here to attend a patient very low—a sick lady. While riding here, as is my wont, I concentrated all my psychic force and power upon her, silently asking aid from God and his good angels to restore my suffering patient, when all at once her image was displaced and yours stood out prominently before me, and a voice seemed to say, ‘Write to Mrs. S. at once’—and now I am trying to obey the behest. Returning home after bidding you adieu at Mrs. Eldridge’s, I met literally swarms of invalids at every point I visited, and being a pioneer, in this vicinity, of our philosophy and religion, my time has been all occupied, and I have been forced to neglect many kind, good, and dear friends. For I have felt that I must do the Master’s work and bidding, inasmuch as such a powerful band of physicians, scientists, etc., attended me and urged me forward in this mission of love. Many times since I saw you has some one impressed me to write for them to you, but other duties would crowd them away, until now this influence seems imperative, and will not be denied. The object seems to be to convey to you *strong magnetic aid*, for I am impressed that you are much exhausted, mentally and

physically, and that you sometimes suffer from depression of spirits and despondency. But why should one so gifted as you, with such grand manifestations of spirit communion and love to buoy you up during the trials of your earth pilgrimage, despond? Oh, never despond, my dear sister; there’s a bright beyond only a little further on, and you must gird on the armor of faith, and prepare yourself for the fulfillment of your allotted mission. You have done nobly and well thus far, but there are still bright achievements in store for you, and you must recuperate, and gather strength and courage for the contest before you. The noble and intelligent band of pure spirits controlling and directing your efforts have much, very much, to accomplish through you as their chosen medium. Then accept, my dear sister in the cause of truth and progress, my humble efforts to sustain you physically, in which my spirit band join most cordially and heartily, and will lend their aid at any and all times to furnish you with strength to carry out the designs your guides have designated for you. And may God and the good angels guard, guide and protect you, and forward your noble enterprise to a successful issue. And may your sheet become the watchtower and lighthouse, beaconing millions of benighted mortals to the glorious light of truth.

“The impressing ‘control’ seems to be a lady, medium height and light complexion, but dark hair and eyes, dressed in light-colored fabric, and holding up a scroll in one hand, inscribed thereon, ‘VOICE OF TRUTH,’ or something like it—all of which I hail as a harbinger of success to your enterprise, and bid you God-speed in the glorious work. Write me down as a life subscriber, and inform me when to remit subscription price. Inclosed find \$1.10, for which please forward your late work, ‘A Southerner Among the Spirits.’ I want to show it to many inquirers, with a view of aiding you in its sale.”

HEMPSTEAD, TEXAS.—A correspondent writes, recently, to the following effect: “We have just had with us Major J. W. Eldridge and wife, of Memphis, Tenn. The Major is a fine lecturer, and treats the subject of Spiritualism from a Bible standpoint. He has succeeded in breaking the ranks of the orthodox in this place, and created much interest and inquiry concerning the subject. His wife is a fine independent slate-writing test medium, and gave en-

tire satisfaction during her stay of over one week in the place, she being kept constantly busy giving sittings to perhaps as many as fifty persons. Mr. Wm. L. Booth, who is President of the Association of Spiritualists and Liberalists of the State of Texas, indorses her fully as a genuine medium, who will satisfy all fair investigators. They are now in Galveston, and we hope to succeed in making arrangements with them to remain in the work between Austin (the capital of the State) and Houston and Galveston, and intermediate points for a year. If this is done, you may expect to hear of the 'Lord pouring out his spirit in this part of his moral vineyard,' to quote orthodoxy."

THE following is from an old and intimate friend, who, when we were opposed to Spiritualism, was favorably inclined to investigate it. He was for many years a Presiding Elder in Virginia, North Carolina, Mississippi and Tennessee :

I will make a suggestion, which is that you and Bro. Watson engage in prayer before your sitting. This is important to pacify your mind and fit your brain for spirit impressions. I have called your attention to the subject of prayer before, but you have forgotten to pray before your sittings in the manner Jesus said would insure his presence and bring the blessing asked for. He said, Pray with one accord, that is with minds and hearts directed to the same object or point. I know the efficacy of prayer, for in the body my soul was elevated and brought into communion with God and his holy ones through that medium or channel. In spirit life we continue to pray, and our spirits rise by its influence. Don't think me dictatorial, but consider my suggestions as coming from one who loves you and desires your progression to that plane which will enable you at all times to realize that you are in communion with God and loved ones. Bro. Watson, you are growing old, and will ere long join your loved ones on the shores of the summer land. Pray, my good brother, that the remainder of your earth life may be the gathering of bright sheaves for the heavenly home. We will meet you with the glad song, Hallelujah, it is done, Come up higher. I must ask you to stand firm for the Christian side of Spiritualism. Much depends upon you. You are the hewer of wood and drawer of water now, but before you pass over the river you will see the burden you now bear

was intended to make you more than menial in the spirit world. The servant is not greater than his Master. Let the world frown and disown. This is only an evidence of your acceptance with God. No man can serve God acceptably without being tried and evil spoken of. This is the carnal mind and is enmity with God. I talk thus freely with you because you know my heart was always in sympathy with yours in the body. In spirit life I watch you, because my interest is with you in the cause you have espoused, and because the affinity of our natures attracts me to you. I must go now. Be faithful unto death, and God will give you a crown of life.

MOSES BROCK.

Shall I publish the above communication in the MAGAZINE?

My communications are for the public whenever you think they will forward the cause of spirit communion. I am plain and practical now as when upon earth. Never do or desire to do anything that will not result in good. If that can be reached by my communications, publish them by all means, but if evil will result in your judgment, withhold them from your readers. You must judge of such things yourself. Spirits, unlike mortals, will never be offended by their productions being conveyed to your waste basket. Mollie and I meet and hold friendly interviews often. Many times you form one of our little circle, for we visit you together when you know it not, for you are too much absorbed with letters and papers, and many other things of interest, to heed spirit impressions or presence. Mollie is the genial spirit she always was to me. She comes to see Uncle Moses and Uncle Moses goes to see her. Thus, you see, we are having a general good time of spirit communion. You will be very happy when you join us, for the spirit world will furnish much to excite and gratify your curiosity, and make you happy.

Now, won't this do from Bro. Brock tonight? I think so, and acting upon that thought I am going; so good night.

VOLUME II is now bound. We will send it or Volume I, bound, to any of our subscribers who will distribute their old numbers on receipt of one dollar; or we will send either to new subscribers for the same. To those who are not subscribers, \$1.50—postage always paid.

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription :

ONE YEAR, - - - - - \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, SEPTEMBER, 1877.

IS SPIRITUALISM A RELIGION ?

DISCUSSION AT HARMONIAL HALL.

This has been the question for four successive Sundays. On the first morning our home medium's control wrote, just before we started to the Hall, "The discussion contemplated this morning should assume a different form of query—not is Spiritualism a religion, but whether its advocates will make it a religion. It should be, and will be, if those acquainted with its philosophy will reach beyond its phenomena, by soul and spirit expansion and elevation, to that plane of spiritual knowledge and perfection which will enable them to see God in the magnitude of His power—not only manifested in wonderful phenomena, but from the inner or spiritual man, which is like Him in spiritual essence. The spirit man bears God's own image, but the phenomenal man bears the image of the earthy."

We took the ground that the spirit manifestations were not a religion, but the teachings were true religion, as defined by Jesus, of loving God and man by doing good to humanity, as is made the basis of rewards and punishment by Him in Matthew xxv. It is also referred to by James as the "true religion," contradistinguished from the religion of the Jewish church, which was abolished by the Christian religion superseding it. There is a striking similarity between the religions of the world. There is a sympathy in religions, and this sympathy is shown alike in their origin, their records and their progress. As time rolls on, and we obtain more knowledge of the religions of the world, it shows this sympathy between

them more clearly. They have the same aims—the same symbols—the same forms and the same aspirations. Looking at these points of unity, we might say there is but one religion under many forms, whose essential creed is the fatherhood of God and the brotherhood of man.

In this religion of the human race, thus variously disguised, we find everywhere the same leading features; the same great doctrines—regeneration, atonement, future life, the final judgment; the same religious institutions—monks, missionaries, priests and pilgrims; similar rituals, prayers, liturgies, sacrifices, sermons, hymns; the same implements, symbols—the cross, the ball, the triangle, the serpent, the all-seeing eye, the halo of glory, the tree of life; the same saints, angels, martyrs; the same holiness attached to particular cities, rivers and mountains; the same prophecies and miracles, the dead restored, and evil spirits cast out; the same holy days for Easter and Christmas, kept as spring and autumn festivals centuries before our era by Egyptians, Persians, Saxons, Romans. The idea of incarnation was part of their system of religion. In this, too, the religions, with slight modifications, resemble each other. Zoroaster and Confucius are said to have no human father. Osiris is the son of God. He is called the revealer of Life and Light. He first teaches one chosen race; he then goes with his apostles to teach the Gentiles, conquering the world by peace. He is slain by evil powers. After death he descends into hell, then rises again, and presides at the last judgment of all mankind. Those who call upon his name shall be saved. Buddha was said to have been born of a virgin. His name means the word, the Logos; but he is known more tenderly as the Savior of man—still living to make intercession for man. These, with many other striking features of similarity, are the recognized properties of religious tradition. The beautiful garments seem to belong to the race. May they not be some of the rays of the sun of righteousness, which Jesus said lighteneth every man who

cometh into the world? Religion may in some sense be considered natural, as well as revealed. Every race believes in a creator and governor of the world, in whom devout souls recognize a Father. Every race believes in immortality of some sort. Every race recognizes in its religious precepts the brotherhood of man. Confucius says, "My doctrine is simple. It consists only in having the heart right, and in loving one's neighbor as one's self." When he was asked, "Is there one word which may serve as a rule of practice for all one's life," he answered: "Is not 'reciprocity' such a word? What you wish done to yourself, do to others." When Jesus was asked what was the greatest commandment, his answer was, Love is the fulfilling of the whole law. Paul himself quoted from the sublime hymn of Cleanthes to prove to the Greeks that they, too, recognized the fatherhood of God. The early Christian apologists, living face to face with the elder religions, made no exclusive claims. Tertullian declares "the soul to be an older authority than prophecy, and its voice the gift of God from the beginning." Justin Martyr said: "Those who live according to reason are Christians, though you may call them atheists." "The same God," said Clement, "to whom we owe the Old and the New Testament, gave also to the Greeks their Greek philosophy, by which the Almighty is glorified among the Greeks." "One would suppose," said Minicius Felix, "either that the Christians were philosophers or the philosophers Christians." "What is now called the Christian religion," said Augustine, "has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion, which existed already, began to be called Christian." "From the beginning of the world," said Luther, "there have always been among the heathens higher and rarer people, of greater and more exalted understanding, more excellent diligence and skill in all arts, than among Christians, or the people of God." "Do we excel in intel-

lect, in learning, in decency or morals?" said Melancthon. "By no means; but we excel in the true knowledge of, and worship and adoration of God."

Historically we in this country are Christians, and can enjoy the advantages which that better training has given, just as the favored subject of a king may enjoy his special advantages, and yet admit that the less favored are equally his subjects. When we fully comprehend the sympathy of religions, we shall deal with other faiths on equal terms. We believe in the universal religion whose cardinal doctrine is the fatherhood of God and the brotherhood of man, no matter what zone may have given him birth, or what sun may have colored his skin. The great religions of the world are but larger sects. They come together for works of benevolence, having the same aspirations—and every step of progress they make brings them nearer together as the commonwealth of man. Humanity has a common want, which can only be met by a religion applicable to all mankind, in every age of the world.

The world is being prepared for this universal, simple religion, taught by Jesus, which, as Dr. Crowell has shown in his elaborate work, proves "The Identity of Primitive Christianity and Modern Spiritualism." Its teachings are in harmony with the religion of humanity; and we believe the time is not distant when this will be the kingdom established embracing all nations, upon the principles of the true religion. We conclude these desultory thoughts with an extract from our views as given in "Clock Struck Three," pages 276-7:

"The day is dawning—life and immortality are being brought to light by those who have been most in darkness themselves. Human beings who have passed away from their earth-life, return with their spiritual bodies, looking as natural as they ever did. Not a few favored mortals have seen, felt and conversed with them, but thousands of witnesses all over the land can testify to the truth of these things.

"Spiritualism has a mighty work to accomplish; it stands between two great rival

mental forces, both of which have been arrayed against it; the materialistic force, which has, to a great extent, ruled the learned world of the nineteenth century as with a rod of iron. It is yielding to the indisputable truths which Spiritualism is demonstrating, and ere long, I think, will surrender to the overwhelming array of phenomena which cannot be questioned.

"Christianity never should have arrayed itself against it; nor do I believe it ever would, but for the fanaticism of some of its adherents. It was amongst the members of the Methodist church that the modern phase took its rise, and it is among the members of the churches that there are the largest number of Spiritualists; not that they believe in, or have any sympathy with, much that has been held as Spiritualism, but they believe in the doctrine of 'ministering spirits,' as taught in the New Testament by Jesus and the apostles. When Spiritualism throws off entirely some of its excrescences, then, I think, the churches will see that it is in perfect harmony, not with the creeds which they have been taught, but with the great doctrine of purity taught by Christ as necessary to happiness, here and hereafter; that what we sow in this, we reap in the other state of existence.

"It is thus, I believe, that Spiritualism is destined to bring these great rival forces into harmonious development, and proclaim to all that there is really no death. That which you call death is but the renewal of life—of soul life—inhabited by that primary living substance we call spirit. To the materialist it echoes KNOWLEDGE; to the Christian it shouts, "faith is lost in sight;" the darkness of the past is gone; the dim twilight has disappeared, and the time has come spoken of by Jesus, when you shall see the angels ascending and descending. The day dawneth when Christianity shall put on her beautiful garments to meet the bridegroom—when science shall acknowledge the truth—and both shall shake hands with Spiritualism, and all, in sweet harmony, shout, 'The Lord omnipotent reigneth,'—to whom be glory forever."

Since the above was written we have seen a lecture by Mr. Tappan, given in London, September, 1873, from which we make the following extract, upon the same subject:

"Is Spiritualism a religion? says one. It is not a theology. If religion has to do with the human soul; if religion has to do with the spiritual of man's nature; if, indeed, it lifts, elevates, and strengthens,

then it has to do with religion; but it has no creed. It has no institution where theology is taught. It has no altars, no shrines, no priests—save the altar of the fireside, the shrine of the human heart, the priest that prattles through the lips of the young babe on its mother's knee, or the gray-haired man moved to utterance, or the young man and maiden made to prophesy. It has not institutions, but it enters all institutions. It walks up to the priest in his stole, and in the voice of a child makes him tell his astonished hearers that the lost are not dead, but living, and can participate in our good words and works. But, says he to his auditors, this is not Modern Spiritualism I am telling you. It goes to the laboratory of the scientist, and it makes him move to its wonderful voice. It says, There is another life and a higher; this is but a stepping-stone to another sphere, but the entrance to the temple of life. He pauses, and says it is wondrous strange. Is it a religion? It inspires the pure and holy, no matter what creed he belongs to, so that the worshiper may bow under any form of service—it matters not so long as the conscience is satisfied. Seers have seen through its living light; poets have seen and have described in living rhythm the beauties of the spirit-land. Is it a religion? It makes known its voice whenever death comes; and those long schooled in the darkness of the past, when they thought there was no hope and no life, now lift up their voices and see there is life and there is hope. Is it a religion? The All-Father, whose ways we are now somewhat finding out, bendeth in loving care over his children, and by these various means, and through these various forms of inspiration, He speaks to the nations of the earth, and what does He say? That no age is without its revelation, and no nation without its divine and distinct inspiration; that all ages and nations have had prophets, and seers, and saviors, reared by the divine mind, the instruments of His divine messengers. Does it speak to-day in the churches? Yes; wherever its voice may be heard; but if forms instead of life be there, then it does not speak; it speaks to the devout in their homes, and reveals to them the wonders of the other life. Has it ever been heard before, and why does it not come to us? Oh, ask you why? Sepulchers and tombs do not possess the living spirit; outward forms and ceremonies do not invite the divine; but wheresoever the true spirit is found, wheresoever the honest worshiper bends the

knee, there is the light and life of the spirit world. Will it then overturn our sacred and revered institutions? Sacred and revered institutions cannot be overturned. God himself hath fashioned them; they are His. Destructive changes may come by the hand of man. Truth alone is eternal. God's hand hath planted the true living life. The things of man may pass away, and be abolished; but the truth remains the same in all ages, and in all climes, and the voice of its awakening is near. It is the fatherhood of God over all the nations of the earth; the brotherhood of man beneath every clime and sky, and of every tongue and color; it is the immortality of the soul. The religion of Spiritualism has for its assistants bards and seers, prophets and sages. It has for its mouthpiece those who are the humblest in their labors, and those who are the most exalted; the king may be inspired—the cottager may hear voices; the babe on its mother's knee may see the spirit and give utterance to its voice—the man in priestly raiment, if his soul be humble, may see and behold, and question. It is indeed the solvent of all religions. It unites the past and the present. What before was in the dark is explained now. The long warfare between religion and science is at an end; for where science leaves us and merges into this spiritual life, there does Spiritualism begin! It unites as with the keystone of the arch the two conditions of mankind; on one side is materialism, bound and shackled to the senses, receiving only that which sense can give; on the other side is religion or theology, receiving only that which comes alone from divine revelation and divine prophecy."

THREE more numbers will close the third year of the MAGAZINE. We have said nothing for several months about money. We have known that every class has been pressed by the hard times which have been upon us. We have borrowed the money and paid for each issue as it came out. The time is at hand when financial matters will be improved. In our grain-growing countries it has come. Soon our snowy staple will be coming to market, when all will feel its salutary influence. We hope those in arrears for the MAGAZINE will not forget to send their subscription as soon as they can. It is our intention to make the MAGAZINE

one-fourth larger than it is at present. This will add several hundred dollars to its cost. We do not wish to make the price any more than \$2.00. To do this and make it pay its expenses, we must have a larger number of subscribers. These can be obtained if our friends will but determine it shall be done. Our object is not to make money by this, or any thing we have done or may do; but it is to do good, and advance the cause of truth, and spread the gospel of true Spiritualism, which is indeed glad tidings of great joy to all people who will receive its glorious proclamation of freedom.

MATERIALIZATION OF WASHINGTON.

Having devoted so much time to investigating the materializing phase of Spiritualism for several years, we rarely go to a seance for this kind of manifestation. Having been invited to witness one recently with Mrs. Miller as the medium, we deviated from our purpose and attended. There were about fifteen persons present, several of them to us strangers. Soon after the medium went behind the curtain dressed in dark clothing, a number of female forms came out, dressed in purest white. They passed around amongst us, shaking hands with us, and making themselves very familiar with us; they went into an adjoining room, the folding doors of which were open, and brought a number of things out and gave them to us. They played on the piano, violin and accordeon, showing they were familiar with the use of those instruments. They took a number of the company in the other room, remaining with them for a considerable time, performing a number of things as natural as mortals, passing into the other rooms and bringing articles from them to us. One of them brought a photograph album to us. It was intensely warm, and one of them brought a dipper of ice water to each of us from an adjoining room, and after all had been waited on, she brought another and drank it herself very near us. One scene was

very affecting: One of them was a young lady who passed away a few months since. She stood beside her mother for some time; she then came to her physician, who lived near her and knew her intimately. He sat nearest us. We stood up close together, shaking hands and examining her. We asked him if he recognized her; he replied that he did, calling her by name. They held up the curtain a number of times and let us see Mrs. Miller, apparently dead, while they stood beside her. One of them brought a chair near us and performed on the violin. Their object seemed to be to show us they were human as in earth life. One of them went before a large looking-glass, combing her hair, spending considerable time arranging her toilet, whilst we, leaving our seat, watched her movements closely. The most interesting materialization was that of Washington. Skeptics will of course smile at our credulity, but we will state facts that will be attested by every one present.

A large, manly form, resembling Washington, came out, dressed in military costume. Walking up near us, he took off his hat, bowing gracefully to us. He stood up with one of the tallest doctors in the city, who said the form was higher than he was. He was asked to come out with his Masonic regalia. Stepping behind the curtain a moment, he came out as a Mason. Taking a chair, he sat down beside our friend the doctor and ourself, each of us handling him. He not only looked like the Father of his Country, but felt like real flesh and bones as mortals have. We could write pages in regard to this seance, but the Thomases will not believe unless they can feel the forms and recognize the individuals themselves. This is being done by many all over the world.

The next night, being our family circle meeting, our spirit wife wrote: "The seance last night was more powerful in regard to genuine materializations than you are in the habit of witnessing. Last night there were materializations which would have convinced your skeptical committee

could they have witnessed them. Some how or other these wonderful performances can never be effected when there is a necessity for them. This is because the conditions are always disturbed by the medium's wiry mentality. She gets wrought up to such a mental struggle as to make her subject to control of like peculiarities. They will impose their control, because she is not able to resist, owing to the state of mind before entrancement. This is a mystery, but we in spirit life feel the influence as much as you do, and cannot bring our power upon her any more than you can to accomplish any desired object. We have been disappointed as often; for we have often desired to accomplish that we failed to do, just because the medium was more subject to spirits who control for other than good purposes. Bear this in mind, and when you meet with failures, put it down to the influences above stated rather than an indisposition of your spirit friends to gratify your desires."

We asked her if that was Washington whom we saw last night. "It was so much of him as could be manifested through such magnetism. He was not identical, but was so far as possible. He will come and declare his identity beyond a doubt, through some of the mediums who are fast developing in this community."

There is a hint given in this sentence, "The medium was more subject to spirits who control for other than good purposes," to which we intend to give heed. We have all the confidence in Mrs. Miller that we can have in any medium, but when she is entranced we cannot, we will not indorse all that occurs. Spirits must be watched as well as mortals. Whenever we detect any of them endeavoring to practice fraud in any way, we shall expose it promptly, no matter who may be the guilty party. We could not see any reason for objecting to our friend the doctor feeling her pulse while the spirit was outside. This we shall demand the next time we are present at a materializing seance, and the readers of the MAGAZINE shall know the result.

THE MOSAIC STATUTES.

We have been requested by a number of friends to notice the Mosaic statutes relative to communicating with the dead. Having devoted considerable space to this subject in "Clock Struck Two," we copy a portion of what we said, replying to Rev. Dr. Boggs, pastor of the Second Presbyterian church, of this city. He says:

"In the 'Clock Struck One' we meet the same proposal for an alliance between Christianity and Spiritism, but from a very different sort of mind. In Mr. Watson, despite his grave errors, we recognize a mistaken but earnest friend of Evangelical Christianity. As a near neighbor, we can testify to the high repute of Mr. W. as a man, honorable, truthful and generous. We entertain no doubt of his perfect sincerity in affirming to us in private, that his purpose is to use what he regards as the facts of Spiritism, to uphold the faith 'once delivered to the saints.' In his eyes these spirit communications discover a special providence, unmasking just in the critical moment a powerful battery, with which the 'Christian Spiritualist' shall utterly demolish the strongholds of materialism, and usher in the millennium."

Our reviewer admitted this statute was a civil one, and had only a civil punishment for its violation. That there were obvious reasons for prohibiting the Israelites from consulting spirits, is plain to every Bible student. They had been for four hundred years in bondage to an idolatrous nation, with a natural tendency to idolatry themselves, and perhaps less mental or moral culture than the emancipated slaves of the South. Moses never could have controlled them if they had been permitted to have intercourse with that class of spirits who alone would have been attracted to them by the laws of affinity. Hence the necessity of prohibiting this intercourse. Yet, notwithstanding the death penalty attached to the practice, as it was to hundreds of other things under that law, there were many who did have communications with the departed. We have been sometimes amused to see the course pursued by those who oppose this glorious privilege. First

it is "humbug," "fraud," "delusion," "insanity." Second, it is all of the devil, and its tendency is evil. Third, "the Bible prohibits it;" it is a violation of the law given to Moses. Having entertained these views honestly many years since, we have more forbearance and charity for those who persecute and slander than we should have had; we have therefore given a respectful hearing to these objections whenever we thought it was necessary for the vindication of ourself or the glorious truth we have espoused.

LETTER FROM COL. KASE.

It was at his house Washington materialized on the 4th of July last. Mrs. Lewis, Mrs. Thayer and Mrs. Lord were all his guests. He is the medium's true friend, using his wealth and influence to promote the cause of truth:

PHILADELPHIA, July 14, 1877.

BRO. WATSON—I herewith enclose a message written by the hand of a young lady of twenty summers, now staying with us, by the name of Miss M. R. Holien, which will speak for itself.

I would have you understand that this lady has only become a medium within the last five months—a strict member of the Baptist church. As to her gifts, they are numerous, and of the most sublime order. She plays the piano; improvises the tunes of songs as she plays, and frequently the piano raises up and beats the time perfectly with the music. She goes into our cabinet (which is movable, in an upper chamber), and spirits materialize and show themselves—as many as ten to twelve of an evening—men, women, girls and children.

I have seen the Princess, as she is called, come out, leading a little child, with another child following, with its hands extended toward her, and all three dematerialize in full view in front of the curtain; and in a short time reappear and dematerialize as above stated. Spirits would be clothed differently; some in perfect white; some partly white and black; others with the snowy whiteness dotted with glittering stars; others in full dress. Flowers strew the table in her presence when sitting for that purpose; independent writing under the table without contact, and whereas the letter signed by Rev. J. Collier is the first

written communication by the control of her hand, I deemed it prudent to submit it to you for publication (if you see proper), as he, Collier, no doubt must be exceedingly anxious to undo the work he did in earth life. If, perchance, this shall fall into the hands of those who knew him, I am frank in saying I never knew him. The dawn of the millennium is upon us, and ere long we shall speak face to face with our friends now clothed in the spirit form.

I have read the numerous calls for a convention, as communicated in your MAGAZINE, and unite with them in their views. The time has come as Christian Spiritualists to unite in proclaiming to the world the new truths so bountifully bestowed upon those who believe the teachings of Christ and his apostles.

The 23d of October, as suggested, will suit as well as any other time, and Washington as well as any other place.

WE heartily indorse the sentiments of Dr. J. H. Dewey, of Boston, given below. We have often said phenomenal Spiritualism will do us but little good. It must reach the inner man with its purifying influence upon our hearts and lives, making us better men and women, imitating Jesus—going about doing good to humanity as far as in our power lies.

“I am with you heart and soul in your earnest endeavor to lift the blessed cause of angel ministry on to the higher plane of religious thought and life in the minds of its recipients. Yet I see only one way to this glorious consummation, and that is by an appeal direct to those agencies which alone can awaken the religious nature of man, and lift him into the true sphere of spiritual life—communion with the Divine Life, through *prayer* and devout meditation. Let those of us who recognize a communion higher and of vastly more importance than communion with the departed, unite our lives and purposes in efforts to develop and perfect that communion—and through such united efforts, secure again that union of mind and soul that characterized the disciples when they remained ‘with one accord in one place in prayer and supplication,’ until they drew down from the spiritual heavens that baptism of the ‘Holy Ghost and fire’—a power that inaugurated the *kingdom of heaven* in their lives, and gave

spontaneous birth to the organization of the primitive church, and the only power that can do that for us. Until we recognize a communion and influence higher than the communion and influence of departed spirits, all efforts at union on a ‘religious basis’ will be futile. It can never be done on the mere basis of spirit intercourse. Religion is based *wholly* upon our individual and specific relationship to our Divine Parent—the conscious, loving life of the universe—while spirit intercourse is a purely social affair; and until we *recognize* and *realize*, through a conscious personal experience, our relationship with God as a loving parent, we can have no religious experience, and therefore *cannot* carry religion into our social relationship with men or spirits. To be lifted into this conscious relationship and experience, we need the quickening and regenerating power and fire of the Holy Ghost, which will as surely baptize us as it did the early disciples on the day of Pentecost, when we, like them, unite our lives in prayer and holy consecration for it. When we are born into that spiritual kingdom of life and love in God, and come to realize in our own experience what is meant by *loving God with all our soul and mind and strength*, we shall then, *and not till then*, realize in our own experience all that is meant by loving our neighbor as ourselves. Lifted out of our personal and selfish life and loves into the unselfish life and love of God, filled to overflowing and outflowing with its beneficent inspirations, we cannot help loving man *unselfishly*, and carrying that spirit of unselfishness and love into all our relationships with men and spirits. That will be religion in the spirit and in the life. And all who truly experience its blessed baptism cannot help being united in spirit, and truly ‘organized on a religious basis,’ and cannot help becoming an organizing power in the work of inaugurating the kingdom of heaven in the life of universal humanity—being not simply mediums for, but in *fellowship* and *co-workers* with the angels of God. This was my ideal for the ‘new departure’ in my appeal through the *Banner* last summer (July 26)—‘Constant Interruptions.’

“Since commencing this last letter the MAGAZINE has come again, and glancing over its contents, my soul is cheered and uplifted by the growing spirit that animates its writers. This number is so filled with the spirit, and such demand expressed for higher and better experiences, that it does seem that the brooding spirit of a new age

was touching and quickening the souls of men everywhere, and lifting their aspirations and prayers for 'light, more light.' If the conception and spirit of Dr. Buchanan's article can only get infused into the minds and hearts of those who meet in the National Convention, great good will certainly result. He is one of the ripest men we have, and often when listening to his inspired and inspiring lectures I have felt that he must be one of the organizing forces of that 'new age' which I am sure is even now dawning upon the world. Although the earth is filled with violence, and society blackened all over with crime, and wrong—organized wrong and usurpation—seem almost everywhere to triumph over right, yet, spiritually, I see far more to encourage than discourage. We are only in the midst of that great battle of 'Gog and Magog,' which is to ultimate in the final and complete destruction of *all* wrong—when brute force, and the impulses of blind animal instinct shall yield to the divine sway of love, and the all-potent and uplifting impulses of the spirit, as that comes into supremacy in the life of man. Dear brother, do you realize fully your position in this great work, and the influence you are wielding by the publication of the *SPIRITUAL MAGAZINE*? With the inspirations of your 'home circle,' and the high and noble impulses of your own soul, I do not need to urge you to be faithful to the high charge intrusted to your hands. I know that you will not shrink from any call of duty."

DEAR DOCTOR—I should like to know why there are not societies in America such as we read of in the *London Spiritualist*? There is the London Psychological Society, in which such men as Sergeant Cox, Rev. Stanton Moses, and others, discuss freely psychological phenomena. There is the National Association of Spiritualists; there is the Spiritual Institution; and I have just read of a seance held at the house of Mr. Desmond Fitz-Gerald, member of the Society of Telegraph Engineers, at which fifteen or sixteen members of the Brixton Psychological Society were present, and at which a very curious electrical experiment was tried.

The National Association has what it calls a "lending library;" is there such an institution on this side the water? It has also organized "An Experimental Research Committee," for tabulating and classifying the facts of mediumship in the manner of

other scientific bodies; have we anything of the sort? The Association holds monthly *soirees*, which are self-supporting; how pleasant they must be, and how improving! They also offer medals for prize essays, one of which has been awarded to Miss Anna Blackwell, and the other to Mr. G. F. Green.

The societies in friendly alliance with the National Association are the Liverpool Psychological Society, L'Union Spirite et Magnetique, of Brussels—itself the center of a national confederation of Belgian Spiritists—the Brixton Psychological Society, the Buda-Pesth Society of Hungarian Spiritists, the Dalston Association of Inquirers into Spiritualism, and the Cardiff Spiritual Society. "Mutual privileges have been interchanged," says the report, "and we are all working in harmony together. A correspondence has lately been set on foot with the chief Spanish societies, both on the European and American continents—societies representing many thousand professors of the doctrines of Spiritism. In the United States, where Spiritualists are less organized than in countries of older civilization, no alliance of societies with our Association has taken place, but our relations with the most eminent Spiritualists and with the leading newspapers of that country are of the most satisfactory nature."

In view of the desire entertained by many Spiritualists, both North and South, to see the harmonious formation of a National Society in this country, and in view of the increasing wish for the right sort of organization, may we not hope that a meeting will be held at our national capital to which delegates will be sent from the State and local societies in all parts of the United States? Let all private feeling be laid aside, and let us all remember that we can only receive the kingdom of heaven by becoming as "little children." Humanity is always an accompaniment of true nobleness. And suffer me, my dear friend and brother, to say, that so far as you personally are concerned, my intimate relations with you for several months have convinced me that so far from wishing to be a leader or to take a prominent position in any movement, you are willing to sit at the feet of any spirit, embodied or disembodied, as Mary sat to hear the words of wisdom which fell from the Great Teacher of the Christian Dispensation. I know you about as well as I know myself, for I have studied you honestly and carefully; and I would trust you under any circumstances. These are not words of

flattery; they have been called forth by the knowledge that you have a National organization very much at heart, and while the Southern Spiritualists naturally look to you as a sort of spiritual father, it is necessary that you should "go forward," as Moses was ordered to direct his people to do.

Yours affectionately,

MARY DANA SHINDLER.

THE RED CROSS.

We have looked over our books, and find that not one-half of our subscribers have paid for this year. A considerable number owe for last year, and some have never paid anything. We have put a red X opposite their names on the mail book, and expect to put it on their MAGAZINE or wrapper until it is erased by the payment of what they owe. This we hope they will do soon, which will enable us to pay what we have borrowed, and pay the additional cost of adding one-third more matter from the commencement of the new volume.

We do not include the hundreds of preachers and poor to whom we are sending the MAGAZINE gratuitously.

EXTRACT

From a Private Letter of Dr. E. Crowell.

BROOKLYN, July 19, 1877.

DEAR DR. WATSON— . . . I am somehow glad that you have withdrawn the appointment of a day for the meeting of a Convention. I may be wrong, but the conviction is strong in my mind that the angel world is adverse to a general organization, and if it is, there would be little prospect indeed of success. As just said, I may be in error, but I feel relieved to know that at least for the present the subject is laid on the table. Perhaps the future may reveal its necessity, and if so, success would undoubtedly attend upon right endeavors in that direction. I feel now that our views are the same in all essential particulars, as they always have been with this one exception.

Do you know I got my spirit friends to visit your circle and report to me about Mrs. Miller's mediumship? They indorse her fully, and say the manifestations are wonderful. I have often obtained informa-

tion in this way, and it invariably has been confirmed by time.

How fortunate you are to have free access to seances with such a medium. I have no such advantages—I mean in regard to form manifestations. Were my health robust, and could I stand the journey, I would like to visit you, as I have often intended, as also to see Mrs. Miller; but every journey I have made of late, however short, seems to have prostrated me.

The following are the resolutions adopted at a camp-meeting and convention recently held in New England:

WHEREAS, We Spiritualists of the United States of America, in camp-meeting assembled at Highland Lake Grove, Norfolk, Mass., feel it our duty to express an opinion on organization before the world; therefore,

Resolved, 1. That the organization of Spiritualists into practical working shape, with constitutional forms of government, by-laws, and such other systems of order and rule for self-protection as may be required, is in our opinion advisable.

2. That Spiritualism is a religion, having its base in Science, Reason and Truth, and that we teach as a body progression here and hereafter.

3. That a committee of nine be appointed to call a convention of delegates representing Spiritualism and Spiritualists, to meet at such time and place as may hereafter be determined on.

4. That this committee meet at Lake Pleasant camp-meeting on Saturday, the 18th of August, for consultation and further action.

PHILADELPHIA.—James Shumway, 1426 Bouvier street, writes July 14 as follows: "Since I last wrote you our society has leased a new hall for one year, commencing Sept. 1st. E. V. Wilson has been engaged for September, R. G. Eccles for November, C. Fannie Allyn for March, and Samuel Watson for May. We wish to engage one or two more lady speakers during the season, and we hope one of our oldest and best appreciated speakers, Miss Lizzie Doten, may be induced to visit Philadelphia and speak for us in October. We shall open our hall free, and hope by subscriptions and donations from a generous public to meet all of our expenses for a hall and speakers." *Cor. Banner of Light.*

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teaching.

FROM A CHRISTIAN STANDPOINT.

VOLUME III.

OCTOBER, 1877.

NUMBER 10

Through our Home Medium.

THE DEVELOPMENTS OF SCIENCE WITH REFERENCE TO SPIRIT MANIFESTATION.

Mankind must be enlightened before they will receive anything that antagonizes their preconceived opinions, which opinions are more the result of education, and association than the exercise of reason and judgment. The spiritual philosophy antagonizes all the teachings which have flooded the world in regard to the government of God and the salvation of the human race. This philosophy has remained in obscurity and concealment for the reason man has never received until within the past and present centuries sufficient knowledge of science to develop the hidden laws of nature to the understanding of the human mind. The scientific developments in the natural world have led to the development of much spiritual truth and knowledge, because the discovery of human magnetism and the electric forces which control the brain have so combined as to enable the spiritual to assert its superior force and bring matter under its control. The spirit in and out of the body come in rapport and so harmonize the electric forces as to enable the spirit out of the body to manifest through the material organism when the material is submissive or entirely passive to the might and will of spirit.

I want to explain how the spirit comes to earth and takes possession of the human organism and makes the things of earth and heaven known of which the medium has no knowledge. The brain of the medium is like the "sensitive plant," when you

touch it its leaves fold together—the appearance of power and life too, are almost removed. The rays of the sun will bring it back to life and beauty when the influence of your touch has passed away. Just so with the medium's brain when under the influence of spirit control. The force of will and action is lost so far as they can exercise it, for the stronger influence has control. Remove spirit control or power and reason or mental activity asserts itself, because the brain is restored to its normal condition by the force of electric currents passing through the system of the medium. Electric currents which proceed from the brain are and returned by other electric currents which proceed from the forces of nature. This is why the materializing medium is held in a state of entrancement in order that the brain may not receive the magnetism which comes from the persons present and the electric forces of the atmosphere that naturally restore the brain when spirit power or magnetism is withdrawn. These currents are controlled by the spiritual chemistry, which mortals cannot understand, and made to serve the purpose of materialization. When the medium is not in good condition the laws of his or her brain are not perfect in their working, hence spirits cannot bring their forces to bear and thus speak, write or materialize through their organism. Machinery must always be in good order, or the party running it will be perplexed, and fail to produce results which his knowledge and power could, provided with the right means of making that knowledge and power available.

The spiritual philosophy is the grandest study ever presented to the human mind.

and can reconcile all the mysterious and wonderful occurrences that have startled humanity in every age of the world. All the wonderful developments of science have been due to spirit guidance and might. Throughout all ages of the world spirits have returned to earth and influenced mortals in some way or other. God's plan of operating is not in mythical legend nor the imaginations of an educated brain, for his laws always produce the same results when no obstacles interfere through ignorance of those laws. Mankind, whenever informed as to the working of God's laws has never failed to inaugurate what has been termed a wonderful era in the world's history. When the mind has taken hold of nature's laws and unraveled the mysterious manifestations which have in different ages startled or raised the cry of persecution, then a new revelation has been made from the spirit world, and one more step has been taken toward the great and marvelous revelation which is now enlightening mankind in regard to natural and spiritual laws, and how God deals with his creatures, thereby making the doctrine of immortal life a tangible truth.

There is a deep and hidden law of mind and matter which makes them act in concert. The first chapter of John confirms what I say. If this were understood it would unravel the mysterious workings of mind, and explain how its action subserves spirit control. The spirit which was in the beginning and was God, was the word, and not the humanity which dwelt among men. "The word was made flesh." This was manifest spirit and God, or spirit dwelt in the flesh, thereby showing how spirit controls matter for the accomplishment of God's own purposes. God is a spirit and works through agencies, otherwise you could have no comprehension of his mighty power. The orthodox view of the word is that it was Jesus Christ who dwelt in the flesh. In him the spirit which was in the beginning with God and was God manifestly dwelt. He was the life and the light of men. His light shined into the darkness but the darkness comprehended it not. The minds of his disciples were too material to receive the spiritual illumination and were more interested in his material manifestations than the spiritual truth he intended to teach by them. They did not understand that Christ was with them temporarily in the flesh to show them how God could make the flesh the medium of *the spirit power which controlled the mind*

and matter He had made to serve His own purposes and will. When He instructed them in regard to the resurrection they did not recognize Him as the life and the light of men. "I am the way, the truth and the life" were incomprehensible terms to them when he was crucified, dead and buried. The light did not flash into their minds until after his resurrection when he appeared and gave tangible proofs of his identity. Then they saw what power spirit had over matter and believed he was verily and truly God. He told them differently when he said I can do nothing of myself. He knew to what power he was subservient and how far he was made the agent of that power.

Through Him God manifested the power which he intended should enlighten the world, hence he was the life and the light of men. "The word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten Son of the Father." Only begotten signifies the purely spiritual part which was Christ and the nature of the kingdom he came to establish. He dwelt among his disciples after his resurrection with that power manifested which God gives to all who understand and obey his laws. He dwelt with them in spirit after he ascended to heaven, because he fulfilled the promise to them that they should do as he had done. The power they possessed was given by his personal manipulations or magnetic power given to those he had especially commissioned. Not all who followed and heard his teachings were his disciples set apart for special work, because he did not find the same characteristics in all for the accomplishment of the work he came to do. This is why all are not mediums, but many fail to understand it. The apostle understood it for he spake of vessels of honor and dishonor. The vessels of honor are those who work according to the grace given.

Those who slight the gifts which God has given and thereby render themselves vessels of dishonor are accountable to the Maker of law, and will be judged according to law. God does not force any creature he has made to obedience, but renders obedience possible by the laws of mind and matter.

Freedom is and must be the law of man to inspire him to obedience. If he is enforced the violation of the law is inevitable, because that force conflicts with the laws of his being, hence there is warring among

the members, and the harmony of life which nature manifests is destroyed. The natural man is right, but when nature's laws are interrupted the distortion of her ends is plainly to be seen. The human brain is the seat of sensation and has its influence upon every part of the human body. Spirit impressions are received just as molten lead is impressed by the hand of the manufacturer. These impressions remain until the object of them is completed, then the brain recovers from the impression with surface prepared for another, and thus one succeeds another until the object is accomplished. The disciples did not understand the parables of the Master because their brains were not always in condition to receive the spiritual impression which Christ intended, hence he could not open their spiritual understandings while he was in the flesh, but after he was separated from them in spirit he could make them understand the spiritual nature of his teachings. Just as matter is controlled by the power and will of the workman so Christ controlled his disciples spiritually and made them carry on the work he had begun for man's salvation. "They spake as they were moved by the Holy Ghost," because in them the spirit manifested the power of *God's chosen one*—the spirit of truth which was the Comforter and guide of the vessels of honor.

"By the grace of God I am what I am" said Paul. This grace was the spirit of Jesus who said great shall you be in the kingdom of heaven if you receive it as a little child. A child receives instruction in the spirit of submission, hence Christ illustrated the submission necessary, by the child who moves according to the will of its instructor. Whosoever shall receive the truth and teach men so, shall be great in the spiritual kingdom of Christ. This kingdom is not the kingdom of grace.

Grace has reference to spiritual gifts, but Christ's spiritual kingdom is the spirit's growth in the knowledge and love of God. God manifest in the flesh or through the flesh applies to every one who loves God with the whole being and becomes his temple because of the great love existing there. Love is the harmony of the spheres. "Love is the fulfilling of the law." Love is the great agent of man's redemption, and must be realized as the essence of the great scheme of redemption. God is love and his creatures must be controlled by its purifying power, then God will be to you a

father and you to him a son. The divine nature is stamped upon his sons because of love being the signet of impression.

We heartily endorse the following editorial from the *R. P. Journal*.

We have entertained the opinions expressed for a long time. Evil spirits on the other side have much to do with the fraudulent materialization which have been exposed mostly by Spiritualists. There have been hypocrites in all ages—counterfeits wherever there has been the genuine. Every Spiritualist owes it to truth as well as the cause to detect and expose fraud wherever found no matter who may suffer in either world:

"When Spiritualists fully realize the fact that spirits are merely disembodied men and women; that they enter Spirit-life in precisely that condition in which they left the physical; that there, as here, a proportion have no desire even to progress; that the production of physical manifestations appears to require at least the presence of a low order of spirits—laborers—and though there as here, this class may be superintended in their work by a higher order of talent, which may or may not be morally elevated, yet the medium must at all times, when manifestations are produced, be largely controlled by the nearest influence, (which in the case of physical manifestations, is this laboring class who act as the lever, applied to the medium by a superior intelligence) and unless that medium possesses inherent integrity sufficient to counteract all efforts of such a class of spirits, that medium is *liable* to act just as those controls would have done here; that many spirits who communicate through mediums are very short-sighted in their efforts to assist their media, and act solely from a selfish point of view, caring nothing for principle nor results beyond the scope of their own selfish desires; we repeat, when these facts are fully appreciated and acted upon, the phenomena of Spiritualism will be received (as it should only be,) as it would be from the same class of physical intelligences, and as a means of understanding the philosophy, so essential to be understood, that something of a restraining character may be substituted in the mind of the person who has received positive evidence of a future life, and of the non-existence of a literal hell.

For the Spiritual Magazine.

REV. CYRUS JEFFRIES IN MEMORIAM.

Passed on to the higher life, on Sunday the 12th of August, at the Pennsylvania and New Jersey camp meeting, Cyrus Jeffries, in the sixty-eighth year of his age.

Our readers and the Spiritualist everywhere who have become familiar with the name of this earnest laborer and writer will regret to hear of the sudden departure from our midst of one before whom seemed to open a wide field of labor, but he has gone with his harness on him—"Thou art fallen in thine armor."

Mr. Jeffries was unanimously elected President of the Penn. State Society of Spiritualists, and on entering upon this work he has sent out some earnest words. He had commenced his work as missionary. He came to Philadelphia on Saturday the 11th of August, and went down to the camp ground, at Andrews' Station, N. J. Soon after his arrival he opened the meeting with a deeply impressive and earnest prayer; and in a few minutes after, feeling faint and sick, he said, "I am going to die. My work is done; I am ready to go." He was carried into one of the tents and very soon began to lose consciousness. He remained in a quiet condition until Sunday evening at 10 o'clock, when his spirit passed out of the form. Appropriate services were held at the meeting Sunday morning; when Dr. Rhodes read the 15th chapter of first Corinthians, and the Rev. Moses Ballou, of Atco, N. J., offered a prayer.

Mr. Jeffries was a man of vigorous frame but he had had severe attacks of sickness. To one who has traveled life's journey, and faithfully labored according to his gift, for the good of his fellow men, it is a relief to lay down the burdens of life, knowing that we have a house not made with hands, eternal in the heavens, in which we shall continue our labors.

Mr. Jeffries was a most earnest and devoted advocate of practical Christian Spiritualism, and his writings in defense of this have been extensively read in this country and in Europe. He was a very kind hearted man, whose sterling integrity and goodness were manifest in his life, and if we did not know that he still lives and will labor on in the great work to which he dedicated his life, it would be cause of sorrow. He was always laboring for the good of humanity, and we learn that at his new home

in Fulton Co., he was gathering the nucleus of a society of earnest workers like himself; though, as he remarked to us, he was not so anxious that the people should come out and form new churches, as that they should become faithful workers in the churches, so as to infuse Spiritualism into them as it is the vital basis on which alone true religion must be built. He frequently preached in the churches, seeking to leaven them with the gospel of Spiritualism.

In early life he entered into the ministry of the Congregational church; afterwards he joined the Methodists, and labored for many years among this people, but being of a progressive mind he turned his attention towards Swedenborgianism, and has preached frequently in Philadelphia and other places for them. Having been treated successfully by two spiritual mediums of this city, he turned his attention to various gifts referred to by Jesus, and he was very emphatic in his efforts to show, not only that the gift of healing, but all the others were to be continued by the true followers of Christ everywhere.

Our sympathies go out to the companion whom he has left, and to his children, but we know they have the consolation of realizing that he is not lost but gone before, and we can say with the poet:

Gone to thy Heavenly Father's rest,
The flowers of Eden round thee blowing!
And on thine ears the murmurs blest
Of Shiloah's waters softly flowing;
Beneath the tree of life which gives
To all the earth its healing leaves,
In the white robes of angels clad,
And wandering by that sacred river,
Whose streams of holiness make glad
The city of our God forever!

Bravest of spirits! not for thee
Our tears are shed, our sighs are given:
Why mourn to know thou art a free
Partaker of the joys of heaven?
Finished thy work, and kept thy faith
In christian firmness unto death,
And beautiful as sky and earth,
When autumn's sun is downward going,
The blessed memory of thy worth
Around thy place of slumber glowing!

Oh! for the death the righteous die!
And end, like autumn's day declining,
On human hearts, as on the sky,
With holier, tenderer beauty shining:
As to the parting soul was given
The radiance of an opening heaven!
As if that pure and blessed light,
From off the eternal altar flowing,
Were bathing in its upward flight,
The spirit to its worship going!

From the Worthington Minn. Advance.

ARE YOU A SPIRITUALIST?

This question has often been asked me during the past few days, and my answer invariably has been, I am not, according to the common idea attached to the meaning of Spiritualist, Spiritualism, etc.

That man has a spirit, that his spirit is immortal, and that departed spirits may, and sometimes do return to visit the children of earth, I have not the slightest doubt whatever. Those who acknowledge this belief, are often spoken of as belonging to one of the following three classes, to-wit: 1. Radical or Fanatical Spiritualists. 2. Scientific Spiritualists. 3. Christian Spiritualists. The objectionable features of the class first named in order, have brought them more prominently before the world, and cast an odium upon the *name* Spiritualist, regardless of the peculiar phase of belief. It is well understood that about every *ism* from the earliest ages of the world to the present time, has fallen into the hands of a class of men commonly known as *fanatics*, and Spiritualism is not an exception to this rule. It embraces political hacks and discarded renegade ministers of all denominations who have no settled convictions either in science or religion, or indeed upon any other subject. They ebb and flow with every tide, and are "driven about by every wind of doctrine."

Having doffed their old worn out hypocritical garments, that could no longer be made to cover their nakedness, under the name of a new religion they have "stolen the livery of Heaven to serve the devil in," with the delusive hope that the new cloak will completely hide their hideous deformity.

Ignoring alike every civil, religious, and moral obligation, they would tear down every temple, and destroy every shrine and altar of pure worship in our land. Sapping the foundations of social order, they would rend assunder the framework of our civil institutions, and foist upon the credulous their abominable doctrines of communism, special affinity, *Free Love*. But these fanatics in the estimation of the world are the fit representatives and true expounders of this new-old doctrine. Heaven defend us from such a faith, and from such teachers. No wonder the world turns away with loathing and disgust.

The second class or the Scientific Spiritualist, accepts many of the facts of Spiritualism, but attempts to account for them

upon scientific principles. He recognizes in spirit phenomena the play of an intelligent force, and it affords him a new and beautiful study in mental and psychological science. He is, in many instances, a member of some orthodox church, but his investigations are made from the standpoint of science alone. The world is now looking to him for the development of a new law that shall fully explain this "mystery of mysteries."

The 3d class are known as Christian Spiritualists; not generally as separate organizations, but are found in all our orthodox churches. They accept the Bible as God's best revelation to man, and Christ as the Savior of the world. They also believe that in former times God often spoke to man through His ministering Spirits, and that He can, and will thus speak to him again; that the glory which once descended and sat between the wings of the Cherubim, and the light which once shone on Mount Sinai are not extinguished forever. They point with pride to many of the ablest divines, and other champions of this belief in this and former centuries. It is generally conceded that Jno. Wesley was one of the greatest lights of the eighteenth century. The following extracts from his works clearly indicate his belief upon Spirit communion and manifestation:

"With my latest breath will I bear my testimony against giving up to infidels one great proof of the invisible world, I mean that of apparitions confirmed by the testimony of all ages.—Wesley's Works, vol. 7.

"I can find no pretence to disbelieve it. Vol. 4. p. 279.

"What pretence have I then to deny well attested facts because I cannot comprehend them? It is true likewise, that the English in general (A. D. 1768) and indeed most men of learning in Europe have given up all accounts of witches and apparitions as mere old wives' fables. *I am sorry for it*, and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge, these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and the best of men in all ages and nations. They well know, (whether Christians know it or not,) that the giving up witchcraft is, in effect, giving up the Bible," and then

know on the other hand that if but *one* account of the intercourse of men with separate spirits be admitted, their whole castle in the air, (Deism, Atheism, Materialism,) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed there are *numerous arguments besides*, which abundantly confute their vain imaginations. But we need not be hooted out of one; neither reason or religion requires this. Vol. 4. p. 279.

"How often are spirits present when we do not think of it. Vol. 4. p. 283.

"I was convinced likewise that she had frequent intercourse with a spirit that appeared in the form of an angel * * * *Much good* has already resulted from this odd event. —Vol. 4. p. 697.

See also full accounts in Wesley's Journal. Vol. 4. pages 159, 196, 235, 259, 279 to 286, 337, 498 and 697. Also see Wesley's Sermons, vol. ix, p. 337. It seems, therefore, that John Wesley, the founder of Methodism, did not hesitate to investigate this subject and to proclaim to the world his convictions.

Adam Clarke's Commentary on the Bible is generally regarded by Methodists and by many others as the most learned and critical work of the kind ever published to the world; and yet his comments on spirit manifestation from Genesis to Revelation fully accord with the views of the best class of Spiritualists of the present day.

See also Fletcher's Works, the writings of Dr. Watson, the published sermons of the Rev. Dr. Thomas, of Aurora, Ill., and the reported sermons of Bishop Simpson.

But the early Methodists were not alone in this belief. In 1773 the divines of the Associated Presbytery of Scotland adopted a resolution declaring their faith in the same belief and deplored the growing scepticism on that subject.

Arch-Bishop Whately, Lord-Bishop Rennes, Richard Baxter and hosts of others of the brightest stars of the Episcopal Church have indorsed this doctrine. One of the ablest New England divines of the Congregational Church was the late Dr. Bushnell, of Hartford, who, I understand, was a firm believer in the truth of spirit manifestation. If time and space would permit, this list of names of eminent divines from all denominations, might be swelled to hundreds, whose belief upon this subject is precisely what mine is to-day, and yet *no one has ever* thought of calling them

Spiritualists in any odious sense. But this belief has not been confined to the clergy. We find its advocates among the honored names of kings, queens, emperors, presidents, Lords, members of parliament, senators, congressmen, governors, judges, editors, poets and philosophers.

They appear in all ages, in all countries, and among all classes of society. It is not yet thirty years since the revival of this belief began in this country, and yet the adherents to its faith exceed ten millions in the United States, and thirty millions in other parts of the world. It seems to be sweeping over the nations like fire before a tempest—we cannot stamp it out. The church cannot afford to ignore it. The teachings of Huxley, Darwin and Tyndall, together with the materialistic views of the French and German philosophers, are making fearful havoc in uprooting the "faith once delivered to the saints." Sadduceism in the eighth decade of the nineteenth century is becoming as dangerous and prevalent as it was in the days of Christ and his apostles. How was this blighting heresy met and overthrown then?

The answer is well known. The apostles began their mission by preaching Jesus and the resurrection.

"This Jesus hath God raised up, whereof we all are *witnesses*." Acts 2, 32. "And with *great power* gave the Apostles *witness* of the resurrection of the Lord Jesus." Acts 4, 33. "Whom God hath raised from the dead, whereof we are *witnesses*." Acts 3, 15. "Showed openly even to us who did eat and drink with him after he rose from the dead." Acts 10, 40-41. See also Acts 13, 30-31. "He was seen of Cephas then of the twelve; after that he was seen of above five hundred brethren at once." 1 Cor. 15, 5-6. "They could not only testify that they had seen the risen Christ, but they had also seen others, when the graves were opened and *many* bodies of the saints which slept arose, and came out of the graves after his resurrection and appeared unto many." Math. 26, 52-53. With such preaching and testimony how the gospel spread and believers multiplied! Wesley and many other able divines believed that these wonderful manifestations from departed spirits are sent to check the progress of Sadduceism and the various forms of infidelity, by giving new ocular proofs of immortality. The following passages of Scripture clearly show that angels and saints often visited the children

of earth during a period of two thousand years. The Bible is full of it:

An angel appeared to Hagar. Gen. 16. Three in the shape of men appeared to Abraham, Gen. 13, and two to Lot, Gen. 19; one called to Hagar, Gen. 21, and to Abraham, Gen. 22; one spoke to Jacob in a dream, Gen. 31; one appeared to Moses, Ex. 3; one went before the camp of Israel, Ex. 14; one met Balaam by the way, Num. 22; one spoke to *all* the children of Israel, Judges 2; one spoke to Gideon, Judges 6, and to the wife of Manoah, Jud. 13; one appeared to Elijah, 1 Kings, 19, one stood by the threshing floor of Ornan, 1 Chron. 21; one talked with Zechariah, Zech. 1; and one to Zacharias, Luke 1; one appeared to the two Marys at the sepulchre, Math. 28; one foretold the birth of John the Baptist, Luke 1; appeared to the Virgin Mary, Luke 1; many appeared to the shepherds, Luke 2; one ministered to Christ in the garden, Luke 22; one opened the door of Peter's prison, Acts 5; again Acts 12; one spake to Philip, Acts 8; one spake to Cornelius, Acts 10; Samuel appeared to Saul, 1 Sam. 28; Moses and Elias on the mount of transfiguration, Luke 9; *many* saints which slept arose and appeared unto many, Math. 27; one appears to John, Rev. 22; guardian angels. Ps. 91, Math. 18, and Heb. 1.

Undoubtedly, more than half of the members of the Christian church at the present day believe essentially what I believe on this subject, and their number is rapidly increasing. They expect to live, labor and die in the church. No one regards them as Spiritualists, nor do they regard themselves as such. Many have been driven from the church by intolerance, bigotry, and persecution. The ban of society rests upon them, social position is forfeited, friends forsake them; then with reputation gone, and nothing to hope for, they rapidly lapse into the worst of fanaticism—all on account of a *name*. The work of separation goes on, and the church stands appalled, paralyzed, *impotent*. She cries, "don't investigate; you will be lost if you do; don't believe any spirit; don't 'try the spirits' to see 'whether they are of God'; we know they are all of the devil." The ignorant, to show their fidelity to the church, indulge in bitter denunciation and boast of it; the intolerant would revive the fires of Smithfield, and the hangings of Salem. Is there no better way?

INVESTIGATOR.

MESSAGE FROM SPIRIT ROBERT DALE OWEN.

The following is a *verbatim* copy of a communication received through the mediumship of Mrs. Nettie C. Maynard, of White Plains, N. Y., from an influence purporting to be the late Robert Dale Owen. It was given July the 25th, in presence of S. R. Fanshaw, of Morrisania, N. Y., who kindly forwarded it to us for publication:

DEAR BANNER—I apprehend that the columns ever open to me while I was on earth will as freely open to me now that I come to declare the reality of that in a world I was led to believe, through observation and the teachings of Modern Spiritualism, existed. To the world I have nothing to say at present, but to my many old and true friends I have much to communicate.

On leaving my worn-out body I found myself in the presence of a large company from whom I seemed to have parted but yesterday, so natural were their unforgotten faces, so real and firm their hand-clasp of welcome. I pass over my meeting with the loved members of my family who had reached this beautiful home before me, saying only to those still remaining, *I found them all*, and, thank God, they were still my own!

Among the first of old time workers to meet me with the olden warm clasp of friendship was our good brother, William White, late associate publisher of the Banner of Light; and I need not assure those on earth who knew him that he is still true and devoted to the work of putting the proofs of the truth of spirit-communion before the people. I will not use the time so generously given me by naming the many who came to renew our olden friendship, but pass on to say that my anticipations of the spirits' home were *more* than realized. I have no language to express its beauty, no power to convey a knowledge of my realization of joy and peace in this "Land o' the Leal"; but while unable to give more, at this time, than the truth here recorded, I would assure my wife and family that I am conscious of and grateful for the tender care that gave my mortal life a peaceful close. For the many kind words written and said of me since my entrance into spirit-life, my thanks are due; but it is mainly to correct a misstatement concerning me I write this letter. It has already been corrected by my kind friend, Dr. Crowell, and it will be gratifying to him to receive this assurance from me in this public manner. I refer to the statement that I "re-

canted" my "belief in Spiritualism before my death." This statement is *untrue*. On the contrary, my belief and trust never faltered, but lit the "dark valley" with a glory that never faded from my otherwise dimming vision until "faith was lost in sight" and belief became a living reality!

I find I can still work here for the truth so dear to me; and rest assured, Mr. Editor, I shall not be an idler in the vineyard. As I become accustomed to my new life, and find I can impart any knowledge here obtained that will benefit my fellow-man on earth, I shall as fearlessly give it utterance, if I find opportunity, as I was free to give my views in the old life.

Fervently thanking God that I am thus permitted to declare my immortality, it but remains for me to ask that you kindly give this imperfect letter room in your columns.

I remain still yours for the truth,

ROBERT DALE OWEN.

The above is a *verbatim* copy of the communication. S. R. F.

DARE WE INVESTIGATE?

A friend who don't read the Journal, and who learned that it charged us with being a Spiritualist, has interviewed us on the subject. We stated to this friend, and we reiterate it, that we are a *Bible Christian*. Whatever the Bible teaches about spirits, angels, God, etc., we believe. We have investigated this subject of Spiritualism some and have seen enough to convince us that what the Bible teaches about prophecy, miracles, gift of tongues, gift of healing, gift of discerning, spirits, etc., is true.

"But is it not dangerous to investigate?" we have been asked. It may be, but we have the company of all the great and liberal minds of the age when we investigate.

Mr. Gladstone, the great British leader, and one of the greatest Christian writers of the age, who wrote his "Ecce Deus" to show that Christ is God, recently wrote a letter to a Liverpool paper on the subject of investigating Spiritualism, in which he said:

I do not know of any commandment which prohibits to a Christian investigations of phenomena attributed to a supernatural force in the system termed Spiritualism. Avoid curiosity in a thing so serious, and have in view only that which is useful. I speak as a man profoundly convinced that they (the phenomena) will sustain an examination, and that God will yet cause to grow many a beautiful flower in this portion of *his garden*.

IMPORTANT QUESTIONS.

The following important questions were answered by W. J. Colville, a trance medium, of London, England:

Q. Are we to understand that there is no such thing as matter, but that matter is simply the clothing which spirit assumes?

A. Our view of the subject is that there never will be a time when spirit will not animate matter. Spirit created matter for its own use. When spirit requires matter no longer, matter will become spiritualized and etherialized.

Q. You referred to animals possessing qualities of mind. Are we to understand that animals are possessed of spirits?

A. Most decidedly they are possessed of spirits. If animals were not possessed of spirits they would not exhibit qualities and feelings which belong to spirit. We say animals have spirits. We believe in the future existence of animals. We do not state that you will be in the same sphere with the animal; or that the human and the animal spirit commingle together. Animal spirit has existence. All spirit has existence. Animal spirit may pass into other forms, whilst human spirit retain individuality throughout eternity.

Q. Does human spirit retain individuality throughout eternity?

A. Decidedly. You are conscious individuals. You will progress, overcome all imperfections, become purified and perfected in knowledge, but you will remain conscious single individual beings. You can be nothing else. When the spirit has attained conscious individuality it never loses it.

Q. If we retain a conscious individuality shall we be progressive?

A. Do you not retain a conscious individuality throughout your life? Is not a child individual? A child's spirit never becomes the spirit of anyone else. The spirit of a learned man is the same spirit he had when born as a child. The spirit progresses both in and out of the material form. All the possibilities of your nature shall be unfolded in another sphere, and you will be conscious individuals for all that.

Q. Are there different stages of existence?

A. Unquestionably. Not merely two, one of misery and one of happiness, as taught in the orthodox churches; not merely three, as set forth by the Roman Catholic Church. But there are countless spheres of progression all above the earth, states and estates all adapted to the wants

of the individual spirit. While on earth you form your own sphere; a portion of your sphere is surrounding you at the present moment. It is the outgrowth of your life upon earth. When you pass into the Spirit-world you associate with those who are like yourselves, consequently as there are no two men or women alike on earth, there are no two spirits alike in the Spirit-world and there never will be till they have arrived at perfection, from the highest state to the lowest. The mere change called death does not necessarily affect the indwelling spirit. It merely leads the spiritual form into another place, where it will have great opportunities of progress. There are necessarily states adapted to the requirements of each spirit.

Q. Can you answer why we have the matter put by Christ that the rich man went into one place while Lazarus went into another? He seems to have spoken in that instance of only two states.

A. Jesus spake to them of only two persons and he said each of these spirits went into separate states. If we speak of the position of two men we can only speak of two states. All virtue will be rewarded, all vice punished. It is a necessary consequence of the laws of the universe. You cannot escape from the necessary consequences of virtue and vice, and therefore if that rich man cared for nothing but himself, he must enter a state of unhappiness and misery, there to remain until purged from his sinfulness; whereas the despised outcast, though a beggar on earth, might have a soul clothed in the garb of righteousness. There is nothing in the parable out of harmony with our teaching.

For the Spiritual Magazine.

NOTES FROM THE SOUTH-WEST.

The world is most undoubtedly advancing in light, knowledge and liberality. Even the Church cannot remain stereotyped much longer. When I was some years younger it was not uncommon to hear the ministers of God descant for hours upon the eternal horrors of the damned, but to-day we hear an orthodox preacher say that he "did not believe there was a much worse hell in the other world than in this!" This, too, down here in Texas, where spiritual blindness and ignorance, like Egyptian darkness, is thick enough to be felt. Perhaps a better day is dawning, and a "good time coming."

There are some noble minds, some few free souls in this section, but too many, alas, dare not breathe aloud. Spiritualism is nevertheless, silently working its way among the people; and if those who know its truth would but half perform their duty, and not hide their light under a bushel; if they would boldly assert their convictions, and not be so afraid of Mrs. Grundy, it would wonderfully hasten the good time. Poor, weak souls, with no mental independence, dare not hold up for this glorious cause. Slaves and cowards must wait till popular opinion sets them free. Then we shall hear them say, "O, we always did believe that it was so!" Thus the world is cheating itself out of one half its happiness, and too late they will see it. Not too late to lay hold and possess it, but too late to save the time and spiritual advantages forever lost in the past.

Several Lecturers have visited our State, but we need "line upon line and precept upon precept." Your Magazine is doing a good work. I hear of it all over the State. The enemies of Spiritualism are busy at work to put the young child to death, but it still lives, "growing in wisdom and stature." Your Magazine will help clear away the rubbish.

Organization will come in time. We must have efficient and permanent societies, but we want no sectarian dogmas in our platform. Let us remain free and untrammelled by any human authority. In the 25th chapter of Matthew, Jesus lays down the rule of judgement. The man is not asked what church he belongs to, or what opinions entertained, but direct reference is had to the deeds done in the body. *Deeds, not words*, forms the basis or rule of trial. The professed followers of Christ may take a lesson here, and cease to inquire into a man's opinions, of free will, sovereignty, perseverance, baptism, feet-washing, the trinity, pre-existence, or who was the father of Melchizedek(!); much less proscribe and persecute therefor. We shall never be called to account for our opinions, *but for the deeds done in the body*. Preachers and others will please take notice, and we trust spiritual believers will not forget it.

H. C. PIERCE.

MEXIA, TEXAS.

We wish all subscribers to begin their subscriptions with the first of the year. For obvious reasons subscriptions should begin and terminate with the natural year.

PHILOSOPHY, RELIGION AND PHENOMENAL SPIRITUALISM.

BY GEN. J. EDWARDS.

It is urged, that more attention should be bestowed upon the mental or philosophical side of Spiritualism, and less to the phenomenal. To old investigators, this suggestion is sound and applicable; but to the uninitiated, they require evidence to believe: the way to obtain the evidence is by the phenomenal. Those who are already confirmed in the faith, are prepared to step up higher, and devote their time and talents to enquire into the workings of spirit, in the endless life beyond: for the subject is inexhaustible.

The religion and philosophy of Spiritualism standing upon the broad basis of its own merits, will stand the severest scrutiny. Its laws are based upon the purest equity and justice; and displays the wisdom of the Infinite Spirit.

To suffer the full penalty for transgression, in this life, and if not atoned for in this life; to be extended in the life to come, and then progress by purification upward, to the highest condition of Spirit-life, as compared to old orthodox teachings of an endless hell, will commend itself to the reason and better judgment, as well as the better side of human nature. It is surely more in accordance with a just conception of the Creator, than eternal banishment to regions of dark despair.

The line drawn of accountability between good and evil, which is to determine the spirit's future status, the ablest orthodox divines cannot define. There are creeds and confessions of faith, which uphold the doctrine of election and reprobation, and consign elect infant children to be eternally damned, other creeds and teachings, places individual responsibility at the period of arriving at the age of reason, discriminating between good and evil. If a child on arriving at this period of life should die, without having obtained a change of heart, and pardon through the blood of Christ, for original sin and actual transgression, is lost forever. According to the teachings of old theology a very small proportion of the human family is saved. The creed is sung in the following verse:

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler."

The glorious gospel of Spiritualism teaches, every member of the earthly family will *ultimately be saved*. One member may have

to suffer and atone longer than other members of the family, but all will finally meet together in happy conditions. Some may reach the summer land before others, but all will meet again. Is there an earthly father, who if he had a rebellious son, and that son, was to die without soliciting or receiving his father's forgiveness, could take any pleasure in the everlasting punishment and banishment of the child? Our heavenly Father loves the children of His creation, more than earthly parents love their children. Old theology makes our heavenly Father a green eyed monster, on the ground of justice. We fail to see the justice in any such rule, either natural or divine.

Modern Spiritualism is a divine revelation of the Infinite; to lift humanity, from the sloughs of ignorance, superstition and erroneous teachings of the past. There is no necessity for long faces, or long prayers, to teach God what is His duty toward mankind, acceptance comes by and through right action and pure motives. There is but a thin veil, between mortals and friends who have passed over. We hold communion with them, as real and tangible as we do with mortals. Let every soul rejoice, and cease singing in the strain of orthodoxy:

"Hark from the tombs, a doleful sound,
My ears attend the cry,
Ye living men come view the ground
Where you must shortly lie."

Death so called to the experienced Spiritualist possesses no terrors. It is but the passport, to an endless higher existence; we know angel friends will be around our death beds, and receive our wearied spirits with angel greetings; the judgment is then pronounced, and the spirit consigned to its proper spirit condition. The body once laid in the grave, will never be raised again; for the spirit, has already risen in a new body, passed the judgment; received the sentence, according to the deeds done while in the body, and for wrong doings not atoned for in the flesh, must be expiated for in the spirit, until justice is satisfied, and mercy says come up higher. All transgression of the natural or divine law must suffer the consequences, in proportion to the magnitude of the offense; as virtue is sure to be rewarded.

The above is the doctrine all spirits teach us, whether they have been in Spirit-life a long, or short period of time, whether they occupy a high, or low condition in Spirit-life.

To live an honest, upright and spiritual life here, secures, high attainments on enter-

ing into the life to come, and *vice-versa*. It is also extremely detrimental, to spirit growth and attainment, to indulge in sad and melancholly disposition. It is unnatural and sinful, and raises a barrier, between those who indulge in such practices, and their spirit guides, as to almost close the door of intercourse and assistance. All suffering, while in the flesh, will work out a far more exceeding measure of happiness in the world to come.

There is no point in the spirit philosophy better established than the fact, we carry with us, on the other side of the veil, our human nature, our likes and dislikes go with us, even the best of us; and remain with us, until we become spiritualized by unfoldment. The nearer one can live just, holy, and spiritual lives upon earth, the less packs they will have to carry to Spirit-life.

The phenomenal manifestations afford the evidences and tests, of the life beyond the grave. But for the signs and wonders performed by Jesus of Nazereth, the unparalleled medium, between angels and mortals, but little progress would have been made in the promulgation of the spiritual philosophy and religion he taught, as a grand teacher of the human race.

Most people who attach themselves to churches now-a-days, do so from the force of education, simply because their ancestors belonged to this, or that church, or from force of association. To possess an unfaltering belief or faith, in any given proposition, people naturally and reasonably demand the evidence. It was appealing to the senses, which spread primitive christianity so rapidly. It was the signs and wonders performed on the day of Pentecost which begat belief and faith: that produced entire harmony. A powerful magnetic battery connected the two worlds. The result was a great outpouring of the Spirit, causing all hearts present to leap for joy and gladness. The same harmonious conditions to-day would result in the same manifestations.

Spirit signs and wonders open up a large number of phases. They are as varied, as the degrees of human nature exemplified through men and women in the form. Some of it is elevating and soul-inspiring, as it occurred on the day of Pentecost, much of it is trashy; while a portion is on a low plain, of evil spirits. It must all be taken together, in the philosophy of spirit and human nature. It was charged against Jesus, he hath a devil, and cast out devils by Beelzebub the prince of devils. "Try the spir-

its," whether in or out of the flesh: "for by their fruits, ye shall know them;" By this rule, we will have no difficulty in accounting for very much we behold of the varied phenomena.

Any one individual, or a collected body of people, that may claim to monopolize the favors of God and angels will find themselves very much mistaken on entering into Spirit-life, for individuality of character, is carried there. Every soul bearing the impress of Deity, whether in or out of the flesh, possesses his or her guardian spirit friends, however humble they may have been when on earth.

Spiritualism is cosmopolitan from its very nature, hence its votaries are made up of people of every grade of opinions. It has accomplished, by its phenomenal manifestations, through the tests and evidences adduced, what the promulgation of its philosophy and religion, as well as of orthodox theology has failed to accomplish. It has converted a vast number of Materialists, Atheists, and depraved humans as well as spirits; in fact, there is not upon earth, a more heavenly place, than a circle of intelligent, harmonious souls, holding converse with the angels and beholding their power; thousands of bruised hearts, are there cheered onward, in the great battle of life and go on their way rejoicing. Actual knowledge triumphing over an uncertain blind faith, for knowledge is power, and enables its possessor to move forward against all opposition.

The more genuine phenomena we can have the better, for they spring from the philosophy and religion of Spiritualism; they are inseparably connected. As before remarked, it has its varied phases, truths are imbedded in all its different phases, so we must take the bitter with the sweet. We often come in contact, with phenomena of spirit manifestations, produced by evil spirits, much of which is trashy and disgusting. We try to turn the fact into some good, as Jesus did on casting the seven devils out of the woman. In the intermediate space of outer darkness, between earth and the glorious Spirit-land proper, where Jesus and the two thieves crucified with him, repaired after their spirits passed out of their bodies, is peopled with a very large majority of the very lowest depraved spirits, who have to be saved as well as mortals. They can return to earth through the same general natural law. Forbearance and charity teaches better spirits, whether on earth or in heav-

en, the duty we owe to these unfortunate spirits.

There is no way to obtain a better understanding of spirit-life than to investigate it through the phenomenal manifestations. Most people demand the evidence to believe, just as they did in the days when Jesus was on the earth. The same rule applies now as then; the same laws govern spirit and matter to-day.

It is doubtless true that while public seances may have decreased, private investigations, through the channel of private home circles, have largely increased. Wonderful manifestations are reported as the result of these home or family circles. There are several in this city, of which the public knows nothing.

I personally know a female child about ten years of age who possesses at least a half-dozen different phases of spirit manifestations of the most palpable character. No strangers are ever permitted inside of these family circles; and this is an important point that ought to be adhered to implicitly, for in every instance of developing mediums, especially one so young, great harm might result from the admission of strange magnetism into the circle, and therefore prevent a perfect development. To obtain good manifestations, and to secure perfect development, the spirit guides often rule out of the circle members of the same family. Persons with diseased bodies, or bad temperaments, or under the influence of liquor, should not enter into a developing circle.

To obtain spirit manifestation the band of spirits who control each circle have to operate by law, as the chemists or telegraph operators have to proceed in this mundane plane. When the circle is ready, through harmonious conditions, the spirits commence to erect their battery; to get it into working order depends upon the harmony and congeniality of the magnetism thrown off by each one of the sitters. The laws are so subtle that governs spirit-return to earth that spirits have to learn these laws as the mortal chemists have to do; the result is, failures often occur in producing the manifestations, while the communications are often vague and unsatisfactory.

To prove the fact of a spirit-battery being erected in all regulated circles with developed mediums, and that an electro-magnetic current is established over the heads of the sitters around the circle, we have but to visit dark circles, where spirits of voices, independent of the medium, only material-

ize themselves in head and chest sufficiently to use the vocal organs, are often (not as a general rule) caught in the magnetic current and carried all around the circle, talking from all points of the compass.

All spiritualist families, as far as possible, should erect an altar in their family; for in nearly every family there is generally one or more mediumistic members. It requires patience and perseverance to succeed, remembering that every pebble on the seabeach is thrown there one at a time. "Draw near to God, and he will draw near to you." A well-arranged family circle to hold direct intercourse with that portion of the family who have passed over the river, is to bring heaven to earth. There is no other place upon this green earth to be compared to the real joy and happiness derived at these meetings. Life's rugged ways are here smoothed over; pending difficulties, unseen by mortals eyes, are often avoided. The despondents are cheered with words of comfort; friendly advice given by tried and unselfish friends. Faith is lost in actual knowledge. The sting of death is taken away. The grave has lost the victory. Immortality looms up in the near future. Strong in the faith of God and angels, the mortal pilgrim goes forth to battle with a cold and selfish world, watched over by angel guides, is held up until safely landed on the evergreen shore.

PENCE HALL, TERRE HAUTE, IND.

DR. WATSON:

Dear Sir—Mrs. Stewart has resumed her seances and the phenomena is more remarkable and satisfactory than ever before. Spirits come out, shake hands with friends, talk in an off-hand, audible and natural manner, then leaving the medium in plain view go into another room, close the door, and while the communication is thus apparently reversed, the medium controlled, remains in her corner, ringing the bell, rocking back and forth and *talking with numbers* of the circle. There could hardly be more conclusive evidence of the presence of spirits and when the materialized forms return to the door of the cabinet and appears to crumble right down, speaking when only the head is left lying upon the floor or clinging with a firm grasp when all is gone but the hand the most obtuse and stubborn sceptic is obliged to yield. And when they come out quickly one after another of various sizes and different height and sex, the sternest bigot is

ready to say with the old German: "You comes too much(!) you comes too many(!) I quits, I quits forever!"

This reference reminds me that although the medium knows nothing of German, Mrs. Shoultz of this city, conversed with her spirit daughter last night in that language and declared herself perfectly satisfied with the tests given. I am informed that spirits of different nationalities often meet friends here, and invariably speak to them in their native tongue, and sometimes hold quite long conversations. I had a private seance yesterday and five friends materialized, giving excellent tests. Two came off the platform and took a seat at my side and one of them, my daughter eleven years of age, came out and fully identified herself. She afterwards sat on the edge of the platform took a pencil and paper and wrote a line, then said "my hands perspire so that I cannot write." The writing was identical with the independent writing that purports to come from her.

Sunday we tried a new method of getting the independent writing. We took the cover of a common paper box and putting the point of a lead pencil inside of it, Mrs. Stewart held it up under the table and I placed my hand beneath hers pressing the box up firmly against the table. In about ten minutes it was pushed out and the white lining was covered with three different kinds of writing two of which I recognized. This is better than the slate writing as we can keep the penciling of the spirit as a permanent souvenir and then it does not tire the medium so much. I heard a gentleman say this morning that he had just had a writing, and out of seven questions got five tests. I wonder why more persons do not develop this phase. If the same attention was paid to it that there is to music every family would soon have a telegraph line to the heavenly shore and an operator in their own house. I advise every body to try it, all you have to do is to put a piece of pencil no longer than a grain of wheat upon a slate, place the slate upon your hand and press it firmly against the underside of the table and sit patiently and passively one hour each day awaiting results. I don't know how often you'd have to sit. Mrs. Stewart got it the first time she tried, while Mrs. Kate Black of Chicago sat once a day for eighteen months. I would be willing, if I had the time, to sit longer than that to gain the victory that she did. It is a very pleasant phase as the medium remains

in her normal state and can carry on a conversation almost at will with the invisible.

Several very old people have shown themselves lately at the cabinet door, one was my uncle, white hair and long white beard and the voice with information of time and cause of his death and his name were ample tests of his presence particularly as the medium was in view at the same time. There was a sceptic here yesterday, that quite insulted the medium. Last evening he was present and kept calling on his father to come out and finally said "why don't you send my old dad out" evidently intending to insult the medium, suddenly the door opened and out walked a very old man toward him. He sprang to his feet and exclaimed "my God? it is my father!" He then went up and talked with him and is today like all young converts enthusiastic and happy.

You will be pleased to learn that the spirits controlling Mrs. Stewart have made a request to have Sunday eve's set apart for devotional seances. The spirits are to pray and preach and the big music box (the organ) is to play instead of the little one, and as Minnie expresses it, "the chiefs and squaws in em circle are to sing songs against em fire water (temperance songs) and sacred songs too." I suppose you have heard that the discovery was recently made that Mrs. Stewart possesses the power to obtain spirit photographs and other pictures. She will not give any sittings for this purpose at present, if she ever makes use of the gift, because she cannot get time to manage the work herself and the people are slow to trust others as assistants. The medium alone under test conditions seems to be demanded in this as in other phases.

MR. WATSON :

Dear Sir—During the time I was in Paris I found in an old Library, a small history of the Empress Josephine, purported to have been written almost entirely from the statement of her maid and companion. Many particulars of this history being very different from any I had ever read in the English Language, I translated it, and now extract from it a spiritual seance for your Magazine, if you wish it.

Cordially, M. J. HOLMES,
of Memphis

Madame de Beauharnais, was arrested and imprisoned at Carmes at about the same time that her husband was; she was separa-

ted from him and her children and awaited death in anxiety and tears.

Josephine, learning no news from her husband, accepted the offer of her jailer, who proposed to her to consult an adept of Cayliastro, the most celebrated representative of the Balsamite sect. She was so unhappy that she would have given the whole world to know the fate reserved for her husband.

This adept was a Mr. Duvivier, a prisoner at Carmes. The Balsamite process consisted in placing a young person in a pysical state before a glass vase or bottle filled with pure water, by the imposition of the hands of the operator or great Egyptian Priest, as he was called, she acquires the faculty of entering into communication with the spirits of the middle regions, and see in the water all that would interest the person, in the name of whom the divinative operation was being performed. Duvivier was willing to operate for Madame Beauharnais. Her husband had appeared the day previous before the revolutionary tribunal. It was midnight; they sent for the little daughter of the jailer, and by means of giving fifty cents the father of the child made all necessary preparations. A table was spread, on it was placed a bottle of water, and three lighted candles, disposed in the form of a triangle. The Great Cophite held his hand on the girl's head, who had her eyes fixed on the bottle. After contemplating it several minutes Duvivier said to her—"what do you see? She replied with a painful expression—"I see in a little chamber a man who is sleeping by the side of a man who is writing on a paper"—"Do you know how to read," Oh no sir!—"After that, what do you see?" Ah! Ah! He now cuts off some of his hair, and puts it in a paper!—"The one who sleeps? No! No! The one who was writing just now—now he writes on the parcel where he has put the hair, he opens a little red pocket book, he counts his money and puts it back again in the pocket book, he arises, goes very softly—how softly! you cannot hear the least noise, softly because he has the appearance of walking on his toes. What do you see now? Now he rests his head on his hands, and I cannot see his face. "But what has he done with his pocket book?" Ah! Lady, he has put it in the pocket of the one who is sleeping! "What color is his coat?" I do not know the name of the color but it is lined with blue silk and has bright buttons on it. This is enough. The Great Magician then blew

on the forehead of the child and sent her away. He said to those in the room: "General Beauharnais still lives, but these manifestations prestage an early execution. Do not tell this to his poor wife, she will only know this too soon. I am only going to tell her that her husband was still living at 2 o'clock after midnight. Beauharnais was guillotined the following day. Some days after, Josephine showed to her companions in captivity a letter with the lock of hair, which her husband had written her the day before his execution, which was the day of the Balsamite seance, the 22nd of July 1794.

THOUGHTS ON ORGANIZATION.

BY A. J. NEWTON.

I. *Should Spiritualists Organize?*

That depends upon whether they propose to *do* anything in which they have a common interest. If they do, all experience proves that by united, orderly, or organized effort, they can work to far better advantage than by desultory, unconcerted, individual action.

If on the other hand, they only propose selfishly to *enjoy* the new light they have received, and the new privileges they have attained, indifferent to any efforts to extend these to others, and careless of any endeavors to improve themselves or the conditions of society around them, they have little inducement to organize; there is small reason why they should. *Indolent selfishness.*

There is enough that might be done, one would think, in all our communities, to diffuse the light of truth, and to aid and strengthen each other in endeavors for a true life, thereby helping to bring the kingdom of heaven on earth—that state in which angels can walk and talk with mankind more freely than they now do. These are objects surely worthy of both the individual and the co-operative efforts of all lovers of truth and good, and they are unquestionably the objects which pure and elevated spirits have in view in opening communication with the dwellers of earth. It is reasonable that we combine our energies for more effective co-operation with them.

II. *For What Should Spiritualists Organize.*

That has been already indicated in a general way. But there needs to be a more specific idea before the mind. The purpose

or purposes should be definitely conceived, clearly stated and strictly adhered to, else confusion, dissatisfaction, and alienation will be the result.

Some say we should organize "for business purposes only," or "to sustain meetings;" others propose that we do so to "promote Spiritualism," or "to advance the Harmonial Philosophy." But when the questions arise, as surely they will, "What ideas shall be taught or promulgated at our meetings?" "What class of lecturers or teachers shall be employed?" "What is Spiritualism?" or "What is the Harmonial Philosophy?"—then wide differences of opinion appear at once, numbers are disaffected, dissensions arise, and organizations become inert or melt away.

Sensible people cannot be expected to co-operate energetically for any purpose unless they have a definite conception of what that purpose is, and are fully agreed that it is an important and desirable one. The weakness of all attempts of Spiritualists to organize thus far has doubtless lain largely in the vagueness or unimportance of the objects had in view, and the incongruity of convictions in the persons who have essayed to combine.

"To promote Spiritualism," or "to advance the Harmonial Philosophy," is altogether too indefinite an object. For Spiritualism is variously interpreted by its adherents. It is claimed to be identical with primitive christianity, on the one hand, and with the boldest infidelity and atheism, on the other; or as embracing all the extravagances of individuals, according to their proclivities. It is the height of absurdity for people holding such incongruities of opinion to attempt to organize for co-operation in promulgating their ideas. Differences, antagonisms, disruptions, are as sure to follow, as explosion follows the contact of fire and gunpowder.

About the only propositions of importance in which all persons calling themselves Spiritualists are agreed are these: that mankind have a continued existence as spirits, after the death of their mortal bodies, and that they can and do, under certain conditions, manifest and communicate from the spirit-realm to those dwelling in the mortal body.

Is there any need of organizations for the promotion of these truths? I doubt it. Their intrinsic interest is such, to all who are in any measure prepared to receive and profit by them, that they are sure to spread whether there are favoring organizations or

not, and despite all opposition. This they have done with surprising rapidity, in the last ~~twenty-eight~~ years. Those prepared to receive and be benefited by these truths are pretty sure to be drawn to and convinced by their evidences; while, as I am satisfied by much observation, those upon whom they are forced prematurely, by overwhelming argument or astonishing phenomena addressed to the intellect or the senses merely, without a quickening of the spiritual element within them, are little profited, if not positively made worse by the knowledge.

More than this—there is, in the mere belief or knowledge of spirit-return and communion, nothing of a sufficiently cementing power to overcome aversions arising from other sources, and hold together the members of an organization. All experience has proved this. So long as persons differ about questions of vital import in life and duty, antagonisms will arise which paralyze all co-operative efforts, and rend asunder associated bodies. *There must be unity of CONVICTION on all matters deemed essential, unity of HEART in a full recognition of the ties of brother-hood and sister-hood, and unity of PURPOSE in some absorbing object or objects, proposed for accomplishment.* Without these, there can be little use or effectiveness in organizations.

The object sometimes put forth, of silencing opposition and ridicule by presenting an imposing front of numbers and names in an organized body, is unworthy to be entertained, so long as unity of heart and life in noble purposes is wanting. There is a better way of silencing opposition.

The object of merely promulgating and upholding a system of philosophy, or a certain set of ideas or truths, no matter how well established, or how important, *independent of any effort to reduce such philosophy or truths to practice in a true life*, is unworthy of sincere men and women. Such efforts can only result in the establishment of another barren sect, of which the world has enough already. Christendom is full of theory-propagating organizations, while millions are hungering for the real bread of life—that which feeds the body as well as that which feeds the soul. What is wanted is *true living, noble practice*, as well as true teaching—a gospel which reaches the daily avocations, the industries, the homes and firesides of the people elevating, purifying, cheering, ennobling all, dispelling want and crime, thus bringing heaven to earth.

This, I believe, is what the angels and all good spirits are seeking to bring about, and we shall do well to co-operate with them. I incline to think they intend to defeat every attempt to organize for less worthy purposes than these.

In another paper, should these thoughts be favorably received, I will endeavor to indicate some of the purposes for which organization is desirable.

We think our good brother is mistaken in regard to the fundamental points upon which Spiritualists agree. They not only harmonize in regard to "a continued existence as a spirit after death, and that they "can communicate from the spirit realm, but that existence is precisely what we make it in our earth-life. As the great Teacher said whatsoever we sow we shall reap and that existence is happy or miserable, just as we have lived, virtuous or vicious lives. The most radical as well as the most conservative agree upon a number of fundamental principles; one of which is that no one must be proscribed for their opinion. That it is what we are, and what we do, instead of what we believe, that will be the test of our moral status in the spirit world. Feeding the poor, clothing the naked, visiting the sick and those in prison are the characters that will be acquitted, as Jesus says in the judgment to be passed upon all for their works.

We shall wait to see "the other purposes for which organization is desirable" which our Brother promises.

From the Pacific Coast.

REV. SAMUEL WATSON:—The inestimable blessing of having been born in this land, under a government that for its foundation-stone declared all men were born free and equal; under a government that has not and never had a religion, seems to give me license to say one word in regard to the much-discussed work of organization. The declaration that all men were born free and equal, and the intent of our people to maintain the principle therein stated, has been and is to-day being fought in behalf of the human family, not only of the people of these United States but of the world. The rotten sentiment that has

pervaded all people, demanding reverence and respect for rulers, has well nigh ruined our nation, as it has the interest of the people in all lands under the sun. No sooner do we elect a private individual no better, oftentimes inferior to millions of us, to act as our agent for a stipulated price per annum, to serve in the capacity of President of the United States, than he assumes to be a second God, and his opinions instead of our (the people) becomes accepted as the end: a finality. We do the same in regard to our senators and representatives. These gentlemen dub themselves Hon., and with a haughty manner pass us their principles, as though we were the hireling instead of they themselves; and when arrived at the seat of Government pass laws for their own emolument instead of for the welfare of the people. Again: We (the people) have associated together in past ages declared the Bible to be our text-book as a rule of life for our present and future welfare. These organizations, of a necessity, selected an agent to attend to matters in detail, while we, the principals, followed our worldly pursuits, and provided means to sustain these religious associations. These agents have usurped our rights, have clothed themselves with divine authority, added to the plain Mr. Brown, who was once our neighbor's boy, is intellectually and morally far inferior to thousands of us, the principals, the title of Reverend. By spending our time and our money procuring books, which, when studied, he claims give him title to a new honor, and therefore goes through a certain process and receives the additional title of Doctor of Divinity, after which it is as much impossible for him to be a minister of Jesus Christ as for a "camel to go through the eye of a needle." What! a Doctor of Divinity to be guilty of laying hands upon the poor sick brother or sister, to leave his comfortable home, his richly furnished study, to spend the long day, the weary night, to brush pain from the aching head, to take the cold clammy feet in his hands and with his own magnetic strength give warmth and health and life to the patient! Who ever heard of it since Jesus walked the earth and left as His will and testament that His followers should perform miracles greater than His own as evidence that they were His disciples. This is not all. These Doctors of Divinity and Reverends, instead of contenting themselves to teach and let us learn, and teach this Bible as it is, have selected, as suited their various caprices, in over a hundred

denominations, and made creeds as the rule of life, as necessary to our eternal salvation; creeds, not one of which the priest or any intelligent member of any one single denomination this day believes to be truth.

Spiritualism, thank God! and the angel world stands upon higher ground than either political or religious associations of the past. Nevertheless, it is surrounded by the same evil desires, the same evil aspirations, the same selfish beings. The millenium has not yet dawned. To us it is given to commune with the angelic host, whose song is Progression! progression forever! therefore there can be no such thing as a leader or a creed to a Spiritualist, save the still small voice of the ever-present God, whispering in the ear of each and all of his children, "Do unto others as ye would that they should do unto you." Again: Spiritualists have no religion. Their's is God-given scientific philosophy—wonderful, actual knowledge—fellowship with the angelic world by the senses of intelligence, sight and touch; having forever banished all theory. To those who would wish by organization to spread the cause of spirit-communion, I think we can most wisely say, buy the best seat in the best church in your town or city; attend punctually all the services of what is called God's house; on all occasions see that the words of your mouth and that all your daily life is spent in acts of honesty and kindness; attend upon the sick, give them of your magnetic life; speak wisely of the new and great knowledge you possess; do not proselyte, there will be no occasion, the whole church will be anxious to know what makes you so good a woman or man, and when they ask tell them that angel-hands bear you up; subscribe and work for the circulation of all the spiritual papers, magazines and books you can. Spread intelligence upon this subject, but do not add another sect to the loathsome mass of persecution that in the name of religion has cursed the world. Go not out to form another sect that some few, filled with unholy ambition, may obtain a little of the glory of human flattery; the rather mingle freely in the churches with all our fellow-men and women, and on all occasions with judgment give angelic fruit that all may eat thereof, for in our garden the tree of knowledge is not forbidden. Already the orthodox shell is badly cracked, but a few more years and every church in all the land will be a spiritual hùll, and every one that has obtained

knowledge of that higher life will be required to impart to the millions now sinking beneath the load of Reverends, Doctors of Divinity, and formal, ignorant, hypocritical worship of an unknown God, in an unknown heaven, and an unknown hell. We have borne the crotchets, bigotries, superstitions, persecutions, of various sects, often supported by the strong arm of national laws, for thousands of years: we can bear it a few years more. The great band of martyrs now singing heavenly songs; the host of free thought now flying through the heavenly skies, visiting endless planets to learn of God and his works, often come to bask in our atmosphere, because they love free thought, free men and free women, and will most surely bear us up until the heavenly light shall shed its renewing power into the soul of every child of earth bearing the image of God. Many of our brethren that have borne the labor and heat of the battle have passed upon the other shore. They realize our necessities. We know that many of them stand beside these same Reverend Doctors of Divinity when they think they are alone in their studies, and impress ideas and words that twenty years ago would have driven them from the pulpits they occupy. What better can we do then than redeem the churches and let them in the one great cause of human welfare: redeem the world. What care we for the vanity of a Doctor of Divinity so long as he answers our object? For once let the world behold the phenomenon of a great band of men and women living and ever working for human advancement and happiness, without sinking the object in a struggle for personal glory. Let the permeating truth of spirit-communion permeate all the avenues of human life, lifting man from the material to the spiritual, teaching him that this is but the infancy of eternity, and our labor must receive the blessing of heaven.

T. B. CLARKE.

SAN FRANCISCO, CAL.

Those who feel an interest in the cause we advocate can circulate twenty copies of the MAGAZINE for one dollar, or a smaller or a larger number at the same price by merely sending the money and the address of the parties to whom they wish them sent. May not thousands of copies be thus scattered broadcast over the land by this agency?

PERSONAL.

We take the liberty of making the following extract from a private letter from Dr. Peebles. He is homeward bound. Those who may wish to address him may do so, care of Mr. J. Burns, 15 Southhampton Row, London, England:

PONN DE GALLE, CEYLON, }
August 3d, 1877 }

MY DEAR DR. WATSON:—Did not you and I sing with a zest thirty years ago, the hymn "From Greenland's icy mountain?" It was a blessed hymn, and for it, I ever blessed Bishop Hebor, so long a Missionary on the Isle of Ceylon, if my memory serves me. At all events, I am now in Ceylon, the isle of perpetual summer. The weather is intensely hot, clothing a burden, and ice the one thing most desired. These natives, naturally intelligent, are called Cinpahlese, and resemble very much the Hindoos. To-morrow I start to go away back about seventy miles, and then, some sixty miles into the mountains to Konda, where I shall see the Shrines and oldest Buddhist Temples in the world, 250 B. C. Konda was the Rome of Buddhism; and we all know that Pauline Christianity is greatly indebted to Buddhism. From here I go to Madras, India, and back into the country to see the Fakii's, Wonder-workers and Magicians. I want to settle in my own mind, at least, how much is genuine, how much is trickery and how much is the work of demons.

We copy the following notices of him from the *Harbinger of Light*, Melbourne, Australia:

DR. PEEBLES.

Dr. J. M. Peebles delivers his final lecture in Melbourne at the Opera House, to-morrow, (July 1st), in which he will indicate the mission and final destiny of the movement. At the conclusion of the lecture, a congratulatory address will be presented to him, accompanied by a sum of money subscribed by those who appreciate his efforts towards the enlightenment of humanity. The second course of lectures have been as successful as the first—the large Theatre being crowded on every occasion. Dr. Peebles intended to leave by the Atjeh on the 3rd inst., but being unable to secure a berth, he will go by the next Suez Mail.

OUR HOMES AND OUR EMPLOYMENTS IN THE SPIRIT WORLD.

Colonial Spiritualists who read the *Banner of Light* will remember that Dr. Peebles announced, sometime before leaving America, that he had nearly ready for the Press a volume to be entitled—"Our Homes and Our Employments in the Spirit World." The object of this book will be, so we are informed, to give the details of life in the spheres. It will tell where spirits live—how they live—upon what they subsist—and how they travel. It will describe their houses, libraries, gardens, fields, art-galleries, methods of culture, &c. Nearly a hundred pages will consist of communications from the spirit-guides of different mediums, each and all minutely describing their homes. This book, when published, can hardly fail of being deeply interesting as well as useful.

CHRIST THE CORNER-STONE OF SALVATION.

Such is the title of a pamphlet (just published), by J. M. Peebles, who will soon close his second course of lectures in the Opera House, and continue his pilgrimage around the world.

This pamphlet has the following subdivisions:—

I. The Talmudic proofs of Jesus' existence.

II. The estimate that leading American Spiritualists put upon Jesus of Nazareth.

III. Was the Jesus of the gospels the Christ?

IV. The teachings and spiritual gifts of Jesus.

V. The belief of Spiritualists, and the Church of the future.

It was evidently the purpose of Dr. Peebles, in writing and sending out this pamphlet, to disarm sectarian Christians and favorably incline them to investigate the claims of Spiritualism.

The pamphlet contains 32 pages of reading matter; and while Dr. Peebles is apt in his biblical quotations, and positive in the statement of his own belief, the spirit of kindness, toleration and charity pervades every page. Its circulation will do great good.

MR. WALKER IN AUCKLAND.

To the Editor of the *Harbinger of Light*.

DEAR SIR:—With feelings of intense gratification we have the honor to inform you respecting the advent of Thomas Walker, the trance medium, introduced to Auckland by Dr. Peebles, who is evidently proving to be the "coming man," by real-

izing more than our expectations. Already have the two lectures given by this "boy orator" fluttered like an eagle in a dove-cote the Religionists and Materialists of our city. The press and the pulpit both combined, as their expressed determination appeared in the daily newspapers, "to put him down." But the voice of the general public has risen louder and stronger than churchism slander, or editorial misrepresentation, and cries of "hear, hear," and "hospitality to strangers," have calmed adverse feelings in a Chief Justice and high places, toned down the rampant press into the character of sing-small-the-subdued, and compelled the clergy to "enquire into the matter." When they can do this with unbiased minds, you can safely predict the result. All glory to our young brother who is ploughing into unbroken ground, and preparing it for the reception of Spiritual seed corn, that may yield sixty and a hundred fold. The (at present) weak Lecture Committee already anticipate a plentiful harvest. To avoid trespassing too long upon your valuable space, I beg to subscribe myself,

Yours fraternally,

JOHN C. WILKS, Sec.

We spent some days with this "boy orator," as he was called at the State Convention of Minnesota, held at Minneapolis, about a year since. We were much pleased with him. He is controlled by a high order of spirits, and is calculated to do much good wherever he goes. We have received several long letters from him, written at our request, but our space would not permit us to publish them.

We hope he will make this country his home. Our people will welcome him to the Sunny South.

Mrs. Annie C. Torrey Hawks.

After our last issue was mailed this wonderful medium and inspirational lecturer returned home from a successful tour of near two months in Louisiana and Texas, her former home.

The papers gave very flattering notices of her wherever she went over the Lone Star State.

She is at present lecturing in Union City. It is her purpose to lecture and give tests

wherever sufficient inducements are offered. Her main object is to secure the permanent establishing of *The Voice of Truth*, the prospectus of which we have published several times. Success attend it. We heartily endorse the following from the *Banner of Light*:

Mrs. Hawks, the Memphis medium and speaker, is, we are informed, now traveling in Texas and Louisiana, introducing to the people of those states the claims of the new paper, *Voice of Truth*, which has been projected by herself and Mrs. Mary Dana Shindler. The Mansfield (La.) *Reporter* of a recent date says of her work there: "Mrs. Annie C. T. Hawks, the gifted inspirational speaker, has been lecturing in Shreveport, La., for three weeks past, and whether or not inspired by spiritual influences, is certainly inspired by a most brilliant genius. Her oratorical powers are unsurpassed by the most gifted masters of the art. Her discourses are clear, rational and logical, and her teachings as pure as any taught by the brightest lights of Christianity. Her powers as an improvisatrice are truly wonderful and her poems are perfect gems, abounding in beautiful metaphors and sparkling with brilliant thoughts."

COL. J. W. ELDRIDGE.

We clip from the *Appeal* the following:

SHREVEPORT (La.) *Times*, 4th: On last Sabbath morning, at eleven o'clock, the "Spiritual Association of Shreveport" took possession of their new and spacious hall, hitherto known as Emanuel hall, in the Smith building, on Spring street. Colonel Eldridge, of Memphis, was present and delivered a brief address, that profoundly impressed all who heard it. At eight o'clock in the evening Colonel Eldridge delivered a lecture, or rather a sermon, from the following text, [taken from sixth Galatians, seventh and eighth verses: "Be not deceived; God is not mocked; for whatever a man soweth, that shall he also reap: For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall reap life eternal." Allow Col. Eldridge to be false or true, his lecture, or sermon, was certainly one of the finest human productions it was ever our fortune to hear. He was earnest, eloquent, and, above all, according to his convictions, truthful. What, in accordance with &

truthful grandeur and scope of his mighty thinking, that much impressed us, was his self-abnegation. A man who won honors as a Confederate officer, an eminent lawyer, and of the highest social standing, he readily surrenders all earthly promotion, and in the spirit of all and pure martyrdom he gives up all to the great cause, as he regards it, of modern Spiritualism. We felt, as we listened to his utterance of high and sublime thoughts, that no other result would follow than to bring us "nearer, nearer, my God, to thee."

In this connection we wish to say a few words. When the Colonel was a young man, he was a prominent and useful member of the M. E. Church in Columbus, Miss. There were five young men, members of the church, who went to a circus. The church's authorities acted toward them in such a manner that they all severed connection, and never again united with the church. He "apostatized," and for years led a life which did not entitle him to "the highest social standing" in our city. He has long since reformed; and so far as we have ever known, or heard, led a life of a Christian gentleman. We have felt it due to truth to state these facts.

We bid him God-speed, and give him the right hand of fellowship, in spreading the glorious truth of spirit-communion.

INSANE.

While at Osceola, Iowa, we clip the following extract from the *Sentinel*:

We learn that an Osceola clergyman wrote to the pastor of a Methodist Church at Memphis, Tenn., making enquiries about the moral character, social standing, etc., of Rev. Sam'l Watson, the Spiritualist, who begins a course of lectures here next Sunday. We understand that the Memphis preacher replied in effect that Mr. Watson's character was irreproachable—was excellent, but that in the opinion of the writer he was insane. So next week Osceola people will have an opportunity of judging whether this eminent gentleman is crazy or not.

We learned that the "Osceola clergyman," was a Mr. Wilson, pastor of the *Methodist church there*. Who the pastor

of a Methodist church at Memphis is, we neither know nor care; but think we can exonerate them all but the one who made the misrepresentation published in the *Western Methodist* respecting ourself and what occurred at the theatre when Cooke was there. Some of his most reliable Methodist brethren have said to us voluntarily that his statements were not true. We know of no other pastor here who could or would express the opinion that we "were insane."

We invited "the Osceola clergyman" publicly to ask us questions for one or two hours, and let him and the vast crowds that attended our lectures, judge of our insanity, but he respectfully declined the proffered opportunity. There were those who said Paul was mad. Some of the church said Jesus hath a devil; so that we are in good company.

As we have been hearing of this for more than a score of years we have become used to it; but we were not prepared to have it go before us away up into Iowa. What a pity the Methodist church authorities did not find it out and keep us from the responsible positions they kept us in until we voluntarily severed our connection.

HOME CIRCLE.

AUGUST, 24th.

The seance last night aroused the spirit of inquiry in the minds of some of the sitters which will move on to deeper and wider investigation. The medium is honest and will be an host in the cause of Spiritualism when he is fully developed. Be careful not to admit any but spiritually-minded persons for the spiritual manifestations are what we want to submit to the consideration of those who attend your circles. We will attend to the phenomena after the spiritual has been established beyond cavil, some who attend circles do it more to feed material mind, and gratify curiosity than to derive any elevation of soul; hence we want to enlarge their spiritual capacity first; and make them feel when they come, they are in the presence of God and his holy angels, or those who by holy desires are striving to advance to spheres of bliss. We want your

meetings to be those of entire consecration to God, and his commissioned ones who instruct you in the laws of mind and matter and how they display the mighty workings of his power.

We have been with the medium to-day, and have brought to bear upon him our forces. Will visit him each day, and fit him as fast as we can for the work of converting sceptics. That sort of mediumship is needed in this community, and we must have it. I am one of the band and have become so only for the purpose of developing the new medium. When that is done to such a degree as will make his mediumship an entire success I will withdraw, for I have other work which will engage my time. My work is that of scattering light and knowledge through the journalistic channel.

I feel an interest in this medium, her work has scarcely commenced, and my effort will be to aid her in it. What the future has in store the future only can reveal.

ROBERT DALE OWEN.

If I were strong enough I would write, but must have more time to recuperate. Then I will tell you my passing from earth—how gloriously bright!

CYRUS JEFFRIES.

The gift of tongues shall cease. The gift of prophecy shall fail, but the communion of spirits will continue while mortals live on earth. When they are all garnered in the spirit world then we shall no more see through a glass darkly, but shall know even as we are known.

The prospect of the old soldier when he lays his armor down, having worn it in honoring God, is transportingly blissful. Such were the last moments of Cyrus Jeffries. He will tell you who received his spirit into the paradise of love and bade him welcome to the beautiful home of friends and loved ones. The medium must not be taxen to-night. Her brain is feverish and will cause her to suffer after the control is withdrawn.

ROBERT DALE OWEN.

Pa, I want a word in the case of the new medium, he is the center of attraction now because we believe through him we can furnish you with the means of accomplishing what you have so long desired and labored for: The conversion of Memphis people to the faith of spirit communion.

We are all doing our best to aid you, and the cause you have so much at heart. I will be present at your circles, but you may not know it for I shall not intrude when more advanced spirits are present, and ready to instruct in those truths which are beyond my development. I must rise higher before I can reach the point from which I can enlighten mortals in regard to the life and work of the glorified host who are commissioned by God to teach his will and commandments. I know there is much above me that I can realize only by progressive knowledge and purity, but my course is steadily upward.

Good night.

JOHNNIE.

I must not consume the time devoted to your family communions, but I want to say some little in regard to the development of the new medium you have taken in charge: he is not perfectly satisfied as to the power that controls, and what is the object designed to be accomplished by his powers. We are engaged in the work of bringing about a different state of things in Memphis, and will, in spite of fraud and opposition. There is truth in the manifestations which now shake the world, in the church, and out of it, and that truth must and will be sooner or later made manifest to all. The new medium possesses several phases of power. This is why we have divided the development of those powers. The intellectual must be developed in magnetic conditions which will enable us to play upon the brain forces and make them serve our ends in communicating to the world the great truths which lie hidden from the world's knowledge. The laws that lie at the bottom of all spiritual manifestations must be made plain before the human mind as a mass can grasp them, and make them explain satisfactorily the truths which some few minds have already comprehended, and are acting as pioneers in this great movement.

I must make some suggestions, and then I will go for those who are not connected directly with your family should not interfere at your family meetings. Place the new medium for materializations, from the beginning under the strictest test conditions then his development will proceed under such conditions, and be a success when brought in contact with sceptics. If the matter is loosely managed at first, it will be hard to inaugurate such conditions at any subsequent period. This will throw sus-

picion over the manifestations, and you will have the same difficulties you have already passed through with Mrs. Miller.

You must try to enlighten the medium in regard to spirit control, and make him feel he has a special work to do. Submission is his part of it, and the evidences which will accomplish the object designed (the conversion of these people) must rest with his control. We are much interested in his powers for they can be made powerful indeed by proper management on the part of spirits, and mortals. Good night.

ROBERT DALE OWEN.

From an Old Methodist Preacher of This City.

My heart, while I was in the body, was grieved, because of the evil deeds of those who did not love God and feel the importance of the soul's salvation. Now my spirit leaves its bright and beautiful abode to come to earth. For what do I come? Not because I need the aid of mortals so much, but to give them the true light which lighteth man every that cometh into the world. All day long I stretch my spirit hands earthward, hoping to lay them upon some head, and thereby stimulate the brain so as to make them the medium through which I can communicate the glad tidings of joy that the understanding of the great laws God has ordained to fit his creatures for the eternal inheritance, vouchsafed to them through the mediumship of his dearly beloved Son.

The spirit world is full of those who know not Christ as their advocate, because of the violation of those spiritual laws which God ordained to prepare them for the near relationship of "joint-heirs" with him in the love and heritage of God his Father. You, my friend, possess the gift of mediumship through which souls ordained to eternal life, by the will of God, because of obedience to his will and commandments, can give the light which was to be the life of men. You are developing slowly but surely. Take care of your health, for that has much to do with mediumistic gifts, so far as their development to benefit the world is concerned. Take all the exercise you can bear; and always find something to enjoy if possible. This leads the mind into that freedom from care which is necessary to control.

My old friend with whom I was associated in the body, and whose kindness I so often enjoyed, must not be forgotten. I

come to earth to aid you in the great struggle through which you are passing. Bright will be your crown of rejoicing when we meet on the shores of immortality. Let your soul be the temple of God by keeping it free from the corrupt influences that have attached to the glorious cause of Spiritualism; corrupt influences I mean coming from those who are spiritualists in name, while they deny the power which gives the doctrine of spirit-communion its only foundation. God is moving upon the minds of his creatures through his angel ministers, and will yet so lift the veil that divides spirits and mortals as to show how in the twinkling of an eye the life of earth is changed into the life of spirit. I will come again sometime and talk with you. Good-night.

DAVID J. ALLEN.

FROM REV. CYRUS JEFFRIES.

The many views which are entertained in regard to Spirit Communion, puzzle your brain and prevent the development of your gifts.

I came to-night because of the confused state of your mind, and because you need comfort and aid. Yours is a mission which pertains to the enlightenment of the world, and must be used for that purpose alone. Your own mind will be made easy when you see by the wonderful power exerted upon your brain that an intelligence does control its action, and that that power emanates from the Father and God of all good. He does not make his power known through his own selected instruments for the purpose of confounding his creatures, but for their enlightenment and spiritual elevation.

I must advise you, sister, in the mission before you. You must be holy in heart, and desire, above all, to reach the pinnacle of wisdom and goodness which is possible by the help of angel guides who are commissioned to bear the tidings of great joy to all people. Through earthly channels they must be borne, and not in an unnatural way, for God works through his own natural created intelligence. He does not work by unnatural means, and nothing he has created was without wisdom and purpose. I love your honest mind and heart and would say, trust to the Divine Spirit within you to bear you testimony that God is a Spirit and seeketh none to worship him, save only in spirit. It is in spirit you are strengthened to do the Father's will.

Paul said the Spirit was willing though

the flesh was weak.' Marvel not that I say unto you that when you are weak physically, your brain is more subject to Spirit impression. Yet those impressions are more difficult to communicate because of the physical channel being blockaded. I will tell you what this meaneth when the time arrives, but to-night you must not sit because of your extreme nervous condition. My control was simply to say to you, be of good cheer. By patience and faith all obstacles will leave your path, and bright will be the future as it looms up before your spiritual vision. Light will dawn gradually, as does the darkness fade before the approach of the morning's radiance. I will help you in your work, for you and I, while in the body, felt the same aspirations to let the world understand that Spirit Communion means more than tipping of tables and various phenomenal manifestations. God must be recognized as the power which is above all, and Jesus Christ as the eternal advocate of fallen man; the Holy Spirit of God as the power through which the Spirit World is brought into communion with the divine spark which God set in the crowning work of his hands and said it was to be made in his own image.

Now I go, but will come again. Let your aspirations continually ascend for more light and wisdom, and that your soul may be filled with the holy influx of the divine spirit, and the conscious communion of the spirits of the good and true, who have, by the power of God's holy and immutable laws, fitted them to be your guides in spiritual things. Good-night.

CYRUS JEFFRIES.

We give place to the above from this excellent man who has done so much for the elevation of Spiritualism by his writings and other labors. Though there are some personal references there are great principles involved in the communication. It has been our purpose from the beginning to do all in our power to break off the excrescences and purge the impurities of Spiritualism. This shall ever be our fixed policy: ever to elevate our people to the highest standard of morals, and detect and expose all trickery or fraud in every phase of manifestation.

We have lost a valuable correspondent from the material plane, but we have gained one from the spiritual, where he can and

will give us wholesome lessons of instruction from the higher state upon which he has entered.

[Selected.]

TRIALS FOR HERESY.

We look back, in these days, upon the blunders of our fathers with pity; but as we turn the pages of colonial history, we find a touch of manliness about the old trials for heresy which our degenerate heresy-hunters do not seem to possess. When Mr. Pynchon of the Massachusetts Colony wrote a book in which he attempted to prove that "Christ suffered not for us those unutterable torments of God's wrath, commonly called hell torments," the authorities deposed him from the magistracy and publicly burned his book in Boston Market; and then they had the decency to appoint Mr. Norton of Ipswich, under very handsome pay, considering the times, "to write an answer to the book." Mr. Pynchon's heresy has become modern orthodoxy, and now, if any minister dares to assert that Christ suffered genuine hell torments, down goes his house! The whole matter is pitiful, because it is so childish. How does this case look, for another instance? Robert Breck, less than a hundred and fifty years ago, said: "What will become of the heathen who never heard of the gospel? I do not pretend to say; but I cannot but indulge a hope that God, in his boundless benevolence, will find out a way whereby those heathen who act up to the light they have may be saved." That utterance was considered such a breach of orthodoxy, that he was arrested by an officer with a drawn sword, to be carried from Massachusetts to Connecticut for trial, and refused bail on the ground that the offense with which he was charged was "high treason not only against the King of England, but the King of Heaven!" And the poor ass who made this utterance, and compels us to laugh at him, was tremendously in earnest,—as much in earnest, as the bodies that have placed their little ban on Dr. Blauvelt and Mr. Miller! And the time is rapidly coming when the action of these bodies will be regarded precisely as we regard those mistakes of our forefathers.—*Dr. J. G. Holland, in "Midsummer Holiday Scribner."*

J. S. HATCHER & Co., 315 Main street, Memphis, have for sale Clock Struck One and Clock Struck Three, and bound volumes of the MAGAZINE for 1875 and 1876.

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription:

ONE YEAR, - - - - - \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, OCTOBER, 1877.

Our Prospective Enlargement, etc.

It is our purpose to make the Magazine one-third larger next year. We have not the space we need and must have to accomplish the object we have undertaken.

We are compelled to reject articles we would gladly publish if we could. We would write more of ourself if we had room for it. We began with no subscribers, but the number has continued to increase to the present. We made one enlargement at the commencement of the second year. We now want to make a much greater one at the commencement of our fourth year. This will give us fifty-two pages, and make a volume of over six hundred pages, for the small sum of two dollars, postage paid.

This will necessarily involve a large additional expense in the publication, which should meet with a corresponding addition of new subscribers. Will not every friend of our enterprise make an effort to enlarge our subscription list?

For three dollars we will send all the back Nos. of this year and all of next year.

Lecturing.

We have not had the space to give any account scarcely of the lecturing trips we have taken. When we were conducting weekly papers we could write much in regard to such excursions. We have made several in the last three years to the North-western States among strangers, and yet we did not seem to be strangers wherever we have gone. We might mention Evansville and Boonville, Indiana, Milwaukee and Geneva, Wisconsin, St. Paul and Minneapolis, Minnesota, Millersville and other points in Missouri. Last but not least Osceola in

Iowa. We met the most hearty welcome at all these places and made to feel perfectly at home. Our expenses have been paid, and in no instance has an entrance fee been required, or even a collection been taken up but once to meet the expenses of the hall. We formed many new acquaintances which will be renewed in the other life. If we were so situated, we would like to spend the remnant of our days in proclaiming the glad news of salvation over our world. It may be our way will open for more time to be devoted to this work. "So mote it be."

Our New Medium.

We have devoted considerable space to what has been said of a new medium we have in course of development. These instructions, coming as they do, from a source entitled to as much consideration as any other, we give them for the benefit of other mediums. We are not prepared for, nor do we desire any personal matters to be referred by any one in connection with our circles. We have some personal matters given us by the spirits which we have ascertained were true to the letter. We have others which we are using means to ascertain the facts; one of them in England.

Our spirit friends are sanguine of the powers of their subject if we only follow their instructions in his development. They wish, and we will have such conditions as will satisfy the most sceptical that spirit communion is a glorious reality. When we arrive at that point the readers of the Magazine shall know it.

DOES PROBATION TERMINATE WITH EARTH LIFE?

This is a question of vast importance. It is one about which spiritualists do not differ, so far as we have been able to learn. Whilst they believe that wrong-doing must meet its just punishment in this or the other life, they also believe that reformation and consequent elevation is the birth-right of all who pass to the spirit-world. We know this is heresy so far as the Protestant doctrine is concerned, but we say as another did "if this be treason make the most of

it." It is truth which is eternal and must ultimately prevail. This is, as we think clearly set forth by the teachings of Jesus as well as the nature of man and his relations.

In the sermon on the Mount, where the fundamental principles upon which christianity is based, are set forth by its Founder, this doctrine is, we think, clearly taught where he speaks of paying "the uttermost farthing" before the guilty shall come out of prison. After his crucifixion he went and preached to those spirits in prison, as a celebrated Divine preaching from that text in this city some years since, said he went to preach to them, for the same purpose that he had preached to sinners here. We do not propose to enter into this subject from a Biblical stand-point now, nor from a philosophical one, but to give some facts which have come under our observation for more than a score of years illustrative of this truth. We copy what we said in regard to the first case from page 126 of "Clock struck One."

During the time of our meetings, a gentleman of high standing drowned himself in the Mississippi River. His body was recovered, and brought to Wesley Chapel, where I preached his funeral to a large audience. The first meeting after that, it was announced that he was there, in deep distress. He said that he was present at his funeral, and heard all I said on that occasion; that he tried to control me, and that if he could have done it, that I "would have horrified the congregation by describing the awful sufferings he was enduring" for the crime he had committed, in putting an end to his existence. He begged me to pray for him, asked us to get down upon our knees then, and pray for him. I did not believe in praying for such cases, consequently did not comply with his request. I mention this as one of the incidents of which I know nothing except what transpired at our meeting.

One night after this, at one of the meetings appointed by Mystery at my house, to see what he could do with our servant girl, before referred to, she seemed to be alarmed, and said she saw a black man. The next morning, when I went into the city, I called on Miss F., when Mystery

wrote that "The dark spirit the girl saw was the suicide."

From all the investigations I have made of this subject, I have nothing to warrant the belief that the wicked will not be punished in the spirit world, as the Bible says, "according to the deeds done in the body." The nature and extent of that punishment will not be such as I have often heard described from the pulpit.

"Mystery" was the spirit who had charge of our circle. There were some private matters between him, Howard (the suicide) and ourself, demonstrating the fact that he did progress out of his darkness into light, which made an impression on our mind that time has never erased.

We have had communications from a number of persons, some of whom we have known intimately, who were in the church, and some who were as far from it as any we have ever known. All concur that there is a fearful hell in the other life, but it is possible to be released therefrom. The following is from one whom we knew intimately who passed away by a shot in a saloon.

"I must write a few words if you are tired. I so much enjoy the help I can receive by coming here where kind and loving hearts dwell. Oh! the wretched state of a soul shut out from God, and away from every heart that beats in feelings of sympathy for me. Oh! the horrors of the damned where every wicked deed, and sin of thought, word and motive comes in dark array before the mind, and memory records these things in mortal life in letters that seem to burn with fire. These come back in spiritlife to torture a conscience already burning with remorse.

Please excuse the horrible manner of my coming, but I cannot come from the abode of darkness without bringing it with me. Good night." * * * * *

A number of tests were given of the identity of this spirit of personal relations between us, of which the medium knew nothing. He ventured to our home circle first because of the sympathy he heard us express for him near his former residence. On one occasion he said "I call you friend

though in our earth-life, there was a gulf between us like that between the rich man and Lazarus."

He said, I wronged you but you forgave me, and much that would not be best to publish. We merely give the above to illustrate an important truth relative to the other life as stated by spirits.

One of the first who communicated through our "new medium" at our first developing circle, was of this class. We give his communication. At our next meeting he wrote a long article and controlled the medium to speak, giving an account of meeting his mother and of progressing onward with increasing light.

KIND STRANGER:—Pardon this intrusion. I have heard so much of you from others that I could not resist the desire of coming here, believing that you would pity and befriend me. I have sinned, and am now suffering; having hurled my own soul into eternity, believing that life ceased with death, and, that I would thereby escape my earthly troubles, but on awakening to a realizing sense of my position, I found that I had been deceived—I still had an existence. My sufferings are terrible; imagination cannot conceive the agony I am forced to endure—agony which is denied even the consolation of human sympathy.

I know that my earthly record is closed, and that I cannot now return to alter a single line; but, is there no hope—must I endure this pain forever? I feel an inward burning heat, as if a red hot iron was plunged into my soul. I can even now, faint, and far away hear the voices of angels singing praises to God, and joyous birds warbling paeans of gladness, while I, deserted, friendless and alone, am compelled by some unknown power to dwell in utter darkness. Tell me, kind sir, cannot you aid me? These bright spirits present say you can and will.

Oh! if I could only speak as I once spoke, I would repair the wrongs I have inflicted upon others, and wipe the tears I have caused to flow; but that is impossible. I must suffer the consequences of my own hellish acts forever and ever. Pity me—pray for me, and you will place an unfortunate one under obligations, not to be forgotten, until I forget what gratitude is.

I drowned myself in a cistern in Calais, Vermont, on Wednesday, October 27th, 1875.

WILLIAM C. ROBINSON.

[In reply to question.]

You will find the information desired herein. I was a prominent citizen of the place named.

[In reply to doubts as to the correctness of statement.]

KIND SIR:—I wish you to write, by all means, and satisfy yourself that, although I have been unfortunate, and am classed here as one of the lowest of the low, I am, nevertheless, true and sincere in the sentiments expressed.

Indorsed by Medium's spirit brother.

DR:—The representations of Mr. Robinson are correct. I satisfied myself of that fact before permitting him to communicate. He was very miserable, but now feels better. He says that the privilege of communicating has stimulated him with renewed energy, and that he is determined to press onward, onward. We could do nothing with him. If you could have only beheld him at the conclusion of the recital of his woes, you would feel that you were fully repaid for the kindness accorded him.

WILLIAM.

We wrote to the Post Master at Calais, making enquiries if such a man ever lived there and drowned himself in a cistern. The following is the answer.

MONTPELIER, VT., Aug. 29, 1877.

SAMUEL WATSON:

Memphis, Tenn.—Dear Sir:—In reply to your letter of enquiry, I would say there was a man named William C. Robinson, who lived in the town of Calais, Vt., and committed suicide by drowning in a cistern October, 1875. These are the facts of the case. Shall I ask your reason for making inquiry?

Respectfully, L. A. KENT, P. M.
Calais, Vermont.

We close this subject for the present by copying a short communication from a prominent Methodist Preacher, who passed away in Louisville Ky. Though not of the class referred to, yet his case illustrates the great principle of progression, which like all universal law prevails every where in super-mundane, as well as mundane state:

"I must say, Brother Watson, you are a bold man in many respects—because you think you have a firm foundation—a sure footing—your mind is actively engaged in the promotion of a glorious truth founded

upon the examples laid down in the Scriptures. You are bold because you feel you are in the right way, you are bold because you feel that you have Jesus the Divine leader for your guide, and spirit friends to attend you. There is boldness when any one can arrive at the same point you have. I watch your movements and can see for myself. We are cognizant of very much you are doing.

Now I did not come to say much. I have now attained a sphere beyond the place of many spirits, and you need not think I speak so boastingly, for I never feel that way at all. It is a place I have gained by a constant meditation and much fervent prayer, for I believe much in the efficacy of prayer. We progress from that condition which many have not attained but by earnest supplications. Now this is a little strange to many. The cultivation of one's God-given powers will secure for them a heaven. I shall come again soon.

Your friend; PARSONS.

DR. J. R. DOTY.

A physician, Spiritualist, and lecturer of this city passed over during our absence in Iowa. At our developing circle, which met the next night, he communicated with it as follows.

RECEIVED SEPT. 6, 1877.

MY DEAR FRIENDS:—I passed over in peaceful serenity, and fully realized the truth of the immortality of the soul. I am still hovering around my old, old body; and shall not take my flight to my destined home until my body is borne to its final repose. I am now conscious of my imperfections, but rejoice that the links of my earth-life have been sundered.

I am happy and contented, that is to say, as happy and contented as my present condition will allow me to enjoy.

I beg my enemies to draw the veil of forgetfulness over the weakness of my earthly nature, and those whom I may have wronged, to bury in oblivion all the harsh and cruel words uttered against them in a moment of thoughtlessness. The Great Spirit only, is cognizant of the fate that awaits me. Be that as it may, I shall revisit, and give you in my own way, a description of the varied beauties of the upper spheres, should I be permitted to enter therein. I feel within me, that my misdeeds will entail upon me a fearful retribu-

tion, and I certainly shall, as soon as I become stronger, avail myself of the knowledge gained through spirit communion while in the earth-form, to progress into a higher and purer state of existence than that now enjoyed.

I thank those who have ministered to my every want during my severe and lingering illness. Their untold kindness to me in my extremity, will ever be cherished as one of the most pleasing *recolections of my earth-struggles*. I shall esteem it a particular favor, if you, Mrs. Watson, will request Mrs. Hawks, to deliver the burial address over my unfortunate remains. I am informed that she will cheerfully comply, notwithstanding her indisposition. Say to my benificent friend, Mr. Merriman, not to fail writing to Josephine Otto, New Orleans; my father and brothers, Hiram, Calvin and Frank, Nashville; relative to my exit. I must now close. May God bless you all.

J. R. DOTY.

Mrs. Hawks officiated at his funeral. She being Clairvoyant saw him. He requested to make through her the closing prayer which he did. It was said by those who were present to have been a very appropriate one.

He met with us some nights after, informing us he was still near earth; among other things he said, "I have three trunks containing things of much value at Mrs. Bannings, also a sewing machine. Mrs. Josephine Otto will not come up from New Orleans but will request some one here to represent her. My brother Calvin will be here soon.

J. R. DOTY.

We, the undersigned, heartily endorse the above letter.

Allen Pence,
Anna Stewart's Com. { JAMES HOOK,
SAMUEL CONNER.

This was appended to the communication from Terre Haute.

INDUCEMENTS FOR NEW SUBSCRIBERS.—We will send the MAGAZINE for 1877, and "Clock Struck Three," or either of the bound volumes, for three dollars. Also a fine steel engraved likeness of ourself.

From Judge Hall during our absence.

MR. WATSON:—We see it is necessary for you to be present in order for the medium to become in a proper condition for the reception of ideas coming from us. You possess a power to attract us, and assist us in our mission to the earth. There can be heights attained where we seem to lose the inclination to ever visit again the haunts of our earth life, though we may have tender ties, those we love and feel as though we were to be always near, yet as we become more spiritual we find the inclination to descend to the lower habitations or material associations of earth, or any other sphere diminish. You can appreciate my views, for similar cases are found even in your sphere. You are hampered with a mortal covering, and physically, you are better fitted for the place you occupy; but the casket (your body) is too contracted for a spirit which is constantly expanding and yearning for the spiritual developments to be permitted to remain in that condition longer than the casket can retain it. You are looking beyond and upward and onward is your motto. You will ere long break the fetters which bind you, and will immerge into a land of beauty, joy and happiness, then you will aspire to brighter joys and pursuits of a more genial nature. Your affinities there will not be what you desire and your spirit soars to reach more and more of the long sought bliss of heavenly delights. Such are the aspirations of a soul, seeking and desiring the glorious depths of an approbation of an All pleased Father of mercy and adored Savior. You are blessed in his service and so are all who do his will. You go at his, and his messengers bidding, you yield to the sweet influences of your angelic friends on the bright shores of immortality, who are waiting to conduct you across the river. You dispense words of truth to the ignorant. Your words fall only to instruct, comfort and prepare erring sinful man for the life beyond. We are only the agencies used by the Supreme Teacher to impart through our mediums these instructions and only think of the importance of your mission; you are used only as the dispenser of the truths of a doctrine which shall ere long be acknowledged all over the land.

Be earnest, Mr. Watson. I promised to be with you, I have been, but to-night I avail myself of this opportunity to say something through this medium.

I wish you would visit my old home; I still love the home of my earth life. You

are necessary there for the advancement of the cause of Christian Spiritualism. The buds are opening, the sprigs are growing, and I want them to grow in a good and properly trained condition.

You must try and go there—now you can do it. Spiritualism must be christianized all over the land before much permanent good can result. It has been abused by its friends as well as its foes.

Now I go—I shall be with you all along your journey. I am yours in Spirit life,

HENRY G. HALL.

MY OWN DARLING:—I am happy to greet you from my beautiful home, and to express my gratification that you are in the enjoyment of good health; which is one of the greatest blessings our heavenly Father can bestow upon his earthly children.

I have progressed considerable since I sat upon your lap, and placed my arm around your loving neck. Oh! what delicious happiness it is to me, to be near you, and to know that your heart has not grown cold toward me. If the Great Spirit be willing, I shall materialize through your friend Hamilton within a month; and again enjoy the privilege of pillowing my head upon your manly breast; which beats continually for your darling pet. Do not become discouraged with your earthly trials and tribulations, but struggle with the great battle of earth-life manfully; for I am always with you, shielding you from evil influences, and cooling your feverish and aching head when in pain or trouble. This life, in which you are only a sojourner, is at best, a poor abode in comparison to the bright land of birds and flowers, wherein the good can alone dwell; and the toils of earth-life are forgotten in the enjoyment of eternal happiness. Be kind and forgiving; just in your transactions, and true to the glorious truths decked with diamonds and polished by the loving smiles of angels in the higher spheres. Thus, my beloved husband, can you only join me; and pave your paths to the bright hereafter with the precious gems of truth, and welcome you with paeans of gladness. Black Hawk wishes me to close. By, By.

Your spirit darling, S. F. GUARDINER.

The above is from one who recently passed over who was a medium. Being familiar with the laws of communication she soon reported herself through our new medium.

WHY IS IT?

Why should a Living Person Communicate through a Medium?

It is well known that the soul often leaves the physical organization and partially materialized, visits persons in distant places. Mr. A. Oxen, a distinguished Spiritualist of England, says: "In eagerness to prove the return of departed spirits of humanity, too little heed has been paid to the fact that even in our circles, all messages do not proceed from that source. I have heard and know of at least two cases in which experimenters with planchette have habitually received communications from persons yet living."

Mr. Coleman in his "Spiritualism in America" says:

"I spent the evening at Judge Edmond's house, and was introduced to his daughter. Miss Edmond's health is very delicate, and for that reason the exercise of her remarkable mediumship is not now encouraged. Her gifts are various: she is a writing medium, and the spirits speak through her in the trance state; she sees spirits in her normal condition; and she can sometimes at will project her spirit; appearing in form and delivering messages to friends in sympathy with her even though living at a distance—in proof of which she cited two or three incidents. The power of the spirit to leave the natural body, and to present itself in visible form and identity to another, though rare, is not an attribute peculiar to Miss Edmonds' mediumship; as I am acquainted with a lady resident in London who has the same power, and who has exercised it several times. This lady told me that on one occasion, having a young friend staying on a visit with her, a gentleman who called to see them, in the course of conversation ridiculed the belief in apparitions and said that he would give anything to see a ghost. He laughed at her assertion that her spirit could appear to him that very night if she pleased, and dared her to try it, which she agreed to do. In the course of the night, she told her friend she had been to Mr—'s bed side, and that, finding him asleep she awoke him by a box on the ears, and then after repeating a verse from a poem of Keat's came away. The gentleman called on the ladies early on the following morning, corroborated her statement and acknowledged himself per-

force a convert, at all events to that phase of spiritual manifestations."

But few are conscious of the power of the human soul; if it can leave the body, which none can doubt, it can control a medium, and yet when reunited to the body, may be entirely unconscious of the event.

A New "Pilgrim's Progress," by John Bunyan.

From the Harbinger of Light.

About twelve months since, a spirit, purporting to be John Bunyan, controlled a medium at an old established circle in Melbourne, and expressed a desire, if all were willing, to write a new "Pilgrim's Progress," adapted to the intelligence of the present day. The offer was accepted, the work shortly afterwards commenced, and continued at successive meetings, with very little intermission, until the 14th of June last, when the last chapter was written, and the spirit, throwing the medium into a trance, expressed through his vocal organs the satisfaction he felt in the accomplishment of his work, which he had succeeded in imparting with a correctness beyond his expectations. We were present at the reading of the principal portions of the work before a select and intelligent auditory, who were unanimous in their approval of its contents as highly interesting, instructive, and appropriate to the present time. The style is pictorial, the leading character (Restless) *ennuied* and disgusted with the ordinary pleasures and enjoyments of worldly life, turns his back upon his home and friends, and starts in search of more soul-satisfying conditions. The book illustrates the progress of his mind as he passes through the valley of "Faith's content" and the city of Reason, arriving ultimately at a knowledge of the laws of intercourse with the spirit world, of which he becomes an apostle, commencing his mission in the city of Reason. The communications he receives, and his discourses founded on them, are profoundly philosophical; indeed, from what we have heard of its contents, the volume appears to be one of the most remarkable contributions to the spiritual literature we have ever met with. We strongly recommend its publication, but to insure this a subscription list, for at least 200 copies at 5s. each, must be obtained. We shall be glad to receive the names of those who will subscribe for one or more copies as early as possible.

From the *Med um and Daybreak*, London.

The Views and Beliefs of Nottingham Spiritualists.

A few weeks ago a conference was held at Nottingham, which was reported in these columns. It was largely attended and was the successor to a previous Conference, at which a Conference Committee, consisting of an equal number of members from both the local societies, was elected. At the last conference it was suggested that one of the subjects for consideration at the next meeting should be, "What are the Differences between the Two Local Bodies?" The subject was left with the Conference Committee, who at a recent meeting decided that each society should present a paper, setting forth their essential beliefs. The following statements were drawn up by the respective societies, and have been forwarded to us for publication in these columns:—

PRINCIPLES OF THE CHRISTIAN SPIRITUALISTS OF NOTTINGHAM.

1st. That man is a created and pre-existent being, and has been for a period in a fallen or sinful state.

2nd. That into this state he has been seduced from innocence and purity by a greater and subtler power than himself.

3rd. That in this state he is spiritually dead and powerless, through having left the service of his Creator and withdrawn himself from the divine breathing, or *life*.

4th. That this state is called the *Adamic*, which is allegorically given in Genesis and the Old Testament as the state of *original sin*.

5th. That in this state he must ever have remained without divine assistance.

6th. That God in his infinite wisdom and love provided a plan to redeem him from this fallen and dead state by which he must be restored to the state from which he had fallen.

7th. That briefly this plan consists in *spiritual man* having to be locked up or cased for a time in a material body with a gross or animal life, and to inhabit a material world, and to be fettered with material surroundings, and to be sensible to all the impressions this body may receive, such as pain, fatigue, hunger, care, &c.

8th. And whilst in this probationary state he shall have to contend with the spiritual power that seduced him.

9th. That it was not *necessary* that man should have been led astray by this deceiving power. God made him able to maintain the purity and innocence of his nature, yet *free* to leave it; in other words he was created a *free will being*, and such he remains.

10th. That this earthly state is a *probationary*, a trial, a suffering, and a redeeming one; man must suffer as a consequence of his sin.

11th. That in continuance of his plan for the redemption of his creature *man*, God has arranged that his first Son, the *Christ*, whom he had made the governor and ruler of all intelligences, should meet man in his earth-state by being like unto him born into it, live in one of these terrestrial bodies, linked with its animal life; be subject to its infirmities, have to contend with its animal wants and desires, and be tempted by the same power as man; but by the purity of his spiritual nature and the help of his Father, God, be able to overcome all of them; to be a pattern and example for man to imitate, and that still further, having suffered all and endured all that human nature has to bear, he became a *ransom* and *atoner* for him by dying a cruel death, and by descending into the punishment spheres, by re-ascending from thence to earth, and then re-ascending to his spirit-abode.

12th. That by so doing he has atoned for the original sin of every man, and redeemed him from the death, as before stated, he had incurred; and by his ascension into heaven he has opened, and left open the way, never to be again closed, for every human soul to follow.

13th. That the atonement of Jesus Christ only extends to his *Adamic*, original sin, or pre-existent state, and that man is accountable for the entirety of his earth-life, and at its close must be responsible for it. But God who is *just, wise, and loving*, will judge him from his (man's) own standard, and whatever future punishment he may have to undergo will be in accordance to his violation of that standard, and this punishment will be *reformatory* and *finite*.

14th. That although Jesus did not die to *atone* for man's earth sins, He will, when man is repentant, intercede with God for him, becoming thereby his *intercessor*. He will also help and guide him, protect and defend him, when he requires it. In short, do all for him that is necessary to bring him, at the close of the earth-life, to

a state of happiness and glory. But to do this, man must *believe* in him, rely upon him, and govern himself by his life and commandments.

15th. That at death (so called), spiritual man will not all take the same positions but the one just in accordananc with the state he is fitted for; and, whatever this may be he must progress from it onward. This progress will be probably *eternal*.

16th. That the teachings of Jesus are the purest, the truest the most perfect, and the best adapted to lead and govern mankind of any other before or since his time.

17th. That Jesus, besides his superior teachings, had a power for good never possessed by any other human being, such as curing diseases, healing the sick, giving sight to the blind, raising the paralysed, &c.

18th. That these teachings being *true* are eternal, and must outlive all and every teaching opposed to them.

19th. That the extraordinary powers he possessed, can, and will also be possessed by every true disciple, and these disciples, when united, will form the *true Christian* or the *Universal church* of Christ.

20th. That the time has come for the formation of this Church, and the true mission of Spiritualism is to re-establish it, and that it will progress until it ultimately governs the world. Its work is, and ever will be, to battle with and overcome sin and sorrow, to reform mankind, to purify the world and to ultimately lead to that state generally known as the *Millenium*.

21st. That Jesus Christ being the chief instrument of the Almighty in governing angels and men, has also his instruments which graduate downwards from the chief angels to man, and continuing through all the grades of human society, agency, or instrumentality, being the chief features of spiritual government.

22nd. That every human being is thus an agent of some kind, and has a work to do with fellow-men. But the chief human instruments form the class called mediums, or impressibles, who form the working link between angels and man; and it is by this class that the church is, ever was, and ever will be, taught and instructed.

23rd. That the laws which govern mediumship should be studied and cultivated, as mediums developed in ignorance may become as *pernicious* as, on the other

hand, by understanding their true missions they may become beneficial.

24th. That it is indispensable that it should be understood that there exists a *spiritual power*, whose nature and work is to do *evil*. And that as before stated it was a main element in reducing spiritual man from his duty and allegiance, and is now, in every way and manner it possibly can, endeavoring to prevent his spiritual progress. That it can and does this, every rational being may prove by watching and observing the operations of his own mental nature.

25th. That man in his earth-life is a *dual* being natural and spiritual. This has many proofs, perhaps one of the greatest is, in many known cases, the spiritual life has been seen distinct, and at a distance from the body. sometimes many miles, while the animal life is still with the body. The *duality* of life, when better understood will account for and explain many of the wonderful phenomena of human thought and actions.

26th. That man's chief duty, highest interest, and greatest happiness consists in loving God, obeying and following Jesus Christ, and as far as he can in aiding and instructing his fellow man.

27th. That the legitimate means of communion with God and Jesus Christ, of intercourse with angels and the spirit-world is by *prayer*. It is this which elevates the *soul*, purifies and expands the feelings, brings man in closer proximity with the *highest intelligences*, removes him farther from the reach of sin, vice and temptation, and gives him a foretaste of the bliss he is destined ultimately to enjoy.

28th. That the *Bible*, or book of the two testaments is the only book for the perfect spiritual guidance of man. That it contains all the *truths* necessary to guide and conduct him onwards to his spiritual home. But as it is a spiritual book—spiritually given—it can only be spiritually understood. Human intellect alone can never unlock its mysteries or explain and harmonize its apparent errors.

29th. That the natural or material world is an entire symbol, or type of the spiritual. The growth, operations, and requirements, of the body, partake also of the same character. As food, air, drink, &c., are necessary, for the sustenance and life, so the spirit requires these from the divine source, or it languishes and dies.

30th. The Bible *literally* is of the same typical nature; its whole history, its characters, its phenomena, its teachings, its wars, its deliverances have all the same spiritual aspect and development, and no Spiritualist can be said to have studied or ascertained his true mission who has neglected this.

These are some of the leading principles that merit the attention of every spiritual church. The whole or a part of them may not be self-evident to many earnest and conscientious Spiritualists; yet they will be found worthy of their study and consideration; and whilst they are offered as principles of faith, it must ever be remembered that there is another principle, the greatest of them all, which is

31st. *Charity*, because, as we are told in the book we have quoted, that although we have everything else great and good, and have not *this*, "we shall be as sounding brass and a tinkling sýmbal."

The great *Master* too has said, "I came not to condemn the world, but to save it." He condemned sin and error with unsparing severity but always sympathized with the erring and the *sinner*.

We copy the following from the *Medium and Daybreak*, hoping Prof. Buchanan will give us more on the same subject:

SPIRITUAL ORGANIZATION.

There is something very striking in the harmony which exists between the principles set forth in the following article, and the teachings which we have for some time given expression to in these columns. The author is Prof. Buchanan, the celebrated anthropologist. We are ourselves anthropologists, and hence the similarity of ideas, and we do not exaggerate when we state that a similar concordance of principles, capable of practical demonstration could not be found in any other department of Spiritualism. Our views and those of Prof. Buchanan are based upon the nature of man, upon that which exists in man as the essentials of his being; therefore, the views deduced therefrom by Prof. Buchanan and ourselves are scientific, and consequently reliable and practical. As to the details suggested for the development of the movement, there may be some room for variation to suit the condition of the different communities, but the principles which we hold are identical with those put forward by Prof. Buchanan. The family, as stated in

this paper a fortnight ago is the type of all organization, and it is truly significant that the identical suggestion should have been put into type in London about the same time that the printer was engaged on similar matter in Memphis, Tenn. We are glad to perceive that Prof. Buchanan is engaged on a further publication of his teachings on anthropology. It is such information that the inhabitants of the world, particularly Spiritualists, require at the present time. The Spiritualist who has no knowledge of man further than what spiritual phenomena present to him, is utterly unfit to understand the subject; the whole man requires to be understood in order to appreciate any department. The absence of this comprehensive knowledge is the reason why there is so much inharmony in the world, and such a lamentable failure of practical results in the performances of the so-called learned professions. The physicians know nothing of the spirit of which the human body is an instrument, hence he fails to cure the patient. The parson is helplessly ignorant of natural laws, and fails to apply his spiritual teachings to the requirements of humanity. The lawyer is learned in the wickednesses of society, and the legal traps which have been invented to intercept it, but of justice and equity, as manifested in man's moral nature he is wholly guileless. No wonder, then, that the world is at sixes and sevens; that death, disease, drugs, superstition, sacerdotalism, simony, laws, licentiousness, and luxury, dominate everywhere except amongst the victimized. We quote Prof. Buchanan's article from the *American Spiritual Magazine*, an excellent monthly periodical, published at Memphis, Tenn., U. S. A., by the Rev. S. Watson, D. D., who visited this country some years ago. He is well known to the numerous readers of his volumes, "The Clock Struck One," and "The Clock Struck Three." We hope Prof. Buchanan will favour us at his convenience with some account of his forthcoming works on Anthropology, that we may second his laudable efforts to further the moral progress of the world.

It will be our aim to keep the readers of the MAGAZINE posted in regard to SPIRITUALISM, and its developments generally, more particularly in our own country. A new era is dawning upon us; the day long looked for is at hand, when the gloom shall be lifted from death.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teaching.

FROM A CHRISTIAN STANDPOINT.

VOLUME III.

NOVEMBER, 1877.

NUMBER 11

Through Home Medium.

"I AM THE TRUE VINE, AND MY FATHER IS THE HUSBANDMAN."

In the above language lies the spirit of the relationship between the Father and the Son. Jesus never claimed to be the Son of God, only as the power was given of the Father. He saw the construction which his disciples placed upon his power, but he did not recognize the sonship only in a spiritual sense, the indwelling of the Holy Spirit which is the divine life of all men.

The vine is nurtured, and made to produce fruit perfect in character, by the constant care and watchfulness of the husbandman. So Jesus was the constant care, and medium through which his husbandman, the Father of all creative power, and blessing manifested his will and desire. "My Father worketh hitherto, and I work." As the vine is worked by the husbandman, and made to produce fruit necessary to sustain the physical part, so the spirit of the Father worketh in me to produce those fruits which shall secure the sustenance and growth of the spiritual part. I work the works of my Father—"Of myself I can do nothing." As Jesus came to teach spiritual truth, he could only enlighten his followers by adapting his language to their material understandings, in order that they might comprehend the spiritual meaning when he was removed from them physically, and the spirit of truth should come to enlighten them by the witness he should give in the spirit-man, that God works only through spiritual means. He exercises the power which only belongs to creative intelligence, through the channels of spirit-control. He has created,

and does create by the word of power, but that word acts upon the laws he has established, and puts them in motion just as machinery is moved by the power of its strong agents.

The vine abides in the root, from whence it derives all its strength and nourishment. The soil which feeds the root is created by the combination, and workings of the laws of God; hence he is the husbandman who furnishes all the elements necessary for the growth and perfection of the fruit. It was thus that Jesus understood these things, and taught his disciples the truth that he was the true vine, and God was his Father because of the nourishment and strength his power afforded him in bringing fruits to make the partakers thereof grow in the knowledge, and love, and wisdom of the husbandman, who cared continually for the vine, and made the comers thereunto perfect because of the wisdom gained. "Made wise unto salvation." He taught the lost Israelites what his mission was, when he sought them in the mountains of Judea, by the lakes, and in the wilderness; that he might show them how far they had wandered away from the God of love, and wisdom, and gone a whoring after other gods whose builders and makers were the devices of men's hands. They worshiped idols, made gods of the sun and moon, which were created by the God of heaven only to give them light and heat by day and night, and to exercise that influence according to his laws of benefiting them physically, and direct their minds to the great creative power. They had worshiped other gods; had become corrupt morally, and spiritual bondage was the result. Hence Jesus said "I came to call sinners

to repentance; "I came to seek and to save that which was lost." The lost sheep of the house of Israel is my first concern, and then the Gentile world will be saved through making the testimony of those who shall follow after, to bear me witness that I came from God, and that my coming was to redeem the world from sin unto righteousness.

Jesus was not called the Son of God until his baptism; neither did he enter upon the work of salvation until his baptism. He went about as other men doing the will of his natural parents, but all the time showing that remarkable wisdom which made him the fit channel through which the world was to be enlightened. He was subject to his parents in all things. When John was baptizing he desired to receive the ordinance, in order that he might be prepared for the ministerial office which he felt he must take by the spirit of his Father, which worked in him to will, and to do of his own good pleasure. John was impressed by the spirit of wisdom, to look for a greater in whom the spirit should dwell, and manifest in great power. This impression was with him always; hence, when he saw Jesus coming to his baptism he knew and recognized him as the one to whom that power would be given. His exclamation, "Behold the Lamb of God which taketh away the sins of the world," was so vividly impressed that he could not refrain from its utterance. The baptism was recognized by the voice of God speaking through the manifest spirit of love and innocence, symbolized by the appearance of the dove. All felt the power of the manifestation, and looked upon Jesus Christ as the Son of God by the divine recognition. From thence he was called Christ; which means saving power; and through him the will, and commandments of God were made known, and by obedience to his teachings mankind were to be saved. He is the mediator, and the link in the chain of God's mighty universe which binds the creations of his power to the throne of love and mercy.

To recognize Christ as the Son of God, is to believe that God preceded, and created him. You cannot claim anything more than that he claimed for himself. He said his Father was greater than he, and never presumed to be equal with him, only as they were one in spirit, as he desired he and his disciples should be.

The living principle which exists in all the creations of God, manifests that life

continued beyond the mortal sphere, is a truth that no thinking mind can gainsay. The materialist must acknowledge the power which creates is greater than that which is created, and must continue to create by instilling or breathing the life principle or matter would cease to exist. The power that gives life and energy to the process of evolution is the same power which said the work was finished, and was good. The power that established the laws by which matter is evolved, continues those laws in their mysterious workings. The law of mind over mind, and mind over matter is a question which occasions much research and study in the present generation, and can only be solved by light from the sphere of wisdom. No light can come, unless the demonstration of the problem shall be effected through the understanding of the laws of mind and matter. These will make crooked paths straight, and rough places smooth, and so lift the mist which has long befogged the soul in regard to the immortal life as to render it a truth beyond cavil and doubt. What is termed a mysterious providence, only addresses itself to the reasoning powers to solve its mystery. Providence does not make special arrangements through other than means which meet the case of all, by properly understanding how the end and means are identified.

Spirit guidance will so reform the church theology as to make your pulpits ignore the idea of special providence, only as effected by that means; and the world will know and understand that God does not respect ways and conditions that antagonize the laws of mind and matter. When law, physical, moral, or spiritual is violated, the effect is witnessed in what is called strange and mysterious providence, often causing the soul to grope, and mourn in the darkness of night, when the light of spiritual wisdom should solve the mysterious problem. Light makes manifest, but darkness hides the spiritual truth and renders that dark which should not be. In the light of truth, and truth will triumph, the mind will be calm and peaceful. Then spirits will have those conditions which alone make their approach effective and comforting.

Jesus Christ said "I came not to destroy the law, but to fulfill." The law of God was not regarded by the people to whom he made this declaration. They were under that law which taught precepts that were contrary to the spiritual law of their

being. This law God made to bind his creatures to himself, and this law was continually violated by the Jewish people in the wilderness, and subsequently until the coming of Christ. His coming was to fulfill the law of God, and not the Jewish teachings of that law. He came to teach men obedience. He did the work of his Father—was in all things obedient, and was made perfect thereby. The spiritual law which the obedience of man makes perfect, and secures to him the blessings of his Father, God, was set forth in all the teachings of Jesus Christ, and so the law was fulfilled in him, and he became the author of eternal salvation. This seems to be the ground of division between the churches and Spiritualists, and is so because one is fanatical and the other too infidel in regard to Christ's mission, and how that mission was made to effect the will and commandments of God. His mission was to bring light out of darkness, and make the comers thereunto perfect, by seeing in it the plan of redemption as was ordained by the Father in the hands of a mediator. Jesus Christ was God incarnated, just as the good man is Christ incarnated. The Christ that dwelleth in the pure in spirit saves from sin, and brings that spirit so near the Creator that it feels and realizes all that Jesus did in the garden, when he cried in the spirit of submission "Thy will, and not mine, be done."

The husbandman must be partaker of the fruit, and the vine must yield that fruit in obedience to law. Christ obeyed the spiritual law of God; it was *that* he came to teach, and the fruits of his obedience have been the hope of the world throughout all subsequent ages which have intervened. But the misunderstanding of his mission, and the object designed, have prevented the growth of the soul to that degree of purity and love which naturally flows from the Creator when his spiritual laws are obeyed.

Let the truth make you wise, and the spirit's growth will make you free. God will accept your worship when that worship is made spiritual by the same law which fitted the Son for the work of the Father, and thus became the light of the world. "I must be about my Father's business," which meant enlightening the benighted Jews in regard to the law of God, of which they were ignorant on account of spiritual blindness. The churches will find a parallel in the teachings of Jewish Rabbis,

which Jesus ignored and condemned. He taught a better system of ethics, and made them tremble and quake because of the authority with which he expounded his Father's word. They feared him, and desired to rid their people of such a dangerous heretic, as they believed him to be. Just so the churches feel to-day, towards any disciple of Jesus who presumes to tell them they are ignorant of their own natures, and that God's law must be obeyed. Jesus Christ was pure and holy. You must be like him or the smiles of God will not rest upon you, nor the bliss be realized which is the joy of the inhabitants of the higher spheres.

For the Spiritual Magazine.

CHRISTIAN SPIRITUALISM.

EUGENE CROWELL, M. D.

What is Religion?

By nature man is a sensuous, an intellectual, and a religious, or moral being, and in his religious nature originate the sentiments of worship and adoration. Religion therefore is natural to man and is the basis of all organized society. "By common consent," says Dr. S. B. Brittan, "religion is a universal principle, or constituent element in the composition of human nature. In all climes and countries, in the savage state, and in all stages of civilization, man is a religious being. His temples and altars exist in all lands. It is this that chiefly distinguishes man from the inferior animated creation. There is something in animal instinct that is often closely allied to reason, but we discover no distinct shadow of the religious sentiment below the plane of human existence." And, as Joel Tiffany remarks, "There is nothing in the world which summons the human being to such a degree of activity as that which we call the religious nature, there is nothing which takes hold of him so deeply. What other influence in the world could cause a mother to destroy her babe, but the stimulating influence of this religious nature, coming up, as it does, from the deepest fountain of the soul? Make a man believe that his religious nature requires sacrifice, and he will make that sacrifice, cost what it may, simply because his religious nature wells up so strongly, when it is moved, that there is nothing outward which can resist it. Where the individual's religious nature is highly developed it is more powerful than all his other natures."

The religions of the brightest intellect of the age, and of the lowest savage, are widely different, but in principle they are the same. They are the forms in which the religious elements of their natures find expression, and each bears witness to the universality of this sentiment in the human mind. Religion is to every man, in some respects, different, and it may safely be said that any form of belief, or system of rites and practices, in which the religious feelings of men find expression, whether in adoration of Deity, invocation of and reliance on spiritual beings, appeals to purely imaginary beings, the worship of visible objects, the elements, etc., without respect to the character of the belief or practices, if these originate in the religious nature of men, and are upheld by the religious sentiments and feelings, is a religion. Religion is elevating or degrading in the degree that its moral standard is high or low, the moral being the vital and most essential element in all true religion.

"Morality," says Epes Sargent, "is action according to the laws of science, and of enlightened reason, and only those laws have an absolute interior authority which are in accordance with our sense of what is true, and right, and of divine validity. Religion is faith in the moral order of the universe, it is particularly the reverent assumption, in thought and feeling, of the existence of an Intelligent Power, beyond and above us, that can influence us for good, avert evil, and listen to prayer. But religion in the highest sense is not superstition, it is not a cowardly dread of a mysterious Being, who can harm or help us, it is not a greed for the satisfying things of our external life, having no correlation with the pure and generous affections, it is not a craving for any selfish and exclusive salvation, it seeks a salvation from spiritual error, impurity, and blindness. Everything which we feel and know aright is religious."

Religion, in a perverted and corrupt form, can exist without morality; many immoral people are very religious, and in all ages nations and tribes have existed whose religion and morality, alike, have been vile and debasing, but we find that as men become more enlightened, and spiritual, both their religious and moral standard become elevated, and approximate in the ratio of their own moral and religious advancement, so that in those who have advanced in an eminent degree it is difficult, if not impossible, to draw the line between their moral and

religious sense, so harmonious are their conceptions of duty to both God and man.

But religion, as understood by the majority of men, is not necessarily related to morality, and this is evident when we consider the strength of ecclesiastical organizations in different countries, and compare them, in this respect, with the moral states of the people of those countries—thus:

In U. S. there is one clergyman to each	879	of population.
In Eng. and Wales	718	" "
In France	35	" "
In Italy	143	" "
In Spain	54	" "

It would appear from this that the morality and intelligence of these countries are in inverse ratio to the proportion of the clergy to the entire population, and forcibly illustrates the fact, that the further one is guided by a false compass the further he is from the true path. "True religion is before and beyond and deeper than all the churches. It makes churches, itself, only, God-made, in the constitution of human nature. Religion is not priestcraft, it is not ecclesiasticism, it is not ritualism, it is not the acceptance of other people's beliefs, it is not opinion. In a word religion is spiritual, and the forms of it are natural, or man-made."

There can be no better criterion by which to test the question of the character of an ecclesiastical organization, than its tendency, either to a stagnant and corrupt condition, or to a moral and progressive one. "By their fruits ye shall know them." Apply this test to the different theological systems, and to Spiritualism, and with a just and proper allowance for the excesses always associated with the development of a new faith, we will willingly abide the result.

"True religion," says Dr. Gall, "is central truth, and all knowledge, in my opinion, should be gathered around it." The essence of religion is aspiration, the desire for greater light, for more knowledge of God, his character, and will, and a better understanding of our duty, both to Him, and our fellow-men. True religion is the aroma of the soul. It speaks of the existence and quality of the divine nature in man, as the perfume does of the purity and loveliness of the flower. Religion, in another sense, is the philosophy of the soul.

SPIRITUALISM IS A RELIGION.

Having thus defined religion, as it is understood by many—perhaps the majority of the most advanced thinkers of the present time, the next question of importance to us is, Is Spiritualism a religion? and in order

to determine this question we will endeavor to arrive at its essential principles, and ascertain what elements of religion are present, and what, if any, are lacking, and I think it will then appear that Spiritualism is as truly a religion as it is a philosophy.

Modern Spiritualism conceives a higher and more rational estimate of the Supreme Being than has yet been presented to the world by any system of religious belief, or philosophy. While science and philosophy, in our day, affirm that God is Law, thus substituting the effect for the cause, and contradicting the self-evident truth that "every intelligent effect must have an intelligent cause," and failing to perceive that it is more difficult to conceive of an impersonal force than of even a personal God, the popular religions of our time recognize in God a changeable Being, of limited perfection, with passions like our own, who, having created human beings, has consigned the majority of them to eternal misery. Spiritualism rejects all such degrading conceptions of Deity, and proclaims an Infinite God, infinite in power, in wisdom, and goodness, the one, sole, self-existent Being, the Father of all, whose loving care extends over all his works. Holy messengers from God teach us of Him, as they taught Pythagoras of old, that "God is neither the object of sense, nor subject to passion, but invisible, only intelligible, and supremely intelligent. In His body He is like the light, and in His soul He resembles truth. He is the universal Spirit that pervades and diffuseth itself over all nature. All beings receive their life from Him. There is but One, only God, who is not, as some are apt to imagine, seated above the world, beyond the orbs of the universe, but being Himself all in all, He sees all the beings that fill His immensity, the only principle, the light of heaven, the Father of all. He produces everything, He orders and disposes everything, He is the reason, the life, and the motion of all beings."

But still, the angelic definition of Deity, that which was most acceptable to primitive, as it is to modern Christian Spiritualism, is, "God is Love."

There are certain fundamental articles of belief common to all orthodox Christians, Catholic and Protestant, alike; they are:

Belief in the Trinity.

In the Bible as the revealed Word of God.

The Atonement.

Baptism.

Sabbath Observance.

Resurrection of the Dead.

General Judgment.

Eternal Rewards and Punishment.

Modern Christianity is based upon these dogmas. That it is a religion no one will pretend to deny. What have we to show as the constituent elements of belief of the religion of Spiritualism? There are:

Belief in the Fatherhood of God, and Brotherhood of man.

The immortality of the Soul.

Spiritual Intercourse.

Ministry of Angels.

Rewards and Penalties for Deeds done in the Body.

Eternal Progression, and Eternal Happiness for All.

Does not Spiritualism here possess all the elements of a religious belief? are they not as pronounced, and unmistakable as, and do they not possess all the force and vitality of the religious ideas embodied in the orthodox Christian system of religion? are not the elements of our belief here enumerated, as intimately related to our religious natures as those of that religion are to the religious natures of its votaries, and are they not equally satisfying to our spiritual natures? are they not far more so, at least, than those of the Protestant Church? That we differ from both churches is fortunately true, but then that difference only marks different stages in the progress of spiritual knowledge and enlightenment, it is a difference of degree, of opinion as to what constitutes the true religious elements, not a denial of these elements. To me, nothing is more evident, than that Spiritualism is not only a philosophy but a religion, a religion in the truest, best, and most comprehensive sense of the word, an enlightened, rational religion, based upon positive knowledge of spiritual things, and their relations, and not upon ecclesiastical dogma, and tradition, and blind, unreasoning faith. The fact is, our religion has come to us so naturally that many of us fail to realize that we have any. In the minds of most people religion is associated with pomp and circumstances, with form and ceremony, and as the religion of Spiritualism has nothing of these—for these are but externals, not a part of true religion—it is only by applying the mind to the understanding of the dual character of Spiritualism that its religious side can be comprehended.

Spirit communion is the basis of Spiritualism. Through it a future life is demonstrated, while the nature and requirements

of that life, and our duty to others, and ourselves, are alike made clear to every earnest, intelligent soul. By it the demands of the heart and the intellect are both satisfied. If the teachings of Spiritualism conflict with certain dogmas of orthodox religion they on the other hand confirm all its cardinal and generally acknowledged truths; God, immortality, accountability, the necessity of good works, pure living and charity, are as cardinal to Spiritualism as to modern Christianity. But Spiritualism is not a savior upon which we can cast the burden of our sins, it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselves, and if with this knowledge we fail to walk righteously the greater is our condemnation.

If religion consists in the belief in and reverence for God as an object of worship, of love and obedience, if it implies the belief in a future state, and rewards and penalties in that state, if it demands of us the cultivation of a spirit of charity, of justice, and love to our fellow-men, and if it imposes on us the strict practice of virtue, then Spiritualism is a religion, for these are its teachings, and no man can be a consistent and faithful Spiritualist who does not diligently strive to live up to them.

Spiritualism embraces "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."—Phil. 4:8. "That which induces you," says Mrs. Perrine, "to feed and clothe the weak and weary, to minister to the sick and desolate, not a religion? which enables you to see your goods and substance perish, and be content, not religion? which reconciles you to the death of loved ones, and enables you to say it is well, no religion? Spiritualism is a religion standing alone.

Christian Spiritualists also accept the definition of St. James: "Pure and undefiled religion, before God and the Father, is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." In other words to exercise charity, to do unto others as you would they should do unto you, and to lead a pure and blameless life. "I believe," says Dr. J. M. Peebles, "in God, in Jesus, in the Divine Spirit, in moral responsibility, in retribution here and hereafter, in the necessity of repentance, purity and holiness of heart," and every true Christian Spiritualist believes the same.

Simple belief in Spiritualism does not make a man a Spiritualist, its teachings must also be followed, we must live as if in the presence of angels, and as near to the divine light as is possible, seeking to understand our whole duty, and to perform it. A religion that does not vitalize the soul, and beautify the whole character, is of little value. The religion of Spiritualism, when rightly understood, and its dictates followed, will confer these blessings, for Spiritualism is *par excellence* the religion of righteousness.

Physical manifestations establish some of the most important truths upon which the religion of Spiritualism is founded, and are sought by the majority of Spiritualists as a means of confirming their faith, and as a means, to this end, few intelligent Spiritualists deny their usefulness, and even necessity. They are as much an integral part of Spiritualism as the rites and sacraments of the churches are essentials of their religion, and any legislation opposed to the free and public exercise of the gifts, through which they are produced, is a direct and flagrant interference with the requirements of our religion. As to whether particular exhibitions, professedly of spiritual phenomena, are genuine, or spurious, this, many times, can only be determined by those who have made the phenomena the subject of careful, critical, and prolonged investigation, and for persons, however intelligent or learned, who have not qualified themselves by thorough examination, to dogmatically decide upon their genuineness, unless imposture is clearly apparent, is in the highest degree presumptuous, and they are guilty of passing judgment upon questions which from ignorance and prejudice they are incapable of deciding.

Spiritualists believe in revelation from God through His instruments, the angels, and through all His works. In all ages of the world God has thus manifested, and He to-day is speaking through numerous men and women, known as mediums, and revealing to us through them His will, power, love and truth, and through these revelations the darkness of superstition and bigotry is being dispelled, the terrors of death annihilated, and continual existence demonstrated. Spiritualism is to Christian Spiritualists as truly a religion as the Romish is to the Catholic. In it the religious and emotional natures find their highest gratification, and the most exalted conceptions of the wisdom, love, and power of

the Eternal Father find their realization, and nothing limits our perception of His character and attributes as therein revealed, but our own finite capacities. The limitations are within ourselves, not in this glorious system of spiritual truths. That system presents to us truths so far beyond our comprehension that when we imperfectly contemplate them we are lost in wonder at their magnitude and importance, and at the same time are overwhelmed by the sense of our own limited capacities to appreciate them.

Any religious faith that entrenches itself within circumscribed boundaries, and shuts out these new thoughts, new facts, and new lights, (new to it,) that admits of no spiritual growth or extension, is either dying or dead, and if it is not already destitute of spirituality it soon will be, for a vital condition of Spirituality is never-ceasing activity, and an ever-present desire for progression. No man nor body of men possesses the whole, even of one spiritual truth, and more light must be let in or the little remaining will flicker and die out. The dread of new light is a confession of weakness, of apprehension that the faith so jealously guarded can easily be overthrown. Truth is not only strong in itself but it imparts of its own strength and confidence to those who possess it.

It is often affirmed that a man may be strictly, conscientiously moral, and yet not be religious. In the light in which I regard religion this is impossible, for pure and undefiled religion is the highest and most perfect form of morality, and may be represented by the two cardinal principles, the Fatherhood of God and the brotherhood of man, and every man who clearly recognizes these principles and regards them in all his thoughts, and actions, and in all his relations with his fellow beings, is not only a moral but a religious man, and he is moral and religious in the degree that he succeeds in his endeavors, and even though he may outwardly deny the existence of God, yet, if he recognizes and is faithful to the collateral principle, the brotherhood of man, he is moral and religious to that extent, and such a man, though it may be unknown to himself, in his inmost soul probably recognizes the existence and appreciates the protecting power of the God whom his lips deny, and thus his actions are shaped in harmony with the first as well as the second principle.

True and enlightened religion and true morality are one and indivisible. That

form of religion which is based alone on doctrine, tradition, and faith, is false, and that form of morality which is based on selfishness, which disregards the binding force of the two principles just mentioned, is equally false, and true religion and true morality are alike outraged by their pretensions. Good and wise spirits declare these two principles to be the fundamental truths of both religion and morality, and they are equally fundamental to Spiritualism.

Modern Spiritualism is not only a religion but a philosophy. It is related to and concerns itself equally with the facts and principles of both, it embraces all of truth in each. It is a fallacy, as supposed by some, that philosophy relates to the intellect alone while religion is only related to the emotional natures of men. This is true of the present material restricted philosophy, and much of the unphilosophical religion of the period, but true and unfettered philosophy, as it will exist in the future, and true and enlightened religion are one in purpose though different in methods. They are alike based on truth and are systematic strivings after the highest truth, each in its own way, and by its own methods, and as all truth is in its nature divine they are necessarily co-related, and indeed essentially one. The true natures, both of religion and philosophy, are at present concealed under artificial externals, and failing to recognize their kinship they stand arrayed in hostile attitude, but the time is not far distant when they will perceive their true relationship, and recognize the unity of their purposes. It has been truly and tersely said of Spiritualism, that, "its religion is a philosophy, and its philosophy is a religion."

"Spiritualism," says Alfred R. Wallace, the eminent naturalist, "is an experimental science, and affords the only sure foundation for a true philosophy, and a pure religion." And Epes Sargent, with equal truth, says, "Spiritualism is destined to be the religion, based on science, of all advanced minds." If science and religion are ever to meet on common ground, if they are to be as God designed they should be, one in spirit and purpose, it can only be by the acceptance by both of the truths of Spiritualism. This is the crucible in which they are to be tried, and all the dross of error in both eliminated, and they will come forth pure and unalloyed, and then it will be seen how beautifully they blend and harmonize as constituent elements of universal truth.

THE RELIGION OF SPIRITUALISM IDENTICAL
WITH THE RELIGION OF JESUS.

"A distinguished Episcopal clergyman remarked to us," says Theodore Tilton, in the "Golden Age," "that America seemed to be feeling after a church." That to earnest and thoughtful minds the cold, formal, and speculative theology of the present day is unsatisfactory, and even distasteful, will be apparent to all who will identify themselves with the current of popular religious feeling, and carefully note its character and tendency. It will then be perceived that there is an anxious and expectant state of the public mind, a vague but hopeful feeling that this age, so prolific in good, may not pass without the discovery or revelation of new light, of some sure knowledge of those spiritual things which now are so dark or so dimly discerned. These feelings and desires constantly find expression through the utterances even of the more advanced and thoughtful of the clergy themselves.

At the meeting of the National Council of Congregational churches, held at New Haven, in October, 1874, the Rev. James H. Fairchild, D. D., President of Oberlin College, Ohio, read a paper on "The Character Essential to the Religion which shall take a Strong Hold of the American People." Dr. Fairchild asserted that religion, as it hitherto has been presented, is losing its hold upon us. "Large masses of our people," he says, "are not under the control of religious sentiment. They never enter a place of worship, or manifest any need of such observance." "It requires no prophet to tell us that there is call for a revival of the religious faith of the people, a re-establishment in their convictions of the great facts and truths of Christianity." "There are indications on every side of the unsettling of the minds of men as to the foundation truths of the Christian faith." "A religion limited in its ideas, related to a single phase of human experience, belongs to a non-progressive state of society, and must be sloughed off in order to advancement." "Religion can have no controlling power with an intelligent, thinking people, without a basis in a well considered and rational belief." "The system of religious truth that is to revive the wavering faith of the people, and settle itself in their convictions, must carry with it its own demonstration." "The religion which shall take hold of the hearts of the people must ally itself with

the highest intelligence, and ask nothing of faith which reason cannot grant."

Rev. Dr. Fairchild here expresses the feelings and views of thousands both in and out of the churches. Ralph Waldo Emerson talks in a similar strain. "It is my duty," he says, "to say to you that the need was never greater of a new revelation than now. From the views I have already expressed you will infer the sad conviction which I have, I believe, with numbers, of the universal decay and now almost death of faith in society. The soul is not preached. The Church seems to totter to its fall, almost all life is extinct." And the words of the ablest and most independent of the English prelates, Dr. Magee, Bishop of Peterborough, addressed in a recent charge to his clergy, are worthy of like consideration. "Her (Religion's) deliverance would come by the bursting out of some great school of Christian theology, *which would silence the adversaries of the Supernatural*, and give its friends breathing space in which to grow calm, and wise and moderate again." Rev. Dr. Hepworth, of New York, also appreciates the lifelessness of the Church and the necessity of transforming its dull and formal theology into a vital religion. "It seems to me," he recently said to his congregation, "the less theology we have in the Christian church the better. That may be a strong statement, but I mean every word of it. If I had my way I would not ask a single theological question of anyone who desired entering the church. Indeed few such questions are asked by the officers of this church: I thank God for that."

This stagnant and unsatisfactory condition of the Church, as unsatisfactory to its intelligent members as to its outside well-wishers, is the natural and inevitable result of its exclusion of the supernatural element, and its hostility to active and quickening spiritual influences. As Elder Evans truly remarks, "This great Christian sect (Protestantism) acknowledges, and even authoritatively affirms, that revelation ceased soon after the days of the apostles, thereby effectually cutting off its own claim to be a living body, or church, anything indeed but a dead body, a mere sect, that only lives upon the remembrance or record of the original and by-gone revelation contained in the Bible." And these views of the church, in our day, are the same that were held in regard to it by Wesley in his. "The real cause," he said, "why the gifts of the Holy Ghost are no longer to be

found in the Christian church, is, because the Christians are turned heathen again, and have only a dead form left."

The religion taught by Jesus and his apostles was not a theological but a spiritual one. The God of modern theology is the God of Moses, harsh, unforgiving, and unattractive, while the God of Jesus is the God of Love, the Universal Father. Ten principal commandments were promulgated by Moses, but Jesus gave another which embraces in spirit all those; "Behold I give unto you a new commandment, that ye love one another." And again he says: "He that loveth not knoweth not God, for God is Love." And for such a God, rightly understood and worshipped, fear cannot exist, for, "there is no fear in love, but perfect love casteth out fear, because fear hath torment."

Jesus had that respect for the old dispensation, its laws, and traditions, which every man should have for whatever is reasonably good and proper in the established institutions, traditions, and customs of his country, nothing more than this, and he was not only accused of setting aside or disregarding certain religious laws and observances, but from his own words we know he did so disregard them, as was the case in his violation of the rules respecting the observance of the Sabbath, and from his declaration, that, "the law and the prophets were until John, since that time the Kingdom of God is preached."

We have no reason to believe that our civilization is indebted to Christianity for its existence, but it is evident that it could not have existed, in its present advanced form, had the belief in the old dispensation been exclusively adopted by the nations of Europe. By the adoption of Christianity at the same time the evil in the old dispensation was partially neutralized by the good in the new. The influence of the teachings and example of Jesus upon all generations, since his time, has been more apparent out of the church than in it, for while the church has practically ignored them, their truth and importance have been appreciated by purer and more spiritual individual minds, and these from age to age have proclaimed them, and excited in the minds of others a disposition to also regard them, and through these means the downward tendency of the church has been, in a measure, restrained. The golden rule, to "do unto others as ye would they should do unto you," though not original with Jesus, was proclaimed by him as

the fundamental principle, both of religion and morality, and never since his time has there been a period when it was not the acknowledged rule of action of all truly Christian men.

The other teachings of Jesus were equally elevated in spirit and sentiment: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "Judge not, that ye be not judged. * * * First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." "If ye forgive not men their trespasses neither will your Father forgive your trespasses." "Take heed that ye do not your alms before men, to be seen of them." And his life was as pure and noble as his teachings.

"If I rightly understand his essential and peculiar characteristics," says Dr. J. M. Peebles, "his pre-eminent greatness consisted in his fine harmonial organization, in a constant overshadowing of angelic influences, in the depth of his spirituality and love, in the keenness of his moral perceptions, in the expansiveness and warmth of his sympathies, in his sincerity of heart, in his soul-pervading spirit of obedience to the mandates of right, in his self-sacrificing devotion to the welfare of universal humanity, and in his perfect trust in God. The leading thoughts ever burning in his being for acceptance, and actualization, were the divine Fatherhood of God, the universal fraternity of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love, in a word good works. These crystallizing into action, as a reform-force, for human education and redemption, I denominate the positive religion, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practice in its best and highest estate.

As to the mission of Jesus it cannot be better stated than it was by himself. "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

(TO BE CONTINUED.)

**Sequel to Communication Received
From a Late Respected Preacher
of This City.**

It may appear next to incredible to all who have not enjoyed such an experience, that the spirits of those who have departed to the next stage of existence should communicate in an intelligible manner with their friends who still dwell in the fleshly tabernacle. Such considerations, however, when based on knowledge and experience, are as a golden sunbeam of unspeakable value to both illumine, cheer, and direct the footsteps through the trials of earth life.

We have every reason to believe that the Divine Being, who is the source of all things, hath in his government of the universe, been pleased to appoint such a dispensation for man in his elementary stage of existence as the ministry of departed friends, wise, loving, and pure implies. Such a consideration has been admitted in all the various systems of religion by which men's lives have been influenced in the past ages. And the crowning glory of the religion of Jesus, were it fully recognized, is to be found in the same fact.

The claims of Spiritualism involve this consideration; and when it is declared that on this basis, and this basis alone as the key to an endless source of Spiritual advantages, rests the philosophical doctrines of Spiritism, we have then said for it all that is necessary, or that need be essential to induce such a consideration of its claims as will eventually lead the human family into all the advantages which stand connected with the development of the higher life of man.

It is well known to thousands of the dwellers on the earth, that the Spirit World forms a bright and beautiful canopy above, and overshadowing the more material realm of human life. What men require to make them realize this blessed fact is the recognition of the duality of their being, and that due regard for the respective merits of their lower and higher natures, as shall lead them to give to each respectively that proper cultivation, whereby, while faithfully discharging the duties of the earth life, they will in effect be living for the higher and nobler phase of their existence—two things not at all incompatible, when the duality of human nature is accepted, and the laws whereby that dual nature is governed are properly understood and submitted to.

We have been led into this train of thought in connection with a communication which appeared in the *Harbinger* of last month from a late respected preacher of this city, James Martin; and for the purpose of introducing what may appropriately be termed a "Sequel" to that communication, throwing light upon it, and rendering it additionally interesting as the utterance of one who now enjoys clearer light and superior advantages to those which he possessed during the earth life. His explanatory utterances we commend to all who may have an opportunity of reading them, and affectionately urge on his account such a consideration thereof, as shall lead to a higher appreciation of the privileges of communion with those beloved friends who, although absent from the material sight, are ever near us as the almoners of God's benediction to aid our Spiritual growth, and minister to our true happiness.

In reply to a request that J. M. would explain the apparent change in certain theological views which he was supposed to entertain while on earth, it was said by him: "Listen and I will tell you. Brought up as I was, amid those who believed as Theology teaches, my mind learned to move in the same groove; and I felt that whatever thoughts I might have of my own, theirs, at any rate, were strictly correct. As a preacher, I felt bound to expound the sentiments which I had been taught; and, indeed, it was difficult to see any other meaning in the statements of the New Testament for this reason, that I had been trained to connect such meanings with those statements, and taught to believe that any views outside of these were soul-destroying in their tendency.

"As a student of the liberal writings of German Rationalists, and others who were bold enough to venture outside the beaten track, I found food calculated to stimulate me to modify my original views; and perhaps at no period during my ministry was I esteemed so sound in the faith as some of my brethren would have desired. This state of things I freely admit often troubled me much, and led me into some statements which appeared contradictory; but my mind was in an unsettled state, and if I had been surrounded by influences and associations which would have favoured my growth into greater freedom of investigation, and a more candid utterance of what I at some periods thought more consistent with the truth, I would have been quite a different

preacher to what I was. But the restrictions which hampered me, the doubts and difficulties which beset me, all contributed to keep me in a position where growth was next to impossible. Thank God! when I arrived in this world I found all those elements of congeniality which at once placed me at my ease, and led me to some definite conclusion respecting man in his relation to God and to his fellow-man.

"I told you on a former occasion that I had seen things in a new light, and hence was enabled to correct my errors; and this is the reason why in my last communication I appeared to contradict statements made by me when a preacher on earth. Who knew better than yourself that I had doubts concerning many of the so-called cardinal doctrines of Theology; and I felt it only right that I should state freely what I now thought of the very important matters which have to do with man's salvation. O, how gladly would I now frame my speech so as to induce my fellow-men to reconsider questions which they have been led to believe final, and impossible of reconstruction. And as I move among the myriads of human spirits who dwell here, and possessing as I do, such superior means and advantages of knowing and appreciating truth, how my soul longs to tell those to whom I ministered on earth, that there is indeed a more excellent way, one which, while more glorifying to God the Great Father, is less degrading to man as His creature. There are other instruments, however, who will carry on this work; and the progress of the human mind is assured by the fact, that human development is God's will, and the means can never be wanting whereby that shall be accomplished."

Enquiry was then made as to whether J. M. saw no way *now* of influencing the minds of those to whom he ministered on earth, and he replied: "I only see the means of doing this in an indirect manner. Any suggestion which has the effect of throwing doubt on doctrines I taught them myself, would be rejected at once. And it will only be with the few, very few, and the rising generation, that success can be achieved. Hence, I must be willing to wait for the consummation of a hope which fills my mind with light in regard to the future of man."

An enquiry as to his view of eternal reprobation and everlasting suffering in hell, elicited the following response: "I had my doubts about it in the earth-life, I

found it in the lessons which I had been set to learn as a student. I knew it to be the orthodox teaching, but I evaded it as much as I could. The doctrine is entirely human, and is the result of a desire to glorify God at the expense of His own Government of man, which, by such a doctrine, is surrounded by the most repulsive considerations. I have already told you that man is destined to grow up into a higher degree of existence, but his progress may be retarded or accelerated as the result of circumstances; and during that progress, he will be the subject of many strange experiences, but of none either calculated to debase himself, or to throw any reflection on the attribute of God as a God of Love, which could even in the estimation of the least developed of God's creatures tarnish that attribute.—J. M."

Hoping to have the opportunity again at some future time of reporting our friend, we commend the foregoing to the serious attention of the readers of the *Hartinger*.
H. J. B.

Mr. F. Tennyson on Spiritualism.

The following is an abridgement of a letter written by Mr. F. Tennyson, brother to the Laureate, and communicated to the *Spiritual Magazine* by Mr. John Traill Taylor:

First, Spiritualism is the grand subject of the day to which no other approaches in importance. The psychical and physical phenomena are unquestionably genuine facts; but perhaps you may not be aware to what stupendous issues we are already come. In London and elsewhere, spirits are incarnated for periods varying from a quarter of an hour to three hours, and appear in the seance rooms in the midst of the assembled company clothed in habiliments palpable and material, which under microscopic inspection lose nothing of their wonderful superfine spiritual texture, whereas human fabrics under similar conditions become cables and cart-ropes. Out of these garments portions may be cut before the temporary organism dissolves into its original elements, which it does even while you are looking at it, and the rent in the garment is instantly filled up, and no appearance of a rupture is visible. My sister recently witnessed in London the descent of a spirit from the cabinet where the medium was imprisoned for the time, and unable to stir without being noticed.

He was recognized as a man named Watts.

The actual state of the world is that of practical Atheism. Of this any thoughtful mind must be convinced without much labor of thought. The errors which for so many centuries have been preached from every pulpit in the world have led to this issue, especially the doctrines of a final day of judgment and resurrection of the natural body which, every one knows, in a very brief period disappears altogether, is resolved into gases, salts, and elementary substances, which again enter into combination with other substances, and so on forever. Moreover, the indefinite postponement of this great and final day, for which there is no authority except the language of Scripture, evidently figurative and adopted—in accommodation to the ignorance of that day—from human tribunals—"We shall all stand before the judgment seat of Christ"—has led to a virtual unbelief in the hearts of many men, whatever they may profess to believe as to its actuality, and the best proof of this unbelief is the general worldly-mindedness even of the best of men, and the gross immorality and sensuality of the "swinish multitude," as somebody in Parliament called them half a century ago.

Now, Spiritualism, streaming on the world as from a gigantic bull's-eye lantern, has so taken it by surprise, that the Materialism, but ill-concealed under the most plausible religionisms, breaks out at once into open scorn, not only in the "swinish multitude," but among the scientific leaders of thought and many of the recognized spiritual guides of mankind. As said, the "bull's-eye" suddenly brings to light the ghastly and malignant face of the midnight robber and assassin. The wondrous and unanswerable evidences of another life succeeding this, without a moment's interval, have suddenly quickened the dormant respectabilities of this world from their negational state into one of venomous hostility; have roused the lethargic clergyman, who mistakes for holiness the accurate and regular performance of ritual; the sleek and zanus-faced lawyer, who has been so long in the habit of turning black into white, and *vice versa*, that he ends by believing nothing; the star-gazer, in his observatory, who passes his life in peeping through micrometers at worlds of which, after all, he can make nothing worth mentioning, and by dint of sounding Space and summing Time, can appreciate little beyond these two natural conditions; the

well-to-do-man with a good digestion, whose soul is in his belly; the vain *litterateur* who worships intellect, and, cased in chain-armor of syllogism, rejects all influences which cannot penetrate it, and scorns the much greater man whose plain understanding is satisfied with obeying the dictates of a loving and self-sacrificing will—all these they rouse to do battle in a body against that dreadful night-mare, an immortality outside of the light and heat of the natural sun—the loves and the wisdoms of this world. And really, when one recollects that with the wisest of them, if they ever form a conception of a future, it amounts to nothing better than existence as a floating bubble, an impalpable idealism, without parts or passions, so some excuse may be made for them; or even, if they reach eternal singing upon cold clouds, that may seem to many scarcely preferable to total annihilation, especially to the thorough-going materialist or man of pleasure whose motto is, "Let us eat and drink, for to-morrow we die." I do not think that this is by any means an overdrawn picture of the actual world in which we are living. Conceive, then, the revolution it must undergo if Spiritualism is to progress. It must progress, and the infidel will have to give in before it; and in proportion as men become aware that their secret thoughts are open to their next-door neighbor recently deceased—however unwilling they may be that it should be so—will grow the conviction that the Supreme Spirit Himself may be something more than a myth, in short, may be a witness of our transactions. Hitherto He has been practically ignored as too incomprehensible and remote an abstraction to enter into calculation. The very words uttered three thousand years ago by the Psalmist are strictly applicable to these times, "Does God see? Is there knowledge in the Most High?" But Spiritualism is about to demonstrate to mortals that He is near to every one of us.

The time is coming when mortal man, catching through the "gates ajar" continual glimpses of the eternal life to be, and being thus awakened to a sense of the shadowy, fugitive, but probationary nature of this, will begin seriously to ask himself the question, "What am I doing? What have I been doing all my life? I held converse last night in a seance room with one whom I knew while he was on earth—who took no thought for that morrow which awaits every one born into this world, but much

of the morrow as far as this world was concerned—who now laments that he did no good except to himself, and made no preparation for the after state, and so finds himself lower than many whom he looked down upon here. He sat for half a century at the receipt of customs, amassed great wealth which he could not enjoy even here, and knew not who should gather it; better for him if he had had any motive for his industry better than self-love; and now he warns me, whatever I do, to do it mainly for the good of others." And so on through the whole range of misapplied activities, beginning with the aims and objects of crowned heads down to the living skeleton, who, in order to look upon one penny more added to a useless store, denies himself food and fire until he is found starved to death or murdered. Of course these remarks are merely old, commonplace, which have furnished the preacher his materials for centuries, but they will now be brought home to men, and seen as they have never yet been seen in the awful light of the *instant* future—which will cast all the passions and actions and dazzling shows of this actual world into the shadow of death.

A general survey of the phenomena, their origin and progress, furnishes us with data for forming certain definite conclusions.

(1) Spirits having presented themselves on earth uninvited, and pretty nearly in every part of it, it seems admissible that so vast a movement must have acted by the permission at least, if not the express appointment, of Divine Providence.

(2) If there be among them evil spirits, Anti-Christian in their doctrines, these at all events, by the demolition of creeds which have misled men since the earliest ages of Christianity, are doing a great work, and preparing by their moral teachings, whether compulsory or voluntary, the way for that purer Christianity—that Church "without spot or wrinkle or any such thing."

(3) The naked fact of the manifestations is in itself—whatever the character of the spirits themselves may be—all sufficient to revolutionize the present gross and materialized state of the world. The dazzling proofs of immortality—immediately after so-called death—which they offer to the unbelieving masses, must lead all men to weigh their actions in the balance of reason and justice by the light of awakened conscience, and in the presence of those innumerable witnesses who they must now

believe are continually around them, and to ask themselves the vital question—"Am I, or am I not, an unprofitable servant? Am I, with reference to the immediate life which is to succeed this, placing my talent out at interest? Do they see the shame of my nakedness, or am I weaving for myself the white robe of purity? And if hitherto the Omniscience and Omnipresence of God have been inconceivable to me, a natural man, so that I have more or less been in the habit of 'living without him in the world, and following the devices and desires of the flesh and the mind,' can I any longer resist the evidence afforded me by spirits manifesting through mortal mediums, which spirits are doubtless themselves mediums subordinate to higher spirits, and these to higher still—that there is a vast hierarchy of spirits and angels ministering to mortal man—the telegraphic wires along which every moment is flashed with lightning speed and unerring certainty knowledge of all things whatsoever, to the highest appointed minister of the Supreme?" And ought not this to be sufficient to rouse the world to a sense of the absolute fatuity of living as though a man's conscience were a sealed book to all but himself?

(4) That if evil spirits are doing the negative work of destruction, which is permitted for ulterior purposes of good, there are, on the other hand, a vast number who are working great positive good as healing mediums.

(5) And that the practical morality urged by all and every class of spirits as indispensable, is greatly superior to the faith "held in unrighteousness," which constitutes the staple of most creeds, and is absurdly supposed to cleanse from that unrighteousness, though men ought to remember the words of the prophet, "He will by no means clear the guilty," and the words of the Master, "By their fruits ye shall know them."

(6) There is good reason to believe that only the lower spirits can manifest themselves on the earth-plane—their bodies, though spiritual, being grosser and more nearly allied to the material body of mortals than those of the higher; hence their power over matter and ability to produce the physical phenomena, such as rappings and levitations. Also, that if they discourse on elevated themes, it is owing to their being influenced by spirits of a higher order.

From the Olive Branch.

THE SPIRIT WORLD.

The continuation of life, after the mortal shall have been laid aside, has ever been a mystery to man. Mankind have always speculated upon this theme. From the earliest period of which we have any record, down to the present, it has been the all absorbing question, "if a man die, shall he live again?" This was uttered by faithful Job in the sincerity of his soul, while suffering afflictions grievous to be borne. Afterwards, we find him uttering these words of resignation: "All my appointed days will I wait, until the change come." This is an expression full of interest. For what Job felt in his soul, has been experienced many times by earth's children, while suffering afflictions that come to them in violation of law.

The change referred to, signifies a change of locality or location. If physical death had been referred to, the word change would not apply fully. It means a change of worlds. If it were only from the place occupied as a home, to the silent city of the dead, that would not be a change, but returning what had been borrowed for a time; giving back to mother earth what was her own, by right of possession.

The change referred to by Job, means the same that the word does as used in the spiritual philosophy—a change of worlds—a change from the material to the spiritual. This is a natural manifestation, and is occurring every moment. Thousands are continually passing through this change. Where do they go to is an important inquiry. Mankind give very different answers to this question. Though having the same foundation upon which to base their opinions, nearly all differ in regard to the interpretation thereof.

While so many disagree, who shall decide what the facts are regarding the matter under discussion? If Job could ask one of the present day, what more assurance could be given than was offered at that time when he, in the agony of his spirit, sought relief.

This has ever been a mooted question. Who is to solve the mystery? Theology goes no farther than the narrow tomb. It leaves its believers at the brink of the river, to be rowed over by the silent boatman. A religion of hope can go no farther. Hope ends at the tomb. Faith ends at the same point in the journey of life. The man clad in the habiliments of his sacred

office, says the form now consigned to the narrow tomb has gone to that bourne from whence no traveler returns! What do they mean by a bourne in some distant locality? If no traveler returns, how do they know of a bourne or place to which the loved one has gone? What assurance have they that there is naught but the narrow grave? Human sight can go no farther. All that belongs to the physical ends there. What do they know of any other place? Is it from what they read? Is that all the proof they have? How do they know the record is not falsified? Can they produce any proof from those who wrote the book? Where are they? Gone to that bourne from whence no traveler returns.

What man will risk his hopes of happiness in the material life without some assurance, some permanent basis upon which it can be secured? Can man be satisfied with the assurance offered from desks that are termed sacred? Alas, no! It has never given satisfaction. Hope has carried individuals to the grave, but beyond all is darkness and gloom.

If life be a reality, a continued existence, why should there be any mystery about it, and why is it not possible to ascertain the fact? For if continual it is a fact. And in connection with the manifestation are laws that govern, to which the spirit is subject. If these laws exist, it must be for a specific purpose, else what use for their enactment. All laws which govern in the life forces, come from the great law giver, the supreme architect of the universe, called Infinite Power, or God, because beyond the comprehension of mortals.

Mankind are compelled to worship through natural avenues. The term Infinite Power compasses too much for the human mind to grasp, hence the appellation God is applied to concentrate thought, and bring the mind into such a condition that this power may be comprehended in part.

From this fountain flows all law that affects life in the physical, or in the material conditions of life. It is the central source that penetrates even the most remote particle of matter in the universe of life, because it is spirit. All laws emanating from this source are embodied in spirit. They are seen and comprehended only as they are manifest in outward form. This is all man can know of God. He is spirit and can only be seen by the manifestations made.

Mankind can have little conception of

what Infinite Power is. There are various forms through which this power manifests itself, not only in man but in other forms of life below him; in the blade or grass, in the tree, in the rose, the fragrance of which fills the air and presents a symbol of a true life. It blossoms on the parent stem, so full of beauty; but the winds of autumn and frosts of winter will sap its forces and hold it in icy fetters until the return of spring, when it will again blossom in beauty.

With these examples placed before man by nature, how can he speak of a bourne from whence no traveler returns? Had Job been a close observer of nature, he would not have asked the question,—“if a man die, shall he live again?” because in his own spirit could he have found the answer full and complete.

The oft-repeated expression, “a bourne from whence no traveler returns,” indicates that in the mind there is a belief in something beyond the mortal. But they know not how to obtain a glimpse of the reality—how to learn of the future. Is it a possibility?

Paul says he knew a man who was caught up into the third heaven, and heard voices and words not lawful for him to utter. John, while on the isle of Patmos, saw and heard what seems a mystery, yet he explained it in a manner so vivid as to leave an impression, that beyond this life there is a world inhabited by intelligences, possessing powers and faculties similar to those possessed in the earth life. In the case of Paul it is evident that he did not hear anything of a startling character until he reached the third heaven as he called it. I shall use the term sphere, which means the same, and is more easily comprehended by those to whom I address myself at this time.

There is a difference between the spirit world and spiritual worlds. All worlds are spiritual. The planet earth is a spiritual world. It is the first sphere in the combination of spiritual worlds. Spirits, whose ambitions and desires, when in the mortal form, were of a wordly nature, to such an extent that little or no time was given to the cultivation of the spiritual nature in man, when they pass from the visible form to the invisible, find their home upon this first sphere. That is, they cannot leave the earth conditions until the powers of the mind have been brought into subjection to the higher law. They are therefore held

by the law of their being, to the only place in life they are fitted to occupy.

Could the spiritual sight of mortals be opened, they would see the earth peopled by a class of spirits, many of whom are still seeking their old haunts of vice and shame, taking delight in the midnight revelries, as when they were in the mortal form. Do you ask why is this? I answer, it is the law of life. Like attracts like, and where there are no high aspirations there can be no advancement.

These spirits must be educated, raised out of such conditions; and who are best fitted to perform this work? Those to whom they are attracted. The spirit world is endeavoring to impart instruction to those in the spiritual spheres. But it is a difficult matter to convince a spirit who occupies a lower sphere, that there is anything higher than the place they now occupy. Something must be done to awaken the spirit and leave an impress that there is something better in the outstretching future. The conditions of those in the first and lower spheres is so much like their earthly houses and associations, that many will not be convinced for a time that they do not possess the physical form. The spirit form is so natural and so nearly allied to the old casket, that it is at times difficult to satisfy the more ignorant that they have changed conditions.

Those in mortal form to whom this class of spirits are attracted, possess the power to elevate the spirit of the departed friend. If you have been in the habit of indulging in the intoxicating cup, let the spirit see that you have reformed. When he comes into your magnetism he perceives not the perfumes of alcohol arising, to influence the appetite, and it leaves an impression. Thought and reflection follow, and then he is led to listen to the voice from the higher spheres, which says “come up higher.” If the spirit once begins the ascent, there is no turning back.

When they reach a position where the mind can perceive the conditions of those below them, both spirits disrobed, and those still in the habiliments of clay, and reflect that they have advanced in the scale of mentality, their souls are filled with thanksgiving and praise, and there is joy in heaven that another has come up out of the lower conditions of ignorance and is now clothed with intelligence. They move on from one sphere to another, gathering

knowledge and wisdom like flowers that blossom on the way.

Much of the sorrow experienced in this first sphere, is caused by earthly associations. Many a spirit who has lived under a peculiar form of teaching, passing to spirit life, fails to find what has been taught them as the teaching of God. Why are not the promises realized? Disappointed and sorrowful they fall into a condition of mental stupor, with this vision ever before their minds. Their attractions hold them to the same form of teaching, and thus thousands are held in darkness and gloom, waiting for the judgment day to arrive. Could their minds be led into spiritual channels which would help them out of these material surroundings, they would see that they were laboring under a delusion which kept them in the gulf of despair.

It is not necessary at this time to argue whether there is a place beyond the material surroundings. Enough has been said on this point. The intelligence of mankind acknowledges the fact. If there is a place, it must be objective, else it could not be demonstrated. The first sphere is demonstrated by the existence of the planet Earth. Those living in that sphere are in fact living as spirits in their sphere.

There is no great change at the separation of the physical from the spiritual. It is only from one form to another, the location being the same, the mind action the same, and the aspirations of the soul similar in their influence upon the life. While confined to this sphere no marked difference will be seen. 'Tis only when the spirit begins its ascent that new aspirations and emotions take possession of the being. Then progress is realized. There may have been some before, but it was so slight that no perceptible difference was observed.

When carried above the first or earth sphere new beauties are seen, and different conditions are experienced. New feelings and desires take possession of the whole being. Old things have then passed away. A new world is opened. The sight can penetrate farther into spheres above. Thus the spirit begins to unfold and expand. Ministering angels lend their influence and by loving words and kind deeds the traveler is borne along, gathering in the fragrance of a renewed life. So tangible is this to the spirit that the mind is often led to ask, is this the future life of which the prophets wrote? How different it is from the crude ideas entertained in the past.

Spheres in spirit life I will designate by

conditions, that those who are not familiar with the expressions used, may not be led astray. The first sphere is the earthly condition, where material objects attract and enlist the energies of the mind. In the second sphere, material things have in a measure ceased to retain the attention of the mind, and the interest in them is gradually weakening.

In the third sphere, all that is of a material nature has been swept away, and no longer has any effect or influence upon the spirit. It was this sphere which Paul visited, where only things of a spiritual nature are experienced. To a spirit in the first or lower spheres, conditions in the third sphere are shrouded in mystery. All that is there experienced is of a spiritual nature, that to a mind not unfolded would be incomprehensible. The forms of speech; the occupation of spirits are all upon a higher plane. There cannot be any direct assimilation. Those in the first must advance by growth to such a condition that what is of a higher nature may be comprehended.

A child just entering upon its studies could not comprehend an example in mathematics. They may have it explained, but their minds have not been educated to such a condition that they can grasp the reality. Hence they are compelled to remain in the infant class until by growth and study they can master more advanced problems. Thus it is in spirit life. While those in the higher spheres can go to those in a lower condition and impart knowledge which they possess, those in the lower cannot go to them, because the law of their life holds them to that condition.

These spheres and conditions constitute the heaven and hell in spirit life. There are many spheres and conditions. 'Tis like stairs; step by step the spirit ascends, while far in advance may be seen a faint reflection from the wisdom or higher spheres or conditions, beckoning the traveler on and up the towering heights to the spirit world proper, which is a definite world or planet, inhabited by spirits who have gained admittance there through the observance of law, and a desire for spiritual advancement.

It is optional with the spirit whether they remain in the first spheres or ascend to higher ones. There is no law that compels any to advance, but the demands of the law must be met ere any can pass beyond the first stages or conditions.

The hope of heaven is a power that buoys up many souls while they struggle amid the conflicting scenes of the earthly existence, yet they know not what their heaven is—whether on a spiritual planet, or whether they are to again take on a form of mortality and live, as has been said of Adam and Eve, in a garden decked with all the beauties of nature.

Minds differ in their conception of heaven. The red man is firm in his convictions that he will be translated to a new country, where he will find employment in the chase. The Mohammedan's heaven is a world of idleness, where beautiful forms will be in attendance to while away the tediousness of the hours. The Christian's heaven is a place where he will sit and sing himself away in everlasting bliss.

Which of these three conditions would appeal to the reason of mankind as the most natural? Continual singing and making music on harps would seem too absurd, considering the limited number who have voices cultivated to give forth musical tones, that would harmonize with others. The playing of harps is passing into disuse. It is one of the relics of the past. It is plain that a very brief time would suffice to disgust both performers and listeners.

The Mohammedan's theory is of a sensual nature or character, and as those elements belong only to the material, he will be disappointed in his hope of heaven. The red man's theory is the most rational of all. He knows only what he has gathered from the wild forest. He copies nature as his guide, and passes to the land of the spirit with the expectation of hunting the buffalo and other game, to supply the wants and necessities of the physical man. He has a more correct idea of the future life than the Christian, for while accepting nature as his guide, he cannot go far astray.

These conditions, as you will observe, all point to the first or lower spheres. They are natural in their conceptions. The Christians' heaven is a city inclosed by a wall, having entrance to its broad avenues by gates of precious metal, all pointing to the predominance of material interests, as the desire and object to be attained. Little spirituality can be observed in either theory, yet the Christian nations claim to be the only people who are possessed of knowledge that is of any benefit to the spirit when left to travel its own way, guided by its own resources.

In contradistinction to the different

theories expressed, comes the spiritual. Disrobed of the material, the spirit finds no further use for that which pertains to those conditions. The Spiritualist knows he will ultimately find a spiritual heaven, a spiritual planet or world, inhabited by spirits, as the planet earth is peopled with material bodies.

This subject has been the theme of numberless prayers and inquiries. Recognizing spirit as the all in all of life, the Spiritualist reasons that if the life be continued, it must be in a spiritual form. If the spirit have a form, it must have a place in which to rest. Spirit cannot dwell for any length of time in the atmosphere that surrounds things material. They must find their own location. The law of attraction inhering in spirit draws them to the spirit.

You ask where is the spirit world, define its location. I ask you to define the location of the planet earth. You say it is in space. The spirit world is in space, as objective to the spirit, as the planet earth is to mortals. There can be no difference.

The laws that govern the planet earth are for the object of spiritualizing it. This work is in process. You see it not, because you cannot see spirit; yet in the fullness of time the planet earth will become a spiritual world, inhabited by spirit forms. Not a material form will be known upon its surface. Through the law of life, time will bring this realization, as it has with other planets.

Mars is a world of itself. Material life does not exist there, yet the planet is peopled. Jupiter is inhabited by a similar race of spiritual beings. Where are they located? In space. Where and what is space? This vast unknown realm no man or spirit can know.

The natural tendency of the spirit is to gravitate towards the spirit world. The spheres through which spirits pass, are like the gradations of the school. First the alphabet must be learned. The student must begin with that because it is the foundation. Without it words could not be formed or sentences constructed. It becomes the first sphere or condition in acquiring an education. Gradually, step by step as the mind expands and unfolds, more extensive knowledge is gained, until at last the education is pronounced complete.

In a similar manner we ascend in spirit life, the spirit world being the ultimatum of all hopes and aspirations. This can be realized only by active labor. No person can learn for another, nor can one person

perform in spirit life what belongs to another. Each has their specific duty to perform, and when all requirements have been met, there comes that blissful state known only to the pure and faithful.

Bear these thoughts with you in your daily lives, and let your lives be such that when the hour of change shall come, you may be prepared to enjoy a higher condition of existence, leaving earthly objects behind you, looking only to the crown of glory that may become yours in the spirit world.

June 14th, 1877. JOHN MURRAY.

Spiritualism in Texas—The Work of Col. and Mrs. Eldridge, etc.

To the Editor of the Banner of Light:

I presume a few words from Texas will not be unacceptable to yourself and readers.

The cause of Spiritualism is not in as flourishing a condition in this as in the more northern States. Our numbers are quite respectable, but scattered over such a wide extent of territory that organization and unity of action are difficult. Our State Association exists, and that is all. There are a few local organizations, which, though generally weak, are sowing good seed and laying the foundation for something better. The outlook, however, is hopeful and full of promise. There are here, as there were in earlier days at the North, very many who take an interest in Spiritualism, and who only lack opportunity for investigation and a little moral support to become thoroughly convinced and active Spiritualists. The opportunities and support will come in time. We are gradually overcoming the bitter opposition of the churches, and gaining a moral standing that will encourage the timid and hesitating, and give us the strength necessary for efficient action.

We have had a few earnest workers among us who have awakened an interest that will eventually bear good fruit. Among the number are Col. Eldridge and his wife, who made a tour through a portion of the State during the spring and early summer, meeting with gratifying success. With one exception they received the most flattering notices from the secular press, and created the most favorable impression among both believers and skeptics. Among all our lecturers and mediums there are few, if any, who can accomplish as much toward convincing the better classes of the truth

of the Spiritual Philosophy as Colonel and Mrs. E. They are both intelligent, cultivated, refined, sincere and earnest. The former was a colonel in the Confederate service, and has since been in the practice of the law at Memphis, Tenn., holding a high position among the leading members of the bar of that city. He is an agreeable gentleman and a pleasant and forcible speaker. His lectures, though not radical, are liberal and full of thought. He appeals directly to the better impulses of man and woman, and aims to show to the world the refining and elevating influences of true Spiritualism, and in such a manner as to meet a ready response in the hearts of those who love truth and morality. Mrs. E.'s mediumistic powers are good, and of their genuineness there can be no doubt. She possesses in a rare degree all those womanly qualities that win respect and esteem. Dignified and modest, yet affable and pleasant, and with an air of simple truthfulness and sincerity, she disarms suspicion at once, and gains the confidence of even the most skeptical. They certainly deserve success, for they have sacrificed flattering prospects in life to labor for the good of others. Col E. lectures, free, and his wife's charges are moderate—the money refunded if satisfaction is not given, while those too poor to pay are given the preference over others. During their recent trip they scarcely received more than their expenses—paying their way as they went. Commencing in October they intend to make a more extended tour through the State, effecting local organizations wherever possible. Due notice of their appointments will be given through the Banner and other spiritual papers. They are at present in Waco, where Mrs. E. is resting and recuperating her health.

Mrs. Hawks has recently been lecturing in Galveston and Hempstead, and has, I learn, met with good success. There is a strong society in the latter place, thanks to the labors of Judge Booth, President of our State Association, aided by Colonel and Mrs. Eldridge.

Faternally,

CHAS. E. DWYER,

*Sec'y State Spiritual and Liberal Asso.
Houston, Tex.*

From the Religio Philosophical Journal.

MRS. ANNIE O. TORREY HAWKS.

Col. S. S. Henderson of Shreveport, La., writes: We Southerners are proud of our fertile soil, our cotton, sugar, rice and

numerous other products. But if from the flowery bosom of our sunny land a genius should rise with promethean torch in hand, we wink like bats in the sunshine, and are half disposed to repudiate the rare product and stupidly ask, "Where did you come from?" When it first began to be breathed through the press, that one Mrs. Hawks was lecturing in Memphis and elsewhere, it never occurred to us that she was a Southern reared woman; she was pronounced a genius and spoke in public, hence could hardly be of a Southern school. Well, Mrs. Hawks is in Shreveport, and has delivered a number of superb lectures to which many hundred of our most intelligent people of all ages and sexes have listened with undisguised delight and certain profit, and the more she lectures the more the people wish to hear her. Would you believe it? She was reared in the great grand State of Texas, and to make complete her record, she is a Tennessean by adoption! The subjects of the lectures delivered by this grandly-natured and Texas-nurtured woman are as varied and comprehensive as the round of human knowledge may suggest or embrace, with the exception of her Sabbath day lectures which in truth, are sermons. She leaves it to her audience to select the theme or themes and then and there without previous thought or preparation, with closed eyes to shut out molestation and insure tranquil commune with the high source from which she draws her wondrous thoughts, and in language pure, and flowing eloquence, she utters forth a tide of learning and wisdom, while the spirit of fancy and poesy breathes entrancing music all along the way. On all subjects her efforts are grand. At the conclusion of each lecture she invites the audience to bring forward subjects for poems, and no matter how abstruse, how rare, obscure or difficult these subjects may be, she improvises poems beautiful and pertinent. On Thursday night last she delivered what she announced as her last lecture in Shreveport for the present. The few remarks she made in so announcing, is the only speech of hers that has been coolly received by our people.

From the London Medium and Daybreak.

SPIRIT CONTROL AND QUOTATION FROM A CLOSED BOOK.

"Samuel" placed his medium's hands on Mr. Burrell's head, and the latter was quickly controlled by Dr. Monck's own

mother. We then asked for a trance-address through Dr. Monck. Mr. Briggs suggested the subject. The entranced medium at once rose, and for more than half an hour poured forth a flood of eloquent language and thought, which was a masterly and exhaustive exposition of the subject. To test the spirit's ability to quote from a book, I held Dr. Watson's book, "The Clock Struck Three," in my hand, and desired "Samuel" to favor us with an appropriate quotation therefrom, while I kept it closed in my hand. He accordingly introduced a quotation of a whole page from the book, and gave us the exact number of the page. The extract was a most appropriate illustration of the subject of the address, and, as we afterwards found, was given *verbatim* without the slightest error. (1) Now Dr. Monck did not know, prior to the seance, that an address would be requested, therefore he could not have got the quotation by heart beforehand; and (2) this would have been further impossible, because no one knew the book I should select. I took it off-hand from the shelves of my library. (3) It could not have been thought-reading, for none of us had ever read the passage then quoted.

From the Religio Philosophical Journal.

IMPORTANT ANNOUNCEMENT.

Ethics of Spiritualism.

It affords us extreme felicity to be able to announce to our readers the important fact that we have perfected an arrangement whereby we are to receive from the inspired pen of the man whom of all men in the ranks of Spiritualism will be acknowledged as best able to handle the subject, a series of articles treating of the Ethics of Spiritualism. The writer is Hudson Tuttle, author of "Physical man, Arcana of nature, God Idea in History, Christ Idea in History, Career of Religious Ideas," and other works; as well as an industrious and careful writer for the current spiritualistic press. Mr. Tuttle brings to this task a long and varied experience made under circumstances and surroundings calculated to develop his wisdom to a high degree. In the quiet of his country home aided by every needed accessory, his mind has become illuminated upon this subject by the direct interposition of some of the ablest men who have lived on earth, and

now from the Spirit-world are working for the uplifting of the human race.

Spiritualism has been charged with immoral tendencies. It is proposed to show that it is the foundation of all systems of religion and the source of the purest morals. Ethics studied by the light of evolution and the immortality of the human spirit, becomes a theme wide as the universe, as deep as its foundation, as lofty as the throne of Infinite force. The field is unexplored, and the methods of study original. The design is to furnish a code of morals flowing out of man's spiritual nature, and the continuous development of his physical life.

It will emphatically answer the question: "What do the spirits teach concerning the conduct of life?"

This series of articles alone should insure us thousands of new readers. We shall very shortly commence their publication and trust our readers will realize their importance without further amplification at our hands.

For the Spiritual Magazine.

A REMARKABLE TEST.

On Thursday evening, September 20th, 1877, about 8 o'clock P. M. a developing circle was being held at the residence of Dr. Samuel Watson, on Union street in Memphis, for the purpose of developing a new medium. Several old citizens of Memphis were present. A spirit announced himself as John Barneveldt, and said that he was born in 1549 and died in 1619—that he was Grand Pensionary of the States of Holland and was executed as a traitor. Inquiries were made of all present and none had ever heard of such a person. The writer was handed a memorandum of the above announcement and requested to examine and find out if such a person had lived. By referring to a "Dictionary of Biography, comprising the most eminent characters of all ages, nations and professions," edited by R. A. Davenport and published at Boston in 1832, by Gray and Bowen, I find the following:

"Barneveldt John D. Olden, a celebrated Dutch Statesman, was born about 1549 and filled many high offices with great integrity and patriotism; among them was that of Grand Pensionary of the States of Holland. Being, however, a strenuous opponent of the ambitious pro-

jects of Prince Maurice that prince succeeded in procuring him to be condemned to death on the shamelessly false pretense of having betrayed his country to the Spaniards. The sentence was executed in 1619."

Can science and philosophy suggest any other hypothesis consistent with those facts, other than that it was the spirit of the departed Statesman?

VERITAS.

THE "VOICE OF TRUTH."

DEAR DOCTOR:—Will you be kind enough to announce to your readers that we have deferred issuing the specimen number of the "Voice of Truth" till about the middle of November, so that the regular weekly issues may commence with the first of the year 1878? For good and sufficient reasons we have been advised to this course, and we hope that our friends will exercise patience towards us, and do what they can for us when the time for action arrives.

Yours truly,

MARY DANA SHINDLER,
ANNIE C. TORREY HAWKS,
Associate Editors.

THOUGHTS ON ORGANIZATION.— NO. II.

BY A. E. NEWTON.

Having in a previous paper pointed out some of the objects for the promotion of which organization seems undesirable, I will now proceed to inquire:

What then may be proposed as objects worth organizing for, by persons interested in Spiritualism?

1st. Inquiry, or investigation. Those who are in any doubt as to the reality of spirit-communion, or who wish more light on its various forms and methods, as well as those who are seeking the true philosophy of life, in morals, religion, social ethics, and every other department, but are not yet satisfied on important points, may well continue to investigate, and may very properly unite for mutual assistance in investigation. Every "circle" for inquiry or observation, which has its recognized head or leader, and its medium of communication, is an organization, more or less complex. Many local societies which maintain public meetings and lectures, are little more than associations of

inquirers—i. e., of persons who have come to no settled convictions on important questions of spiritual philosophy or of practical life.

But associations of ^{inquirers} ~~would do well to~~ abstain from promulgation, or teaching, whether of facts, theories, or principles, until the members have come to some agreement therein. Dissentions and divisions are sure to arise in a society when public speakers are employed to put forth views which a part do not concur in.

Associations, local, State and national, to promote investigation of the *facts* of Spiritualism, by thorough scientific methods, and to publish the results of the same, might be eminently useful and valuable. They might perform a service for the advancement of spiritual truth and human progress of at least equal worth to that rendered by our honored associations for the advancement of physical science. But it would be vitally important that such societies should refrain, as do the scientific bodies referred to, from meddling with questions of theology, morals, or reform. The members, as individuals or as members of other associations formed for the purpose, might advocate whatever beliefs or schemes of reform they should see fit; but in their associative capacity as spiritual scientists they should confine themselves rigidly to the observation, verification and annunciation of psychical phenomena. To such an association of pneumatologists or psychologists, local, State, or national, the writer would be glad to belong.

2d. But there are those who have passed the stage of mere inquiry—those who have become thoroughly convinced not only of the facts of spirit-manifestation and communion in various forms, but also of certain fundamental spiritual truths and underlying principles of a true life, the practice of which they feel to be desirable and obligatory to a greater or less degree. Others are ~~doubtless~~ advancing towards similar convictions. Among these principles is that of *Universal Brotherhood*, from which follows the duty of *living in all things for the good of all, and abstaining from all things harmful to any*. We all know that the practice of this one principle to its full extent would ~~greatly modify if not~~ revolutionize human society and its institutions and bring the angelic life on earth.

Why should not those who have arrived at such convictions unite, organize to aid, encourage and sustain each other in true

living? This seems ~~to the writer~~ eminently desirable, and it is urged upon the thoughtful consideration of all earnest Spiritualists. True, the proposition, when fully apprehended, means much; but is it any too much for those to attempt who profess to have received the heavenly light, and to have been brought into realized communion with "spirits of the just made perfect?"

It would devolve, of course, upon each society or organized body to determine by *what methods* and *to what extent* its members would engage to aid and encourage each other in true living. Some might chose to do this only to the extent of maintaining meetings, private or public, as circles, lectures, &c., in which the principles agreed upon shall be discussed, expounded, and their applications pointed out, with appropriate exhortations to good practice, by competent teachers in or out of the body. Others might wish to go farther, and institute measures for mutual kindly criticism among the members, (a good substitute for the unkindly fault-finding, back-biting and tale-bearing, so generally prevalent), as a means for improving character.

Other methods of useful action might be—the providing of measures, through committees or otherwise.

(a) For the instruction of the young in right principles, in lyceums or other schools.

(b) For looking after, protecting and aiding worthy mediums when they may need it, in order that they may be kept in the best conditions for their work, *and save*

(c) For caring for the sick and destitute in the neighborhood.

(d) For affording counsel to the tempted and unfortunate, and a helping hand to uplift the fallen.

(e) For assisting by advice or material aid the unsuccessful in life, that they may "keep the wolf from the door."

(f) For affording mutual protection to the members against wrong, and in doing right.

(g) For promoting efforts at co-operation in industries, in legitimate business, and in housekeeping,—thus to some extent combining material as well as spiritual interests.

(h) For any other good work that circumstances may call for, or the love of humanity may prompt.

Some may be prepared to go further still, and endeavor to institute a practical *Brotherhood of the New Life*, in which all

interests shall be one, and the law of which shall be the law of Heaven—doing unto others as we would have others do unto us—or living for the universal good. But few, probably, are ready for this measure as yet.

3d. Promulgation. Having begun to put in practice the benign principles of what is so generally termed "our beautiful Philosophy," and tested its value as an uplifting and saving power, then we shall be in a favorable position to set them forth and urge them upon the attention of the unspiritual world. If our new Gospel is all that we claim for it, the best advocacy it can have is *to live it*, and then we are prepared to set it forth with convincing power for the benefit of others. Its *promulgation*, therefore, whether by lectures or the press, should be a secondary, instead of the primary or sole object of organization, as it has usually been made.

These three objects, and especially the second named, are surely of sufficient magnitude and importance to justify co-operation for their attainment. They may be expanded to cover the whole of life and its duties. But it is not expected that they will appeal very strongly except to those whose spiritual natures are so far unfolded that the aspiration for a true life—i. e., for personal improvement and perfection of character, and the highest usefulness to others—predominates over all other desires. When this is the case, we are ready, in humility and self-abnegation, to seek the assistance of and to co-operate with each other in overcoming our faults and attaining the noblest characters. Until then, any attempt to come into close associative relations will be likely to develop antagonisms that will drive us farther asunder than before. Abundant experience has illustrated this law.

It is by no means necessary or important that all who call themselves Spiritualists should enter into organizations. In fact, some seem to be so constituted that it is practically impossible for them to work together with others, in harmony, in any undertaking. Let such remain "individuals" until their sharp corners are worn off by attrition or discipline, and their natures rounded out by spiritual growth. The attempt, so often made, to unite *all* spiritualists on a basis so *broad* that none can reject it, may be well-meant, but is utterly futile. The bond of union relied upon proves but a rope of sand, and the organized bodies fall to pieces by the inherent repulsions of the particles.

Let it be noted that the proper object of organization is not to provide places for office-seekers, nor pulpits or platforms, with fat salaries attached, for a new order of preachers or priesthood, after the pattern of old ecclesiasticisms. Teachers and promulgators will doubtless always be necessary, but teachers should be *workers* too. The new dispensation seeks to combine and harmonize the material with the spiritual concerns of humanity—to marry earth to heaven—to bring religion fully into the daily avocations and enjoyments of life. Its leaders, therefore, will not be mere intellectualists, theorizers, successful disputants, or eloquent pulpit and platform orators, but those who can practically lead the way to happier home-life, better social relations, juster industrial, commercial and governmental institutions, relieving the burdens of toil and lessening material cares. Its priesthood will be not only teachers of spiritual things but also chiefs of Industry, of Arts, of Applied Science, of practical Education, who will seek to reconcile man with nature, as well as with God—or rather with God in nature, instead of in mistaken human conceptions—and to give man the mastery over nature's benignant forces.

In another paper, I will consider the question, Should Spiritualists have a basis of principles, or creed?

NOTE.—The Editor of this Magazine, in remarks appended to a previous article, expresses the opinion, that I am "mistaken in regard to the fundamental points upon which Spiritualists agree," and affirms that they hold that the future "existence is precisely what we make it in our earth-life." True, that is probably the general belief at present; but I have been acquainted with a numerous and influential class of modern Spiritualists, having at one time control of a widely circulated journal in this country, who held and taught a quite different doctrine—namely, that all sin, or moral evil, is inherent in or resultant from the *physical body*, and when that is laid aside at death, the soul or spirit emerges from it pure and perfect in character and happiness, whatever the earthly life may have been;—hence that no mischief, falsehood, or evil of any kind should ever be attributed to disembodied spirits.

This class of Spiritualists were probably, for the most part, converts from old style Universalism, which imagined a sudden "leap into glory" for all mankind at death

—a notion now somewhat out of date even among Universalists, if I mistake not. That all Spiritualists of this class have outgrown this pernicious error, I should be glad to think; but I notice that books teaching substantially the same doctrine are still published by a prominent spiritualist publishing house, and largely advertised by the most widely circulated spiritualistic journals.

The Editor also thinks that "the most radical as well as the most conservative" of Spiritualists agree upon the principle "that no one must be proscribed for their opinion." Possibly so, *in theory*; but as a matter of fact no sectarians in this country are more sharply proscriptive of each other than are different classes of Spiritualists in most localities within my knowledge. I think this will be found to be the case in all communities where Spiritualism has had a hold for any considerable time, sufficient to evolve important differences of sentiment. That the same will be the case in those sections (the South, for example) where its prevalence is more recent, there can be no doubt, unless human nature undergoes a radical change.

I think, therefore, that my carefully worded statement may stand, just as I wrote it, viz., that "*about* the only propositions of importance in which *all* persons calling themselves Spiritualists are agreed, are," etc. etc.,—emphasizing two words the full force of which may have been overlooked by the Editor.

We heartily endorse the above communication. This is one of the most important subjects for the consideration of Spiritualists. We believed that there was too much machinery attached to the Philadelphia Convention proceedings to work harmoniously. The general principles adopted by that body, are, we believe, the only ones upon which permanent success can be rationally expected; and whilst we may ignore the name of Christian, because of its dubious import, yet the teachings of the Founder of Christianity are those which must form the true basis of a spiritual organization.

It is a striking coincidence that our correspondent uses the same figure that the editor of the *London Spiritualist* does in regard to our organization, as will be seen by the following extract from that able periodical:

In America they have failed to establish a national organization, because after an excellent managing body was elected, that body, instead of going to work, opening rooms, and presenting so many advantages to American Spiritualists that they could not help supporting it, appealed to the popular suffrage in small localities as to its future steps. Thus was the strength of the nucleus frittered away; months of time were lost, and those who can pull down, but are not endowed with the nobler power of building up, were allowed to deter from a useful course of action those who did not agree with them. In consequence of the American committee inaugurating small talks instead of at once beginning useful work, Spiritualism in America is a rope of sand, almost powerless for offence or defence, although there are far more Spiritualists in that country than in Great Britain.

We hope the time is not far distant when this "rope of sand" will be changed into the solid granite.

Our friend's "Note" demands a passing notice. We are glad to say that during our whole experience of more than a score of years we have met with but two Spiritualists who entertained the opinions he expresses in his first paragraph. They belonged to our Circle of Investigation here in 1856. One of them had been a very prominent Methodist official; the other a Universalist.

Both of these were convinced that their views were not entertained by the controlling intelligence of our circle. We assert, and think we are prepared to prove, that Spiritualists agree upon more cardinal, fundamental principles than the orthodox churches. They proscribe no one for their opinion, hence we think an organization might be had allowing liberal views and yet unite and work together harmoniously for the promotion of the cause of truth. We speak particularly for the South, where we have not been cursed with those excrescences which some have been disposed to hitch on to Spiritualism. Then we want an organization for many reasons, prominent among which are the development of moral and religious nature, in order to bring mankind up to that standard of purity which only will bring happiness in this or the future state.

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription :

ONE YEAR, - - - - - \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, NOVEMBER, 1877.

FAITH AND WORKS.

"For as the body without the spirit is dead, so faith without works is dead also."—*James 2 : 26.*

The teachings of theology are that faith is the condition upon which is suspended the salvation of mankind, who hear and are capable of accepting the gospel. This we believe to be a fundamental error—one which is fraught with the most dangerous consequences to man's present and eternal interests.

While faith has an important part to perform in the economy of man's redemption, it is not as has been expressed by the founder of the largest Protestant church, "the only condition of salvation." This popular teaching we believe to be a most dangerous heresy, without authority from the Great Teacher, upon whom the whole Christian system rests.

Let us examine carefully what he taught as the conditions of salvation. There are three points brought to view in his sermon on the mount. *Forgiveness* in the form of prayer and the comments thereon. The law of recompense as taught by being "cast into prison," "verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." In the conclusion he says, not the hearer or the believer, but the "doer" of the things he had said "shall be likened to the wise man." Throughout this whole sermon there is not a word about faith, but it is full of works from the commencement to the close. It is true that Jesus did require faith in order for him to perform the works

which he did, but they had reference to the maladies and afflictions to which humanity was subjected.

Faith in his power was so essential to his healing that there were places where it is said he could not do many mighty works because of their unbelief. But we cannot conceive that this faith had any reference to their moral status.

In the 25th chapter of Matthew Jesus brings the judgement day "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Why this separation? Want of faith? Nay, verily not a word about faith; but works are made the cause of the separation, and a reward passed upon each class, one for doing, and the other for not doing good to others. Feeding the hungry, clothing the naked, visiting the sick and the prisoner, and ministering to their wants, constitutes the basis of their justification or their condemnation. Even though this may have been done unto the least he will regard it as having been done to himself, and reward them accordingly. This is in perfect harmony with the golden rule of conduct given in the sermon and the teachings to the lawyer who asked him about the conditions of salvation. To him he said: "Love God and man; on these two hang all the law and prophets; against such there is no law" to condemn any one. In all these there is not the slightest reference to faith. Nor can any instance be found of his making faith, in his atoning sacrifice for sin, the condition of salvation, as is taught by the churches. The case of the thief on the cross is often referred to in order to establish the instantaneous efficacy of faith to save even in the agonies of death. This teaching we believe has been productive of much evil in the present state, and its effects will be seen for ages in the spirit-world.

The popular teaching that the whole life

may be spent in the service of "the world, the flesh, and the Devil," and just as the last flickerings of the lamp of life are expiring, by the exercise of an intellectual faculty the vilest sinner may become the holiest saint, is a dangerous error, not recognized by the teachings of Jesus or the soundest principles of philosophy which govern our mental and moral natures. The only case seeming to favor that—

"While the lamp holds out to burn
The vilest sinner may return,"

is this "penitent thief," as he is called. Let us look at this remarkable case. Luke is the only one of the evangelists who gives currency to this dangerous dogma. He says one of thieves said, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." Luke was not one of the disciples. He was a physician who wrote his Gospel and the "Acts of the Apostles" to Theophilus about the year 63 or 64, and was designed for his brother Gentiles. Mark mentions the crucifixion of the two thieves, but says nothing about this important event. John, the only one of the disciples who witnessed the crucifixion, omits it altogether, notwithstanding he gives a detailed account of the circumstances attending this memorable event. It is, to say the least of it, a singular omission by the only witness who was present to know the fact. Matthew says: "Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will save him: for he said,

I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth."

The weight of the testimony is decidedly against the testimony of Luke. But suppose we admit, for the sake of argument, that he has given the facts as they transpired, what does it prove? That the thief went to Heaven? Not at all; for Jesus after his resurrection declares to Mary that he had not yet ascended. Admit he went with Jesus to the place of departed spirits, some of whom were in prison, to whom Jesus preached, according to the testimony of Peter. It is written he descended into Hell. So that it may be proved that he went to Hades but not to Heaven. It is said Judas went to his own place; so did this thief, and so will every one go to the place they are fitted for, and to no other. The universal law by which the pure and good ascend, is the same which impels the vicious and vile to descend to their own place. This fitness is not the result of a momentary exercise of the intellect, but a life-long working "out of our own salvation," as Paul expresses it.

Is it possible to conceive that a thief taken from prison to be crucified would be the first one to have any correct views of the spiritual nature of the kingdom Jesus came to establish? We cannot think that he had any more correct views on this subject than the disciples who had been with Jesus three years and a half, and had heard his teachings and seen his works, attesting the sincerity of his mission, and yet not one of them had any correct idea of the true character of the mission of Christ. Hence, when he was arrested through the instrumentality of their treasurer, and denied by one of the bravest of their number, the history declares "then all the disciples forsook him and fled." They returned to their former occupations and gave up all hopes of a temporal kingdom they had believed he came to establish. Such are the facts of history, all of which go to prove that the intimate associates of Jesus were

ignorant of the first principles of the religion he had come to establish. They would not believe the testimony of these associates who had seen and recognized him after his resurrection. Thomas must not only see him, but must thrust his hands into his side, and put his fingers into the print of the nails in his hands before he would believe he had arisen.

We confess it requires greater credulity than we have to believe that there was any exercise of any faculty by this thief by which he was saved more than his comrade in crime. The teaching of death-bed conversions based upon this case, is, as we believe, "baseless as the fabric of a vision," and has done more harm than we shall ever know until the solemn realities of the eternal state are revealed, and our deeds done in the body will be seen, are that which will fix our state in the spirit-world.

Faith has an important work to perform in the economy of man's salvation. Without it we can do nothing. We engage in no enterprise even of a temporal nature without faith. We can prosecute no undertaking successfully without faith. The husbandman prepares his soil, sows his seed, and cultivates the ground by faith that he shall reap a harvest; but his faith without work would never make his crop. The traveler believes if he perseveres he will reach the end of his journey, but that belief will not take him there without an effort on his part. Paul says, "Though I may have all faith, so that I could remove mountains and have not charity (or love), I am nothing." As Jesus opened his dispensation by enforcing the necessity of "doing" the things he had taught, without ever referring to faith, so John closes the revelation in the same manner, by saying "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

WE hope all in arrears will read the paragraph on the Red Cross.

Having been invited by the pastor of the First Methodist Church to hear him preach on the subject of Spiritualism, we attended on Sunday evening the 14th.

The following are his notes he handed us after the lecture :

SPIRITISM.

From what stand-point shall we view it? From that of reason and our senses.

We shall first consider the *fact* of Spiritism.

1. Is it a delusion? Are its advocates dupes and cheats? Ans.—If a delusion why not expose it? One may imitate *some* of the phenomena of Spiritism, and yet not all of the phenomena; e. g. Magicians and Moses. But because these Magicians performed some of Moses' feats, does that argue that Moses wrought his by magic? Because a juggler performs some of the feats of Spiritism must we conclude that *all* Spiritists perform theirs that way? But all the feats have not been imitated. How shall we account for those not imitated? Shall we assume the position that it is the result of some natural cause that yet remains latent? Ans.—But these results have been exhibited for untold ages, and thus far have baffled all the efforts of Scientists. Again—

If the results of natural causes, why should these results so differ from other results of hidden causes? Others are speechless, non-intelligent; these speak and declare who they are.

Are we not, by all rules of thought, forced to the conclusion that these manifestations are prompted by spirit-intelligence? But what kind of spirit-intelligence makes these manifestations?

Here we enter upon a field without a natural guide, and nature is such a faithful leader in all except Spiritology. Nature here preserves unbroken, eternal silence. On this shoreless sea, two guides present themselves, one is Divine Revelation, the other "the Spirits."

Divine Revelation does not teach that spirits of the departed return to earth to commune with the living. But it does teach that demons (evil spirits) do have access to men; and it warns us to beware of them. It also states that in a few instances, spirits of eminent dead have returned by command of God, to give revelations to eminent Divines. And in anticipation of this, we are commanded to

try the spirits. But by what rule are we to try the spirits? There is but *one rule* given us - The Bible.

Now we take it that whatever spirit teaches contrary to the Bible is not of God.

But I ask, do those who are led by spirits believe all the Bible? They began Spiritism by believing the whole Bible, but they have elided verse after verse until their Bible is quite small.

Are these spirits the spirits of the departed, or are they imitators? I incline to the belief that they are *imitators*—evil spirits. But can I prove this? I can only prove the *possibility* of it. Since I cannot prove it beyond doubt, let me admit all that Spiritists say; let us admit that they are the spirits of the departed.

Then is it *safe* to take them as guides? Knowledge is received here by slow and gradual processes; we know nought to the contrary but that it is so received yonder. If all who have crossed over have received the ultimatum of knowledge, then may we not expect unity of thought and knowledge of them? But they differ. Again—

A character is a thing of growth and does not change by death. If otherwise, then would not all over there be equally good or equally bad, and their code of morals the same? But is this true? Do they not differ in character there and rule?

Now if I am to be led by the spirits, which ones am I to follow? The good or the bad? The wise or ignorant? Also, by what rule am I to determine who are good? who wise? I have no rule except the Bible. But the Bible says, let them alone.

There must be a rule to govern intelligence, else anarchy. This rule must be authoritative—that is, of God. But if I reject this Bible—I have no rule, no authority; I am at sea without compass or rudder.

Were Spiritism to teach the Bible I could believe it; were they to confess Christ, I could believe them. But in rejecting these they reject all rule, all authority. Therefore I cannot follow them.

He admitted, in his first proposition, that the phenomena of Spiritualism were true. That it was no delusion, and had never been exposed. That while the trickster might do some of the things done by spirits yet that does not prove to have been exposed any more than that the Magicians of Egypt, who having done nearly all the

miracles wrought by Moses, proved that they were performed by magic.

Natural causes have never explained them. Science has utterly failed to account for them upon natural principles.

Is it true that "Divine Revelation does not teach that spirits of the departed return to earth to communicate with the living?" We think not. The Old and New Testaments abound with numerous cases of spirit-communion.

Nor is it true that "Spirits of eminent dead have returned" only "by command of God to give revelations to eminent divines." There was no command of God for a man to wrestle with Jacob all night, who said to him, "Let me go, for the day breaketh." Nor for the man who met with Manoah's wife several times, and conversed freely with her. Neither was it the command of God that Saul should consult with Samuel through the medium of the woman of Endor.

We do not even find that God commanded Moses and Elias to go to the mountain top and talk with Jesus, Peter, James, and John. We have no evidence that God commanded the man to commune with Cornelius, or the man of Macedonia to invite Paul over to help them in his native land. Indeed, we scarcely find a case where these visitors came by the command of God. This is like many other assumptions made from the pulpit, and is without authority from the record. They came then, as they do now, sometimes on important missions, but often in regard to minor matters. It was a common occurrence under every dispensation from the patriarchal to the close of the New Testament.

It was admitted that good spirits are sent to eminent divines. It is also recorded that God sent a lying spirit to deceive Ahab. Thus we find the necessity of trying the spirits, as John says, by what they teach. This is good theology as well as the teachings of Spiritualism.

The preacher ignored the teachings of spirits because they "differ." It is an old

proverb that those who live in glass houses should not throw stones at their neighbors. Do not the hundreds of sects who claim the Bible as their "divine revelation" "differ" in regard to almost every doctrine of their creeds?

The great leading idea of the lecture was that "The Bible says let them alone." "Thou shalt not suffer a witch to live."

For a long time the opposers of Spiritualism cried out "Humbug!"—"Delusion!"—"Fanaticism!"—"Its advocates are crazy!" Having been driven from these positions by indisputable facts, they have changed their tactics and now the battle cry is "It is of the Devil!"—"It is forbidden in the Bible!"—"Let them alone!" Let us look at this subject fairly, and see what are the facts in regard to this matter. There are those who understand Deut. 18: 10-11 as prohibiting all intercourse with the dead. This is an important question to settle. To whom was this Mosaic law given, and under what circumstances and surroundings? If we turn to the twelfth chapter of Deuteronomy we will find it written, "These are the statutes, and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee." Thus we see it has none of the characteristics of the moral law given to Moses on Mt. Sinai. One was for a particular nation in "the land," the other of universal application to all people in all ages of the world. If this Israelitish statute was of the nature that the preacher endeavored to impress his audience, it seems to us that it should have been put in the Decalogue, and not among hundreds of things which we know pertain only to that age and people. There was a tendency upon their part to return to Egypt. This was, perhaps, the reason why they were forbidden "to multiply their horses." Their tendency to superstition may have been the reason why this statute was given: "The dreamer of dreams shall be put to death; thou shalt surely kill him." "If there arise among you a prophet or a dreamer of dreams,

that prophet or that dreamer of dreams shall be put to death," Deut. xiii: 1-5. Now read in the prophet Joel what he says, having doubtless reference to the Christian dispensation, as St. Peter says on the day of Pentecost, Acts iv: 16-17: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

God is said to be the author of both of these. How can they be reconciled only by admitting the ceremonial law had reference only to the Israelites.

It is our duty to prove from that standard guide-book the Bible, that such statements are untrue and arise from completely losing sight of the fact that the commands were given to the Israelites to *avoid* intercourse with the Pagan witches and wizards, who, controlled by the "Gods" of the Moabites, the Ammonites, the Hittites, the Cananites &c., would give the Jews false information, and thwart, as far as in them lay, the Divine plans continually unfolding, to erect them as a *distinct nation*. This was to be done for ulterior objects connected with the civilization and expansion of the human intellect in its future history throughout the world, and known so far to us through the second or "Messiah" dispensation. But, be it remembered, that in no one instance did Moses, did "the Lord," forbid conversing with and consulting Jewish seers, or through them with angels of the Lord, "from the Lord," and through them obtaining knowledge on spiritual and on business matters. We need not show the absurdity of taking a piece of the Mosaic work and saying, "You and I are forbidden to consult witches on pain of death," and yet without stint, eat pork, which is equally forbidden.

That the permission to confer with Jewish spirits on religious and business questions was in accord with the Divine Will, we

shall now prove—remembering these words are written, not for Atheists or for Deists, but for Christians, who take the Bible as their guide. So now we go to the law and the testimony, and ask you to ponder over the declaration made about 2,972 years ago. (1 Sam. ix. 9). “Beforetime, in Israel, when a man went to *inquire* of God, thus he spake:—“*Come, let us go to the seer;*” for he that is now called a Prophet was beforetime called “a Seer,”—in our day “a Medium;” and in Christian families the *enquiry* is principally through prayer to God, with the Bible on the table, in the presence of the seer, or Christian Medium. It is therefore clear that while the Jews were, for the reasons assigned, forbidden to consult the Pagan seers, it was their privilege to confer with the Jewish ones, and that it had the Divine sanction. Let us take the continuation of the commandments (Exodus xxii.) as narrated in the next chapter, verse 20: “Behold I send an Angel before thee, to keep thee in the way (*spirit guidance*), and to bring thee into the place which I have prepared (*spirit foreknowledge*). Beware of him, and obey his voice (*spirit speech*).” Turn to 1 Sam. ix. 6—8. We find that Saul had lost his *asses*. He could not find them. His servant advised him, “Behold now, there is in this city a man of God; all that he (*the seer—the medium*) saith cometh surely to pass: now let us go thither; here is the fourth part of a shekel of silver (*threepence farthing*), that will I give to the man of God, *to tell us* the way (to the asses).” Samuel’s “Satanic agency” powers, as they would now be called, were well known to the “maidens” of the district; for Saul was directed by them which way to go to find the seer. He went, but in the meantime, the Lord showed his approval of the incidents, by telling the medium, Samuel, “in his ear,” that is by voice: “To-morrow I will send thee a man thou shalt anoint to be captain over my people.” This shows that Saul gained his kingship while consulting a medium respecting the business question he was anxious to get answered.

The order for putting the heathen mediums to death was 3,390 years ago. Saul going to Samuel, the seer, with a threepence-farthing fee in his hand to know where his asses were, was 2,994 years ago, that is 396 years *after* the witch law was promulgated, which now-a-day Christians desire to lean on. If our modern Christians were right, we must call Samuel a wizard, consulted by the Jew Saul, who, for doing so, ought to have been put to death with Samuel, the appointed of the Lord, instead of being anointed the king of God’s chosen people.

Our friend must have read Spiritualism very different from anything we have ever read, if he expects “unity of thought and knowledge of them.” This is not found even with the New Testament writers.

What we call death is only the throwing off of the outward covering without the slightest change of the intellectual or moral status of those who enter the spirit world. Hence, every diversity of belief that is entertained here will be communicated from there until they learn better. This is one reason why Spiritualists ignore authority in both worlds.

The lecturer seems not to have progressed out of the notion that soon after the departure from the present state they should all have “unity of thought and knowledge;” so that their teachings would be harmonious. This will never be while their states and conditions are so diversified, and consequently viewed from their own stand-points they must “differ.”

The lecturer declared that the spirits who communicated were evil spirits. We would ask, Is it reasonable to suppose that God would permit that class to control mediums and deny the same to good spirits, or have evil spirits more power than good ones to control? That there are evil spirits who obsess individuals is an established fact, recorded in the New Testament. These were cast out by Jesus and his disciples. Also by the seventy sent out, and they saw others casting them out, and forbid them, because they followed not their Master.

This kind of obsession is common in our day, and these spirits may be cast out by means in harmony with universal law. A large portion of the lunatics are thus obsessed. When, by the use of opiates, spirituous liquors, or any other cause, the brain is so affected as to destroy the individuality; the door is opened, and as Jesus said, a stronger than he enters in and takes possession of his person.

In conclusion we state, emphatically, that spirits, *good, bad and indifferent* can, and do, communicate with mortals through thousands of mediums all around the world at the present time. We must exercise our common sense and discriminate who they are by what they teach, regarding them as having no more authority than the nature of their communications will give them.

It is a glorious truth that there are millions in our own country who enjoy this communion with loved ones departed, and know for themselves the truth of these things, as well as those who use the telegraph and communicate with their friends across the ocean. Those are thousands of miles away. These are around us, in close proximity to us, and manifest themselves to the senses, demonstrating their identity beyond the possibility of delusion. No: do they believe they are violating any law, or acting contrary to any precept that has any reference to this age or dispensation. They do not believe they are living under a statute made in the wilderness for an ignorant and superstitious people just emerging from several hundred years of slavery, but in the latter part of the nineteenth century, when light and immortality have been brought to light by the gospel. They believe that we are on the eve of the time when the soul's immortality will be demonstrated to all; when the veil which separates the two worlds will, to a great extent, be removed; when our friends who have passed over the river will manifest themselves in open daylight in a more tangible form than many now believe to be possible. They cannot be argued or ridi-

culed out of the belief, knowledge, or the enjoyment of the most distinguished privilege ever conferred upon man.

MEMPHIS MEDIUMS.

We have a number of these for different phases of manifestations.

MRS. HAWKS' SEANCES.

We are requested to say that Mrs. Hawks will give two seances a week, one on Monday and one on Wednesday evenings. These are club seances, at \$10.00 each, the number of investigators being limited to ten. If fewer in number, the sum of \$10.00 can be made up among them. The object of these seances is to procure funds for the contemplated weekly, the *Voice of Truth*, and they are of no pecuniary benefit to the medium; and it is earnestly hoped that the friends of truth will interest themselves to form clubs for these seances. Residence 206 Union Street.

Mrs. Eldridge, who is one of the best independent slate-writing mediums we have ever seen, is at No. 143 Main St. just above the court house, third floor.

Mrs. Clanney, cor. of Exchange and Fourth, is a trance and personating medium. Those who go to see these mediums should compensate them for the service rendered.

HARMONIAL HALL.

Col. J. W. Eldridge, we are informed, delivered a very fine lecture there last Sunday. Having an appointment in the country we could not attend. We learn that Mrs. Hawks had an overflowing house on Sunday night, and delivered a very profound lecture on a subject chosen by a committee. We have enlarged the Hall so as to be able to accommodate the crowds that attend her lectures.

We have also fitted up a seance-room there, and hope ere long to be able to give such manifestations there as will convince the most sceptical.

HOME CIRCLE.

The time has come when mankind must know the truth: Spirits are striving hard to make it shine in letters which can be known and read of all men. You my brother, must stand by the truth, let others fly as wide as the universe from it. Unbelievers in God, and his mighty power to save to the uttermost, should never raise their voices, when they stand upon holy ground where God and angels meet for the salvation of men, and make the will of the divine manifest through such agents as consecrate their spirits to God and the good of his creatures.

Your meetings at your hall will prove of no avail, unless good results can be traced to them. The persons who congregate there will never be impressed with the truth of spirit communion in such discordant conditions as existed there last Sabbath. You must be to them what Moses was to the Israelites, and lead them out of the wilderness of ignorance "into the marvelous light and liberty of the Gospel" which Jesus-Christ taught was to save the world. He said believe the things which ye do see and hear; meaning that such would be the signs of the success of that Gospel.

I try to impress you often when you know it not. You feel an impulse to drive away wrong impressions, by calling the minds of your hearers from infidel teachings, to the pure and holy Gospel taught by Jesus of Nazareth; whom God approved in mighty workings of power. Be not weary; the time is short in which you have to work on the mortal plane. Do your work well, for angels are guiding your footsteps, lest you dash your foot against a stone, and thereby fall from the high calling of God in Christ Jesus. You must array yourself in battle panoply and be always ready to speak when the enemy invades the territory which Christ conquered by the will and power given of the father. You are his representative in this generation as his apostles were in that immediately succeeding his earthly ministry. Never yield the faith you possess, and when you pass from the earth sphere, you will find the rich reward promised to the faithful steward. I bid you good night.

MOSES BROCK.

The following is an extract from a communication addressed to our home medium.

I want now to tell you and your brother of my entrance into spirit-life. My spirit was filled with such an influx of joy, from

the celestial spheres conveyed by the spirits of the just and good, that I was lost and bewildered for a time in the glorious light and beauty, spread out before my spiritual vision. My loved ones as well as those to whom I was bound in earth-life by the ties of spirit affinity, ushered me into the beautiful realm of spirits and bade me to drink from the fountain of purity and wisdom. I drank of that spiritual rock which is Christ, and can never thirst again; for the water of life which he taught me was free for all is constantly before me a living reality. No faith, but knowledge which makes faith full fruition

The beauties spread out before my glorified spirit, are far beyond anything mortal mind can conceive. I often thought while in the body that spirits should be more explicit in giving information about the life and surroundings of spirits. But now, I can only say as others have done. No mortal mind can conceive nor understand, the joys and beauties and loveliness which await the soul whom God has honored with his image, and whose obedience and faith, and the constant exercise of those virtues, has accomplished his mission on earth by fighting the good fight and laying up treasures in heaven. My soul doth magnify the Lord, and in his presence my spirit is full of boundless love. In his ways I meditate, and glorify the power which moves the mighty universe of law. The laws I studied and found unalterable while in the body, reach every atom of spiritual realms.

Press forward, my friends, in the good work of enlightening and doing good, and God will bring you up higher when the lamp of mortal life shall burn out, and spiritual life shall catch the expiring flame, and burst forth with brilliancy increased an hundred fold. I love to visit your home circle, and aid you to understand the laws which prevail in the glorified spheres. Be patient and let your light shine as you receive wisdom from the land above where all is harmony and love.

CYRUS JEFFRIES.

C. B. Kitteringham & Co. are about to commence the publication of a monthly paper at Hempstead, Texas, to be called the *Texas Spiritualist*; terms, one dollar per year. There are many Spiritualists in Texas, and if they all put their shoulder to the wheel, they can support a monthly journal without much difficulty.—(*R. P. Journal*.)

MESSRS. J. M. & S. S. ALLEN.

I desire to say to the friends of Spiritualism in the more Southern portion of our land, we will visit you this fall and the coming winter, as mediums for mental (not physical) manifestations, wherever our services may be desired, and we can have the needful guarantee of a reasonable support. It would be desirable to hear at once or very soon from those who wish us to visit their place or section, in order that we may be able to plan our route. We had thought to traverse the following States, and perhaps still others: Maryland, Delaware, Virginia, East and West Tennessee, and Georgia, Arkansas and Texas. Would visit Florida if way opens rightly. Now let all those who feel deeply interested in the grand educative work, which the angels of love and wisdom are doing, and who are willing and desirous to co-operate with them by every means at their command, make known their wants, their situation, at once. We will heed the call, if possible. If you have an "organization," and are united and strong (you are the latter, if the former), let us hear from you for a series of Sunday lectures. If not organized, we will come and help you to get so! By public lectures, public and private circles and individual sittings, etc., we shall be able to contribute to the work some increase of vigor—to enhance the wave of spirituality which has commenced moving auspiciously over the Southern people, and which shall yet purify and elevate universal humanity by its benign influence, where in the reign of "true Christianity," and establish what the world has never yet seen—a true civilization.

With best wishes for the continued success of the *Magazine*, and a hope of meeting you again ere very long (if Providence so directs.) Yours for human elevation,

JAMES M. ALLEN,
SARAH S. ALLEN.

Address 215 Chestnut St., Philadelphia,
Pa. Care ALFRED H. LOVE.

UNION CITY, TENN., Oct. 12th, 1877.
REV. S. WATSON, Memphis, Tenn.

Dear old Friend and Brother—The gifted and talented friend and sister, Mrs. Hawks, has paid us a visit, and we have had a glorious time, notwithstanding we were doomed to some disappointment on her second appointment, which was to have been at the Cumberland Presbyterian Church, where she first lectured on Monday night last.

A few old fogies rose up in their wrath, and declared that such oratory and eloquence could not be delivered in the Cumberland Presbyterian Church. So you see, we were forced to go to the Court-house, where she was greeted with another large and in the main, and intelligent audience, and was heard with marked attention and due respect; in fact the audience was much more quiet and orderly, than if the judge had been their on his seat.

I have heard quite an intelligent lawyer say that Mrs. Hawks gained a great victory over the little and narrow-hearted opposition, shown by a few of the church-members. I feel just like it was times that all Christian Spiritualists were standing in the proper place and not remain any longer where their hands are tied, and are compelled to feed and foster the powers that fight them the hardest, and I, for one, will so act, for we are not able to work for and feed the different churches and get nothing to eat ourselves. Now, my dear old friend, if you think I am about to act rashly let me hear from you in your own good time. Respectfully, W. D. SCATES.

THE CLOCK STRUCK THREE.

Is a new and substantially bound book of 352 large pages, by Dr. Samuel Watson, of Memphis, Tenn., formerly editor of the *Memphis Christian Advocate*. The main object of the work is to show up the existence of a delightful harmony between Christianity, Science and Spiritualism, and we must bear witness for the Doctor that he has handled his subject with decided ability. Every person interested in Spiritualism viewed from a Christian standpoint, would, undoubtedly, find for themselves a rare treat in Dr. Watson's "Clock Struck Three. Can be had of the author, by mail, for \$1.50.—[*Journal of Progress*.

SPIRITS.

This is a pleasantly written account of investigations made by an author, Mrs. Mary Dana Schindler, with reference to the subject of Spiritualism. A resident of Texas, she went North, visited all the prominent Spiritualists put the manifestations to the most rigid tests at her command and at length became convinced that Spiritualism was a reality. Finally, after having returned and spent some time at her home in Texas, she removed to Memphis, Tenn., where she published this book, and where she now resides. A neatly executed copy of the work may be had of her by mail for \$5.—[*Journal of Progress*.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teaching.

FROM A CHRISTIAN STANDPOINT.

VOLUME III.

DECEMBER, 1877.

NUMBER 12

Through our Home Medium.

GOD IS LOVE.

The little flower that lifts its tiny petals to greet the genial rays of the Spring time sun, tells of the great love the Father has for his children. The laughing rivulet which comes bounding down the mountain side, and smiling in silvery ripples as it goes to augment its kindred stream, flowing on to the greater volumes of water which serve the uses of man, speaks of the love of the Creator for his created. The beautiful rainbow which spans the firmament, in its varied tints, manifests the blessings and goodness of God. The rosy hues of the evening sky, that gently fade as night draws her mantle over the world, reiterate the mighty power of the love of God. The tall mountain that lifts its snow-capped summit to kiss the rays of the morning sun, tells in wonderful language what God has made was through manifold love and goodness. All nature opens her volumes of inspiration and bids the denizens of earth to drink from the fountain of love and wisdom, and to be filled with love to God and their neighbor, which is his law and requirement. The great heart of the universe, in its gigantic throbbings, speaks of the mighty power which moves the colossal machinery of law. The laws of nature are fixed and unchangeable, and when understood and obeyed result in mortal realization of the mercy and love of God. Nature's laws are true; spiritual laws are equally true in the workings and development of spiritual life.

There is a mystery in spiritual things which can be understood only as the spirit-man grows in the knowledge and love

of God. The spirit grows and rises to the plane of spiritual wisdom, just in proportion as it receives the influx of the Divine Spirit. The Holy Spirit, or the spirit of truth, manifests itself in the spirit-man and displays the love of God in the heart by outward manifestations of love, such as flow continually from heart to heart, as the great love of God flows from the fountain to the spirit receiving this love. The spirit thus filled with love rises in the scale of spiritual wisdom, because of its constant drinking from the fountain of all wisdom. It was this great love and wisdom which devised the plan of man's redemption. Man had no conception of God in the sense of spirit. The finiteness of man while in the body makes it impossible for him to understand and love God as he must, to be fitted for spiritual birth into the spheres of eternal life.

God, the great first cause, and creator of everything that exists, because of his priority of existence, made the law of nature which perpetuates the races. He breathed upon man and he became a spirit, because God is spirit. His spirit became the germ of life in man which will continue to germinate in mortal soil and work out the design of creation. Then to be removed to a higher sphere, where this germ of God's life will still grow to his honor and glory; and by his constant care and delegated power will continue to execute the plan of man's redemption.

In love and wisdom Jesus was the manifest power of God. He knew no sin nor transgression, because God's love was his shield, and prepared him for the attacks from evil, and gave him power to accomplish the mission which he ordained him to

fulfill. I said before that the mind of man could not conceive of God as a spirit; hence the spirit which was to redeem man from spiritual bondage, and elevate him to that degree of spiritual wisdom, so as to enable him to comprehend God, was manifested in the life and power of Jesus Christ. He came to show mankind God, hence he said: "He that hath seen me hath seen the Father." He knew from the spirit within him that he was a part of God's own being, and that he could manifest him by doing the works which he knew were prompted by the God-spirit within him. He came to do this—accomplished the mission designed, and sealed it with his blood, that mankind might know of a truth, that he came to open the way to eternal life. His resurrection was the cap-stone to the structure of salvation, built upon the love and wisdom and mercy of God. God is love. He that loveth God is his redeemed creature; for this is the fruit of righteousness. He that loveth his neighbor is accepted with God. This is the redemption of man from the selfish nature of the unregenerate. "Upon these two commandments hang all the law and the prophets."

I told you, in the beginning of my control, that the special object was to instruct you and the readers of the *MAGAZINE* in regard to the mission of Christ. This I have tried to do. Many have received my words, yet many have received "to doubtful disputation." I have labored faithfully in the performance of this work, and you, my medium, have been true to the duty assigned you. When we meet in spirit-life we will sing the song of triumph. When we receive the Master's reward, "Thou hast been faithful over a few things, be thou ruler over many," I will point you to the results which your mediumship has effected, and you will realize then the good that has been accomplished. When I have lacked wisdom, angels from higher spheres have ministered unto me; they receiving it as I knew, from those still higher, until it came, fresh and pure from the fountain of all knowledge and wisdom. Your brain has been electrified so as to receive impressions that have led you into the light of much, which hitherto was dark and incomprehensible. Your spirit is asking, seeking and knocking for truth. Press onward and upward, and as light descends, the nearer you approach it, the brighter will be the radiations from your spirit to those around you.

My mission to you was appointed through the love of God, who made the law of spiritual affinity which brings together spirits possessing affinity for each other. This law attracted my spirit to you in your infancy, because I saw the spiritual part of your being would predominate over the physical or mental. I saw in you those mediumistic gifts which would develop when proper conditions could be effected. These necessary conditions have never been fully attained, hence your mediumship has not yet satisfied your exacting and sceptical mind. Spirits nor you are to blame for these things as they are controlled by unchangeable laws. The failure to comprehend and adapt your life to them has prevented your development beyond what it is. Study the laws of your being—the triune nature of that being. Rise, by entire obedience to the laws which effect that trinity to the summit of the mount of spirit communion.

I was, as I said, attracted to you by the law of affinity, in your childhood, yea, in your infancy. Since that time I have been your counsellor and guide, watching your footsteps, often averting evil and ministering those blessings which God in his love ordained for you. My life in the body was similar to yours; made up of sunshine and shadow. I was of a receptive nature, and took into my spiritual being errors as well as truths. Error was implanted in my mind in youth, and through all my youth and manhood, I felt a restless pining for something, I knew not what. But I knew the longings of my soul were not satisfied with the teachings I received from those who were my educators. I was a minister of the Methodist persuasion, and tried to preach according to the faith of that body, but often I preached to others when I feared I myself would be a castaway. Brethren of the ministry, let me here speak to you yet once more. Be careful of the instructions you give your hearers. They will live in the spirit world as a testimony against you, or as bright stars in your crowns of rejoicing. If false, they will bring to your spirits the penalty. If true, they will meet their reward. The law of recompense is the law of God, and the spirit will, by and through the love of God, reap its own reward.

I struggled on through my earth pilgrimage with these questions continually haunting me: If a man die will he live again? What shall my spirit find when I leave the body? Shall I live, how, and where?

Had I understood the laws of my own being and my spirit's connection with the Father in a spiritual sense, I would have better understood the spiritual meaning of the Word of God, and the mission of Jesus Christ; and how his coming into the world was for my redemption, and how that redemption was to be effected. The love of God passeth all understanding, and must be realized in the inner man before he can comprehend what it is to be filled with all the fulness of God.

The year closes with the present issue of the MAGAZINE. What good has been done by my spirit bearing witness through your organism, to the testimony of apostles and prophets, that Christ's kingdom was spiritual and his mission ordained by God to make his will and commandments known, and man's redemption secured through that mission, by obedience to his teachings, and living as he did, for the glory of God and the good of humanity, I cannot tell until all things are balanced up in the spirit world. I have given all the light I could from the spiritual understanding of these things passing through human organism. I leave results in the hands of the great First Cause, and press my way upward to higher spheres by those laws which control the spirit's progression. I promise not to give the knowledge I receive to the world at regular intervals as I have done through the columns of the MAGAZINE, but to you, my faithful medium, I shall come and commune with the world of spirits, struggling on as I did in lights and shadows; striving to dispel the shadows and make the lights yet brighter, with the radiance that beams upon me from the celestial spheres, in truths which must and will make a new Heaven and a new earth, wherein dwelleth righteousness.

I must now give you my name, as I promised to do when in your solicitude and earnest longing to know, I withheld for a purpose which was wise and prudent. I was in the line of your ancestry, but too far removed from you to claim the tie of kindred blood. Between us, however, exists a tie which more closely binds than that of consanguinity. It is that of spiritual affinity, which forms the societies of Heaven. My name will not be recognized by you, but would by your grand parents were they still in the body. No matter about recognition in the material sense; in the spiritual relationship we are mostly interested. This is for eternity, and will be manifested forever in the spirit world. JOHN H. MANLY.

For the Spiritual Magazine.

CHRISTIAN SPIRITUALISM.

BY EUGENE CROWELL, M. D., OF BROOKLYN, N. Y., AUTHOR OF "PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM IDENTICAL," CONTINUED FROM OCTOBER NUMBER.

What is Religion?

The religion of Jesus consisted in the love and worship of the Heavenly Father, and in doing good to his fellow-men. It was thus founded on love to God and man, was unassociated with dogma, was purely practical—not speculative—and applicable to all the relations of life, and the daily actions and occupations of men. Christianity thus inaugurated, continued with the apostles and early disciples a system of practical benevolence, of equality, and religious and moral reform, associated with a simple form of worship, and accompanied by spiritual manifestations which were not only countenanced but in every proper way encouraged. Dogma and creed were unknown to it. The greatest latitude, the largest liberty of thought and expression, compatible with its simple and pure spirit, were conceded and enjoyed by its adherents. While it was thus tolerant in relation to opinions, it was rigidly exacting as to conduct. This was required to conform, as nearly as possible, to the teachings and example of the inspired Founder of their religion. He who earnestly endeavored to follow these was a Christian.

Jesus promised that the spiritual gifts which he exercised so conspicuously, and worthily, should be continued after him. "He that believeth on me the works that I do shall he do also, and greater works than these shall he do." And these gifts were continued with the early Christians. Justin Martyn, about one hundred and fifty years after this, wrote: "There are prophetic gifts among us to this day, and both men and women endowed with extraordinary powers by the Spirit of God." Irenaeus, about the same time, testifies that some "cast out devils, so that those from whom they were ejected often turned believers. Others had knowledge of future events, visions, and prophetic sayings; others healed the sick by imposition of hands." About the middle of the Third Century, Cyprian wrote: "Beside the visions of the night even boys among us are filled with the Holy Ghost, and in fits of ecstasy see, hear, and speak things by

which the Lord sees fit to instruct us." And even as late as the Fourth Century, St. Augustine says: "They ask me why do the miracles, which, as you say, were performed in former times, not occur to-day?" And he replies: "At this very day a multitude of miracles do occur. The same God who caused the signs and wonders, which we read of, works similar prodigies still, by such persons as He sees fit to select."

And why did these gifts afterwards cease in the Christian Church? The true answer was given by John Wesley when he said, "The grand reason why the miraculous gifts were so soon withdrawn, was, not only that faith and holiness were well nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture."

Primitive Christianity, in its teachings and peculiar spiritual powers and manifestations, was the original form of Modern Spiritualism, and nearly all phases of the latter were familiar to Jesus and his disciples. See I. Cor. 12. Modern Spiritualism is founded upon the same basic principles as the former. They both proclaim one Father, one gospel, and one salvation for all. Primitive Christianity was based on the teachings of Jesus, and the so-called miracles which attested his spiritual mission. Modern Spiritualism is based on similar teachings, and the seeming miracles that accompany them. We have established the fact that the higher teachings of Spiritualism are directly from spiritual sources, that they agree with those received from like sources, through Jesus, and that phenomena of the same nature attend these teachings, and we thus establish the unity of our teaching and phenomena with those of Jesus and his disciples. The voice of Jesus of Nazareth and a host of saints speak in Modern Spiritualism, and proclaim it to be the full and glorious manifestation of that power which touched his lips with sacred fire, and opened them for the utterance of truth which the world was then unable to receive, but which found lodgment in certain spiritual natures, and have been transmitted by like minds from generation to generation to our time, when the greater intelligence and liberality prevailing furnish the conditions necessary for their reception and comprehension. Spiritualism thus unites the past with the present, and in it is fulfilled the second mission of Jesus—or Christ-spirit—to men. "Spiritualism and Christianity," said our late mortal, now

spiritual, brother, Robert Dale Owen, "are identical in essence, and in their essence, not in the anomalous excrescences with which ignorance or prejudice disfigures them, and both will endure forever." Jesus was emphatically a Spiritualist, and taught the pure truths of Spiritualism with a force and an eloquence that no man, before or since has equalled. He was a medium, and lived in constant communion with the spirit-world, it manifesting through him, and he suffered an ignominious death at the hands of his enemies because he was a Spiritualist and medium. The phenomena and teachings of Spiritualism to-day are regarded by the majority of people precisely as the corresponding phenomena occurring through Jesus and his teachings were regarded by the equally self-sufficient people of his time. One class of minds that no one opposes Spiritualism professes to entire belief in the divine, or spiritual manifestations through Jesus, and receives his teachings—as it interprets them—as inspired utterances, while another class has no faith in those or any other spiritual manifestations, or in the existence of spirit itself. The former of these faithfully represent the Pharisees, and the latter the Sadducees of the time of Jesus, and their attitude in relation to Spiritualism is precisely that sustained by their prototypes towards his works and teachings. The workers in the spiritual field of to-day are striving to do for Modern Christianity what Jesus did for Judaism.

It may here be asked, what constitutes a Christian? The answer of the Church is, membership of an orthodox church, and belief in orthodox Christianity; but Spiritualism declares it is to live according to the teachings and example of Jesus Christ. As was said by Mr. Owen, "Spiritualism is the compliment of Christianity, spiritual phenomena are the witnesses of Christianity. All thoughtful believers in the epiphanies of Spiritualism will be Christians as soon as they learn to distinguish between the simple grandeur of Christ's teachings, as embodied in the synoptical gospels, and the Augustinian version of St. Paul's Theology, as adopted in one form by the Church of Rome, and in another indorsed by Calvin and Luther."

"By the true Christian religion," to use the words of Professor Brittan, "I mean the religion of Jesus, and not the poor, but well-dressed effigy that appears in the temples." And in using the phrase, "Christian Spiritualism," we mean to imply that the

Spiritualism of our day is the same as that made manifest to and taught by Jesus in his day, and that we necessarily receive his teachings, they being from the same source from which our highest teachings are derived, and these corroborate his. We are prepared to maintain the position here taken, and further, to prove that we are Christians, and that true Christianity is nearly unknown in the churches. Can the body of intelligent Spiritualists occupy a more desirable, as impregnable a position, in relation to the outside world? If it can, I confess my ignorance as to what that position is, and I think it would be a task, attended with much difficulty, to make even a plausible showing of its desirability, and practical advantages.

Christian Spiritualists contend for, and adhere to the religious principle, or element, in Spiritualism. The name they have chosen is another name for religious Spiritualism, and is more definite and truly expressive than that. Not that Christian Spiritualists ignore, or are indifferent to the philosophical side of Spiritualism, but that by the assumption of this appellation they declare that Spiritualism is a religion as well as a philosophy, and at the same time clearly indicate the relationship of that religion to the religion of Jesus, and the early Christians.

Christian Spiritualists have not the least desire to separate, much less any intention of separating, from the main body of Spiritualists; and doubtless all, like myself, would view with indignation any attempts in that direction. Their whole object is to give individual and collective expression to the religious sentiment, to confer and commune with genial minds whenever the religious feelings of our nature seek expression, and *in all other respects* to be one in spirit and deed with our fellow Spiritualists, working shoulder to shoulder with them in advancing the interests of Spiritualism.

The intention of Spiritualism is not to pull down, but to build up. Unfortunately some professed Spiritualists speak and act as if they conceived its mission to be a destructive instead of a reforming and sustaining one, to bruise instead of heal, to exasperate instead of conciliating, to make enemies instead of friends. Spiritualism is opposed to this rash and belligerent spirit, and it has been—perhaps—a greater foe to its progress than the combined attacks of its enemies; and in justice to the latter it must be said that a very large proportion of their attacks have been incited by the

exhibition of this objectionable spirit on the part of these unwise and iconoclastic Spiritualists.

This intolerant spirit, especially when manifested towards the churches, is unworthy of us, and our cause. It can be but little light such persons have received when they have failed to learn the first lesson in Spiritual teachings; namely, the Father-head of God, and the brother-hood of man. Though existing in the full light of Spiritualism they seem to be insensible to its nature and influence, and to its demands on their charity and forbearance. They have yet much to learn of true Spiritualism, as they have of true Christianity, and it would become them, if they have the interest of the cause at heart, to take lessons of wisdom and prudence from the example of Wesley, who, living in an age of comparatively spiritual darkness, was yet far in advance of them in true Spiritual knowledge. "No confession of faith," says his biographer, Southey, "was required from any person who desired to become a member" (of his Society). In this Wesley displayed that consummate prudence which distinguished him whenever he was not led astray by some darling opinion. The door was thus left open to the orthodox of all descriptions, Churchmen or Dissenters, Baptists or Pedo-Baptists, Presbyterians or Independents, Calvinists or Arminians; no profession, no sacrifice of any kind was exacted. The person who joined the new Society was not expected to separate himself from the community to which he previously belonged."

Intolerance and bigotry should be left to the effete organizations of society, they have no place in Spiritualism, and Spiritualists should be, at least, as tolerant as Wesley and his coadjutors, and not permit themselves to be led astray by mistaking their prejudices for convictions, and their intolerant views as compatible with a wise and prudent spirit.

Mr. J. Murray Case in an article published in the *Religio Philosophical Journal*, in December, 1875, truly and forcibly said: "Why is it that so many Spiritualists glory in their opposition to Christ and the Bible? I can see no reason, only a malignant hatred against everything connected with the established churches. There are those who labor more to tear down old institutions and set the world in commotion, than they do to build up the truth. We can never elevate ourselves by pulling down our neighbor. We may reach a man in error

by appealing to his reason, and presenting the truth with kindness, but never by ridicule and abuse. *** We have nothing to gain by setting ourselves up in opposition to the Bible or Christ. That book has more evidences to support the truth of Spiritualism than any other in existence, and we have more reasons to accept Christ as the founder of our philosophy, and the head of our church, than any other religious body. A vast number of Spiritualists never open the Bible except to hunt from its pages some criminal precept, or apparent contradiction, to be used as a weapon to condemn the book. If it teaches some errors let us show the source of those errors, and why they exist. If it contains truths let us present them in all their beauty. If it contains evidences to support our philosophy let us teach them in a manner to reach those who will not believe only on the evidence of that book."

It is but too true, as said by an English writer, "Spiritualists have run madly amuck at all other faiths, opinions, and institutions, as if they only were the people, and that wisdom must die with them. We out Ishmael, Ishmael, to all around us, and then complain, forsooth, that we are an injured, innocent, and misunderstood people. We are in fact still in the eruptive period of spiritual infancy."

Many who oppose the use of the phrase "Christian Spiritualism" confound the teachings of Jesus with those of the orthodox churches. In their prejudice against modern Christian theology they lose sight of the important fact that Christian Spiritualists, like themselves, deny the possession by the Church, as a body, of the true faith, while we maintain that in interpreting the life and teachings of Jesus correctly, and in making him our exemplar, we possess that true faith which the Church, as a body, is destitute of. There are doubtless many Spiritualists who have suffered from the bigotry and intolerance so often manifested by modern Christians, and if any are excusable for entertaining feelings of hostility toward the churches and their supporters, they certainly are. A sufferer from these causes last year in writing to one of our Spiritualist journals, said: "Having received so much abuse and bitter persecution at the hands of all denominations, in this town, calling themselves Christians, *the very name* is odious to me." Although it is much easier to give advice in such cases than to take it, when we ourselves are the *subjects of it*, yet I will venture to say that

it is far better to get rid of such feelings than to tolerate them, for they are the means of attracting evil influences; they poison the mind and corrupt the judgment, so that we are entirely unable to justly estimate anything that is related, even distantly, to the objects of our aversion. There is reason to believe that much of the opposition to the use of the appellation "Christian," as applied to Spiritualism, has originated in these feelings of bitterness towards the churches, and this is an additional reason why such feelings should not be entertained, for upon this very question the prejudices of such Spiritualists unfavorably affect their judgment, and render them incapable of deciding it upon its merits. Of such I would ask: Have we not as good a claim, at least, to being followers of Jesus, of being Christians, as these very orthodox religionists who have exhibited such an unchristian spirit towards ourselves? and, in fact, is it not only our privilege, but in the interests of truth our duty, to wrest this abused and misunderstood name from them, and employ it in its true and natural relations with Spiritualism?

As before said, there is among earnest thinking minds in the churches a spirit of dissatisfaction prevailing; the demands of their spiritual natures are not met and they are ready to accept the new light, and knowledge, whenever they are properly presented to them, and Spiritualism is a haven for such as these, who, having been educated in the churches, have come to reject their false views of the character and teachings of Jesus, and they will find their true interpretation in Christian Spiritualism. Many have already done so who continue their relations with the churches, and their numbers are rapidly increasing; and even many pulpits are filled by believers in Christian Spiritualism, who preach its doctrines and steadily ignore the dogmas and errors of old theology, and I fully believe that the work they are thus quietly accomplishing in educating their congregations up to the standard of Christian Spiritualism, is as valuable to the cause as their labors would be if they were its professed advocates, and openly striving to disseminate its truths. I have no fault to find with the clergyman, who becoming convinced of the truths of Spiritualism, and burning with the desire of engrafting them in the minds of his congregation, refrains from publicly avowing his belief, while availing himself of every favorable opportunity of disseminating the knowledge of these truths, of im-

parting to others some of the light that has illuminated his own mind. By pursuing this course he is preparing the minds of his people to receive Spiritualism whenever it is presented in a true and favorable light; whereas, were he to make a public avowal of his belief he probably would be driven from his pulpit, and perhaps expelled from the church; and his usefulness, if not wholly destroyed, would at least be greatly diminished.

I am well aware that some will object to these views on the ground of such a course being neither honest nor manly. I believe it to be both. It is honest, because as a Christian minister he professes to expound the truth to those who look, perhaps, to him alone for its exposition. This was the implied understanding with both minister and congregation, when he was called by them to minister to their spiritual wants. He has discovered that many of his previous opinions and teachings were erroneous, while he has received revelations of divine truth which concern every member of his flock, and which it is his bounden duty to communicate to them. The question that immediately presents itself to his mind is: How can I accomplish this duty? There is only one reply: these truths are of such a startling nature, so opposed to the firmly rooted errors of his people, that their full publication by him, together with the acknowledgement of his indebtedness to Modern Spiritualism, would stir to their depths the religious prejudices of his congregation, and he, and the truths he presented, would be spurned and rejected. He must either remain silent upon the subject of the origin of his ideas, and commence with his congregation by feeding them, as babes, with the milk of Spiritualism, hoping in time that their spiritual digestion may acquire sufficient strength to bear stronger and more nourishing food, or he must abandon his pulpit and flock, leaving the latter in their darkness and ignorance, and prove recreant to his highest and plainest duty.

As regards his relations with his denomination, and the Church in general, he stands committed to teach the gospel in spirit and truth, to teach the Christian religion in its purity and strength. True, there are certain dogmas in which he no longer believes, and which he will ignore, but here he is in harmony with all the enlightened minds of his own denomination, and he exercises the right, now so generally exercised by his brother ministers and fellow-members, of regarding with different de-

grees of faith the different doctrines and dogmas of his church. The man who thus placed, thus reasons, decides, and acts, is in my opinion, pursuing not only an honest but a manly course, for he is nobly performing his duty, is acting from the highest motives—the love of truth and his fellow men—and there are clergymen, filling Christian pulpits in our land, to-day, who are perhaps doing as much for Spiritualism as our own most devoted and energetic workers.

There are two important factors to be taken into consideration when we regard the question of making converts in the churches, and both alike seem to be ignored by many Spiritualists who are really earnest in their desires for the spread of truth. These are, first, the inveterate prejudices, based on the deep-seated, life-long teachings of dogmatic theology; and second, the fear of getting out of sight of old landmarks, of drifting into shoreless seas, and being eternally lost. The first, though often disregarded, only requires mention to be acknowledged, but the second factor is not so generally recognized, or at least regarded, but I am convinced that it is a tie of at least equal strength with the other in binding multitudes to the Church. This is the timid element in the churches, and doubtless comprises the majority of their members. To neither of these classes is Christian Spiritualism, when properly presented, repulsive, for they are not called upon to desert their divine Master, Jesus, but simply to take a broader view of his life, character, mission, and teachings, to regard these in a new, more rational and not less attractive light, and thus reconcile the conflicting views which in a greater or less degree harass the minds of all thoughtful, and especially timid, Christians.

It is far better to show orthodox Christians in how many respects we agree with them than to strenuously array our differences of opinion; and many liberal and intelligent members of churches, who have had their attention favorably attracted towards Spiritualism, have been deterred from further consideration of the subject, and become its active opponents, from having their sense of right and propriety outraged by illiberal and violent attacks made upon the Bible and their religion. Spiritualists who are capable of these excesses, are imperfectly constituted, and in their presentation of Spiritualism transform its perfect features into their own likeness, and thus unconsciously substitute their own

unlovely characteristics for the elements of truth and beauty which are peculiar to Spiritualism. There are two powerful weapons that are useful in the propagation of new faiths. They are unreasoning fear and reasoning love. The first it is impossible for us to wield, even if we were so disposed; and if we would use the most efficient means we of necessity are reduced to the sole employment of the second; and those Spiritualists who make the best use of this means and render Spiritualism beautiful and attractive, instead of hideous and repulsive, are necessarily the most successful in making converts.

It seems to me that the student of Spiritualism to whom the revealments of this philosophy, and this religion, have not made the character of Jesus superlatively attractive, and his pure teachings inestimably valuable, has studied and observed to little purpose. The essence of the Christ-principle is love, and we regard Jesus of Nazareth as the best exemplar of this principle, and in selecting him as our standard bearer we proclaim our adhesion to this principle, endorse his teachings, and pay a merited tribute to his character and gifts. "I am not here," said Prof. Brittan, "to defy the Nazarene. In all I say I am regarding him as a man, endowed with remarkable natural powers, possessed of rare spiritual gifts and graces, whose life foreshadowed the grand possibilities of the human race. He was a medium, 'clothed with transcendent brightness,' whose single presence—body, mind and spirit—bridged the gulf between two worlds. And yet many professed Spiritualists are determined we shall relinquish all claim to his mediumship. They would make him the exclusive property of the Christian Church. This is blind infatuation."

In using the phrase "Christian Spiritualism," we do not intend it to be understood that Spiritualism originated with Jesus of Nazareth, or that he is the sole exemplar of it, but that he is the highest and most noble exemplar of its religion, that through him was given its highest teachings, and that his purity of life and devotion to its principles, distinguished him as the model Spiritualist of all the ages and in honoring and exalting him, as our ideal of human perfection, we honor ourselves and our faith in the eyes of the world, and erect a standard of excellence to which we should aspire, and which represents the highest known embodiment of the true spiritual nature.

If history be searched and studied the peer of Jesus of Nazareth cannot be found. "It is very much the fashion now-a-days," says a writer in the "London Spiritual Magazine," "and amongst the American Spiritualists especially, to exalt the heathen philosophers at the expense of Christ, and to place Plato, Socrates, Pythagoras, Confucius, etc., at least on the same level with him. They find in these writers an isolated spark, here and there, of the primal truth, and they would fain persuade us that these little scintillations are equal, or superior, to the full sun of divine truth and knowledge, as seen in Christ. But what says Tertullian, who lived soon after the Greek philosophers, and within less than a century and a half after Christ. 'Socrates, who was put to death for denying the Mythologic gods of Greece, had been previously condemned by the Athenians for revolting propensities, and was so little freed from Pagan superstitions that in his last hours he ordered a cock to be sacrificed to Esculapins, one of the idols whose divinity he had ridiculed. Thales, the prince of physicians, the great and ancient philosopher, when asked by Cræsus what we know, certainly of God, could not tell him, whilst the humblest handicraftman, who is a Christian, knows God, and how his greatness is to be comprehended. As to purity of doctrine, Plato taught the community of women, and recommended their striving, naked, in the public games. Diogenes and Speusippus were noted for sensuality. Pythagoras, amongst the Turians, and Teno, amongst the people of Priene, played the tyrants. Lycurgus thought so much more of his own fame than that of the good of the Spartans, that he determined to starve himself to death because they wished to ameliorate his savage laws. Anaxagoras refused to restore the goods left with him by his guests. Aristippus, pretending great severity of manners, in the midst of his purple, indulged himself in all kinds of excesses. Aristotle flattered Alexander, as Plato did Dionyseus, for their own ends."

Jesus was the embodiment of purity, love, and unselfishness. His was a life of self-abnegation for the good of humanity, and through him were manifested the highest and holiest spiritual influences. He was the typical medium, the pure vehicle of angelic utterances, the inspired teacher, the model Spiritualist. If this estimate of the character of Jesus be a correct one, Spiritualists should be the last to detract from his reputation, for he belongs to us,

we alone comprehend and appreciate his marvelous gifts and virtues, and the Spiritualism we are so justly proud is but the renewal, in the fullness of time, of the dispensation called Christian, another outburst of spiritual forces, which under the more favorable conditions of this age, are uprooting and sweeping away the venerable but crumbling structures of error, and in their stead are erecting the solid and enduring monuments of truth and knowledge.

Spiritualism is no new thing. All we can claim is that the laws of spiritual intercourse, and the spiritual philosophy, are better understood by Modern Spiritualists than they ever have been before. This may be unsatisfactory to some Spiritualists, whose pride and ambition would be gratified if the advent of Modern Spiritualism could be truthfully regarded as having been the inauguration of an entirely new faith. We cannot claim for Modern Spiritualism originality, or an exclusive revelation. Spiritualism is as old as mankind; in all ages it has existed, and at certain periods spiritual intercourse, phenomena and revelation have appeared in a more active form, and commanded greater attention than at others. One of the most remarkable of these epochs was at the commencement of the Christian era; Jesus, himself, being the principal and central medium through whom the phenomena were manifested, and revelations made. The character of these phenomena and revelations we all understand. His teachings were up to his time the highest and best the world had ever received, and certainly none since in their entirety have excelled them, and they never can be supplanted as long as mankind are able to appreciate the truth. After an interval of nineteen centuries we again are freely receiving through Modern Spiritualism similar teachings, confirming his—the greater intelligence and toleration of this age favoring the higher and more perfect development of mediums—and thus we are enabled, by a comparison of these teachings, to decide upon their truths with a degree of certainty never before attainable, and as a result we find that in all essentials they are sustained and confirmed.

With these and collateral facts before us, we are justly bound to award to Jesus of Nazareth the credit of having been the greatest of mediums, the most reliable of teachers, the purest and best of men. His advent marks the brightest period in the history of Spiritualism, and he himself was

the highest type of a Spiritualist, and how can we in justice or reason object to a public acknowledgment of his eminent superiority? By adopting the name of Christian Spiritualists we declare our high estimation of his character and teachings; it is also a declaration that we profess to imitate his example, and make his teachings—these being identical with those of Modern Spiritualism—the rule of our daily life, as they are the ground-work of our faith.

SPIRIT CONTROL, ETC.

BY GEN. J. EDWARDS.

When Jesus gave the command to his disciples, "Go ye into all the world, and preach my gospel," etc., Jesus also declared in connection, certain signs should accompany those who believed.

While our orthodox neighbors, in a missionary spirit, have ever regarded and acted upon the binding authority of the command to preach the gospel, they have utterly ignored the effect that was promised to follow the preaching and believing.

The orthodox teaching is the wonderful manifestations produced by Jesus and his disciples were miraculous, and not performed with the natural realm of law, therefore miracles ceased with the death of the apostles. But where do they obtain the authority for any such conclusion? Certainly not from the Bible. Our orthodox friends, while claiming faith to be their guide, really have no faith at all in the plainest of all of the declarations of the Master, the most consoling and comforting.

If any portion of the command of the Master is binding to-day, the whole of it is. On the subject of Spirit Control, the churches are most of infidelity and unbelief.

We are aware the Roman Church has always contended for the doctrine of the communion of saints, but have undertaken to confine it to the priesthood. That means power in the hands of the priests, which has been the study and practical workings of that church ever since the day the first Pope sat at Rome, as Christ's Vicegerent upon earth. The Roman Church has strengthened the power of the priesthood, on the plea the lay or common people are too ignorant to come into direct communication with the inhabitants of spirit life.

That is the strong point in sustaining the power of the priesthood, and enables the priests to wear the wand of authority over

the masses of their people, and to compel obedience. That man or woman who surrenders their individuality and independence to think and act for themselves, by seeking for all the information; and to acquire all the knowledge within their grasp, are drones in society, ready to take on the shackles and become abject slaves.

When Henry the Eighth spurned the arrogant authority of the Pope, and established the Church of England, the apostles' creed of the Roman Church was retained in the English, which recognize the doctrine of the "communion of saints" which is repeated whenever and wherever the Episcopal service is performed; with them it is a mere lip service; a dead letter, for the church in practice denies direct spirit intercourse.

On one occasion I invited an intelligent, devout Episcopalian lady to go with me where I assured her she might possibly hold conversation with the spirit of her husband. She replied she had no such desire, and gave as a reason, she had long ago laid away the body of her husband in the grave to rest; that it would be sacrilege to disturb that repose. There, she remarked, let him rest until the resurrection day. That was an entire material view of the case, I rejoined, that applied to the mortal body, which now, was no more than an equal amount of clay, that that body would never be raised again. That the immortal spirit of her husband had already been resurrected and taken on a new spiritual body. That it was the immortal part of her husband I desired to introduce her to. She replied, the spirit of her husband had gone so far away it could never return again; and if he could return he would have no desire to do so and behold the suffering and privations his friends had to endure left behind. This estimable lady but expressed the general views held upon this subject by the orthodox. — What a chilling belief it is. How unnatural; and it has grown out of the fact old theology has taught the people to regard spirits or angels, as Gods; and because in the past ages, from Abraham down to Jesus, the visitations of spirits, walking among mortals, has been looked upon as something supernatural instead of natural, coming with natural law not understood. In truth, superstition has shrouded the pathway to heaven. Well informed Spiritualists know our spirit friends can and do return to earth and hold converse with us, and, under proper conditions, can show themselves. That they still love us, and watch over us; that spirit life is not one of

inactivity, but, to the contrary are ever at work for good for mortals as well as spirits, who are confined in prison.

Poor John Lant has served a three years' term in the New York penitentiary, for the crime of colating and publishing together all the obscene passages occurring in the Bible, and sending it through the mails, in violation of law, in sending obscene literature through that channel, tending to corrupt the public morals. But when the Young Mens' Christian Association circulates the identical Scripture passages contained in the Bible, it goes out to the world as a part of the Word of God. A transcript of the Divine Mind, nevertheless the Bible, is an invaluable record in support of spirit visitation and communion.

We love to go back to ancient days and read of spirits walking among mortals and conversing with them, as they did with Abraham, Jacob and Lot.

When father Abraham turned his servant girl adrift, with her little waife upon a cold relentless world, it makes our heart glow with grateful emotion that God sent his messengers into the wilderness to meet the mother, and to provide for the wants of Abraham's child.

When the world frowns the most upon the helpless and unfortunate sons and daughters of God, the more the smiles of the angels.

The highway of life, often to many, seem dark and dubious, but the silver lining to the dark clouds will appear by-and-by. If God and the angels were controlled by the same motives which govern mortals, the future to most people would be dark and cheerless; when abandoned, angels smiled on mother and child. Those who are high in authority, as father Abraham; those who reside in gilded palaces, and tread velvet carpets, and claim to be the autocrats of society, are no more in sight of God and angels than the poorest and vilest prostitutes that live. Every one of God's children has around them their guardian angel friends, for each spirit is a part of the divine essence of the Infinite, and is watched over and cared for. It may suffer in this life from voluntary wrong doing, and in the life beyond until purified from all sin. Or spirits in the flesh may be driven into poverty and crime by the vile acts of others, and by the scowls of hypocritical society, and suffer on and on, still there are divine messengers of love who leave the highest summer land above and come down to earth and careth for God's children.

It has been our great privilege to have seen and conversed with friends who have passed on to the world of causes. I have been conscious of their patient struggling for months and years to return again. The manner of returning had to be learned by them, as mortals have to learn to understand the laws and science to solve earth's problems. The spirit world is one of activity, and the angels never tire in well doing. I have known them to extend the helping hand to the poor, weak and defenceless mortal when the heavens to them seemed as brass, and every avenue of hope seemed closed.

The darkest cloud that ever passed over this broad land was last winter during the pendency of the undetermined Presidential question. For months the worst party blood in all the land had reached fever heat. Neighbors of the two different parties all over this land stood ready to grasp each other by the throat; only waiting for the tocsin of war to be sounded. Anarchy, desolation, and ruin stared all in the face.

The spirit friends of America were at work, in deep earnest, to avert the pending calamity which threatened their earth friends. All the patriotic fathers of the founders of the Republic, headed by the immortal father of his country, gathered at the Capitol of the nation.

Hundreds, nay thousands of spirit batteries were erected to bring them into rapport with persons in the form, whom it was supposed could exert any influence in the settlement of the vexed question. Millions of spirit messengers were dispatched with the speed of electricity, for the purpose of impressing the brain of those who could exert an influence in the settlement. I shall never forget those dark, sad days, and the great interest manifested by our angel friends. The laws of God which govern His vast universe of worlds are general, and all working under his laws is by and through his agents or messengers in accordance with law; and not a suspension of law.

It has been our privilege to hold converse with many hundreds of spirits. I have never met with a spirit who had not regretted they had not come out boldly while in the flesh and espoused the cause of Spiritualism, and learned the laws which governed and control spirit and matter.

I, therefore, take the liberty of mentioning the name of a spirit in this public manner, who enjoys a wide reputation at the South, who took an active part in the settlement of the Presidential question. Of

all the spirits I have ever heard converse, the spirit of General Simon B. Buckner, was the most eloquent, impressive, clear and distinct. His whole soul was aroused to the emergency of the occasion. During the late civil unpleasantness we were on opposite sides. I always knew him during his earth existence as a humane, conscientious, truthful, honest man—the very soul of honor. Positive, energetic and determined, while in the form, rendered him a fit instrument in the hands of angels to assist in accomplishing great good for mortals. I conversed twice with him pending the settlement of the difficulty, and once after it had been settled. I regret I have not space to enlarge upon his discourse. Suffice it, however, for me to repeat the great love and anxiety he manifested in behalf of the Southern people, who were laboring then under great opposition and deprivation growing out of the late war, and unprepared to pass through an ordeal to settle the question as to who should be President by force of arms.

We all know it was due to the Southern members in Congress, who held the balance of power, who gave a peaceable solution in the settlement of that question. That fact went far to establish in the minds of many ultra politicians at the North the patriotism and sincerity of the South. It opened up a new era of good will among men, and avoided blood letting.

So far as the action of the Returning Board of Louisiana was concerned, doubtless its acts were fraudulent, but then, the Commission had no jurisdiction under the Constitution to go behind a state board to enquire into the numerous frauds committed in parish precincts. It may seem hard for Mr. Tilden and his friends, it could not have been done. But the spirit world controlled the question. If Mr. Tilden had been declared the President, one-half of the people would have been dissatisfied, and through suspicion and want of confidence, would have revolted if Mr. Tilden had done what Mr. Hayes has done since he became President. As it is, Mr. Hayes has had a difficult work to satisfy many of his party friends, with the soundness of his just and liberal policy. Still the work of pacification and reconciliation goes on—and the Southern people were used as the instruments in the hands of their spirit friends to settle the difficulty in the manner it was performed.

President Hayes is but the instrument impressed by spirit power to stand in the

breach, with the olive branch of peace, to unite the whole of our people together, to march forward in the grand progress of events which the world of causes will soon unfold to our darkened visions. There we shall behold the hand of the wise and beneficent Infinite Spirit, and the workings of His divine messengers, with peace, prosperity and progress that shall guide us to higher attainments in this life, and the life to come.

The reference General Edmonds makes to the communications received from statesmen and warriors, reminds us of a number of such we received during the perilous times through which our country has passed. We doubt not that these heroic men feel the same interest in our country that they did when upon earth.

Our attention was first called in this direction in June, at a private seance with Mrs. Hawks. Gen. Houston controlled her for some time, speaking in the most desponding manner as to the stability of the government. Gen. Jackson then controlled her and for some time in his own characteristic style said "by the Eternal this government shall stand." Having known both these men from our boyhood till near their departure to the spirit world, we were profoundly impressed with what they said on that occasion.

While in Philadelphia the first of July, Dr. Childs took us to see Mrs. Katy B. Robinson, who had been informed by him that we were a friend of his from the country. A number of persons controlled her, giving to us more demonstrative tests in a short time than we ever had received. Among them was Gen. Jackson, who referred to his controlling a medium in Memphis a short time previous.

During the troublesome times, quite a number of men of other days controlled our home medium. Their communications were of too partisan a character to be published. We gave one from John Adams, who was more conservative than was J. C. Calhoun or even John Hancock, and others. We give below one from the *Father of his country*, and another from

the hero of New Orleans. The storm has blown over, the political clouds dispersed, and a clear sky and light now shine over us so that we may calmly look back on the dangers which we have passed, and thank God and the angels for our deliverance.

My country, my beloved country, the nursling of my manhood and pride of my old age; twice baptized with the blood of her sons and sires in defense of her rights. Now a third baptism is imminent, but the spirit world is actively engaged to prevent such calamity. The statesmen and warriors are intensely interested and will marshal spirits on earth and in Heaven to form a breastwork, from behind which to fell the foes of her freedom and republican institutions. 'She shall stand one united people: her soil shall be the home of the free and the brave. The present struggle will result in good to the races who are now one in interest and heart. The demagogues who have sought their ruin shall howl when she is once more free from their corrupt teachings. Howl they will, for Ichabod will emblaze their foreheads, and like the beast of Revelation, they shall be known by their mark. I fought for a free government; and once it was free; when the Adams, Hancocks and Lees were the upholders of her Constitution and executed her laws to the good of her people. My name lives in the hearts of my people because I was the defender and friend of my country's rights.

Those in power must give place to others whose hearts are more Godlike, and who will attach that class of spirits competent to impress the right and ward off the wrong.

Mount Vernon, the place of my mortal remains, is more prized and revered than my principles and labors. Teachings I gave have been forgotten, and usurpation has been the intention of the party in power. This shall not be! While Democracy prevails in Heaven, it must on earth! Freedom of thought, action and speech, must and will exist in this government after she has passed through the present ordeal.

Spiritualism will elevate mankind and bring about more harmonious action. Then right will triumph and all will go well.

Good night. GEORGE WASHINGTON.

By the Eternal this government shall be preserved. There has been corruption in high places until the climax has been reached. Now the trial has come between right and might; right will and shall prevail.

God is just and right, and He will so manage the spirit forces as to control the affairs of this government. This is His form of government, because Democracy is His way of control. No force must be used in God's plan of salvation in political affairs, and none in spiritual matters. The right will ultimately prevail in all things. The sending of military forces into the States yet in doubt, was planned in order that right should be respected. Now the crisis must come; it may be brought with bloody results, but come it will. This government must be lifted out of the hands of bad men, whose only desire or patriotism is for personal elevation and pecuniary benefit. The old heroes of many battle fields and many political contests, are now marshaling the spirit forces to counteract the hellish designs of rabid and wicked men who have so long made the timbers of the old ship quake and tremble. She bears upward now, and the waves of political strife are washing her decks only to make her clean off the filth and slime which has been so long accumulating. She sails on a rough sea now, but will soon anchor in the haven of peace to this distracted country. Now you must all look upward; invoke the aid of statesmen and warriors to help put down the wickedness of this land. Men are rebellious when their rights are trampled upon, and none are to blame for this. The principle of right is innate, part of the spirit-man. He will revolt because it is his nature to do it. The law of life and all nature is to contest the ground of opposition.

Now, I was not expected to control the medium to-night, but the extreme excitement prevailing drew me earthward. I fought upon many battle-fields, but never felt the interest in any struggle I do in the present political one, for I feel the time has come for revolution or reformation. I sat in the White House, not for party fraud, but to execute the laws of my country in the view of good to all sections. I was her defender in the body and will do my utmost to defend her in the life of spirit. She is my charge as much now as when I upheld her Constitution and resolved to die in her defense. Now I leave for other control.

ANDREW JACKSON.

It is through prayer the soul makes the nearest approach to that fountain from whence flows the "living water" which alone can satisfy its immortal thirst.

BROTHER WATSON: Your excellent Magazine for November, came to hand this morning, and I can assure you it is a welcome visitor to our fireside; for the reason that it is freighted with glorious Spiritual truths, containing sublime recognitions of the grand mission and divine excellence of the meek and charitable Jesus, the best patron vouchsafed to mankind. Your interpretations of the Bible from Genesis to Revelation, accords with impressions which naturally belong to the true Christian, such as unalloyed devotion to the great principle of self abnegation, and the unselfish appropriation of our best energies to the promotion of the welfare of our fellowmen all about us. The serious or reverend halo that surround your publications from time to time, gratifies me very much, for you are well aware that Spiritualism is practiced so much as an amusement or simple curiosity. In some instances sensible investigation is dropped, and the most trivial disposition is exhibited, bringing our Philosophy into contempt.

Your book is not only a welcome visitor to me and my family, but every Church-member who can get hold of it, is delighted with the truths it advocates; in fact, many are very much astonished, for they know nothing of true Spiritualism, having been taught by newspaper opposition to believe it a cunningly devised fable, and as a matter of course they read with eagerness, and conclude there is more in our Philosophy than they dreamed of. I hope that all true believers in the facts of Spiritual truths, as demonstrated by our inter-communication with the departed, will be careful to protect it from all trivialities; and let it shine with all the purity and splendor of the Heaven-born teachings of Christ, the great leader. When I commenced this letter, I intended to give an account of the progress of the belief in this city; it has been about three years since the rudimental phenomena of Spiritualism was introduced among us, then by a little company of about six in the upper story of a brick dwelling; the medium, a lady who seemed to have good power at the table, and who also could do some writing with the pencil, and this was as extensive as the results could reach. After many meetings with these results alone, the writer suggested the trial of independent slate writing. In about two weeks the spirits wrote on the slate in an unmistakable manner, producing great surprise, as many of the friends from the other side of the river sent delightful greetings to the

little band, and soon enquirers become numerous at our regular circles as well as singly at the mediums residence; all this has resulted in the formation of a larger circle, composed of about fifty attendants; a hall has been rented at No. 83 4th Avenue, Pittsburg, being 40x40 and 20 feet high, carpeted; a goodly number of chairs, a piano, etc., etc., where meetings are held Tuesday and Thursday evenings of each week. Our society is called the "Scientific and Literary Club," of Pittsburg; this name was thought to be most acceptable for our pioneer effort in this great city. I will keep you informed from time to time of any matter of interest which may occur, or that may be of interest to your many readers. M.

MILFORD, Ellis Co. Tex., Oct. 18, 1877.

S. WATSON, Editor SPIRITUAL MAGAZINE: A friend handed me the Magazine for September and October. I heard Mr. Peebles lecture twice in Washington City, and gave him one of my pamphlets. Robert Dale Owen was a member of Congress from the District where I lived in Indiana. In the year 1814, now 63 years ago, from many causes I became an anxious inquirer for truth, and at the dead of night, with my head on a lonely pillow, was made happy in full faith that I received the truth; all experience and all history confirms me in this faith. The laws of God are just and perfect; obedience to these laws insures protection and happiness. A violation of them insures punishment in proportion to the departure from them. The humble Babe of Bethlehem was the Supreme Judge of these laws; he taught all that was and is essential to salvation now and to all eternity; but he never mentioned the acts of Adam and Eve; neither did the prophets or any other author from the 3d of Genises to the 5th of Romans. The doctrine of a spiritual fall in Adam, and that Christ died to redeem the world from that fall, is not found in the gospel of Christ or any other part of the Bible; all the furies were pronounced on Adam, and were thorns and thistles in tilling the ground; they were told that day that they should return to the earth, but it was not said that this was for transgression. Paul, in 15th Corinthians, argues that temporal death in Adam is a law of God, without which there would be no use for a heaven for man; flesh and blood cannot inherit the kingdom of God. This charge that God punished his son and *the world so cruelly for the acts of Adam*

and Eve, while they were so blind that they did not know they were naked, no sense of shame or knowledge of good and evil doing; God controlling all by the power of his own will, and for his own glory, knowing the result from the beginning, is the greatest slander on God and violation of the law of God that ever entered the heart and brain of man. This, together with the charge that God bound himself under oath to Abraham, as he is charged with doing, and that Moses and his successors down to Solomon and his successors, were true servants and in their cruel deeds acting by the command of God, is the greatest curse of the world to-day; it is the cause of all the infidelity and corruption of the country. If the Clergy and Statesmen would teach the true gospel of Christ alone, all would soon acknowledge that he taught the whole truth, and all that is necessary to happiness now and forever. I had hoped that the Spiritualists knew and would teach and confine themselves to the truth as it is in Jesus; but in reading the MAGAZINE I have nearly lost hope and faith in them. Is it not possible to get correct information on this point from our departed friends?

"In those days came John, the Baptist, preaching in the wilderness, and saying, repent ye, for the Kingdom of Heaven is at hand." This was the first time the true Kingdom of Heaven had been preached, and he called the Israelites a generation of vipers, the pretended covenant with Abram was all a humbug, and Moses and his God on the Mount, organized a cruel system of Idolatrous worship, and Solomon carried it out and added to it the enslaving of his whole kingdom for more than forty years. If Spiritualists could come to Christ alone, they could convert the world and bring on the millenium shortly; there can be no success without coming to the Supreme Judge alone. The little Gods of the old Bible, that talked so much, will not do to depend on; they never talked about spiritual matters, and they were all cruel failures in temporal matters. Christ is charged with endorsing them, but it is a mistake; He spoke of Moses, as a parable, and at other times to condemn them with whom he was talking by their own natures, but he never endorsed their cruel acts.

My doctrine is that the laws of God are just, and that obedience to these laws insures happiness, while a violation of them insures punishment in proportion to the departure from them, and that the result of

the acts of Moses, Joshua, David and Solomon proves them to have been amongst the worst violators of these laws, as no people suffered worse than their subjects did; but a stronger proof of their guilt, is that the decisions of the Supreme Judge settles the question, their acts being in open violation of the principles of His gospel.

I am often asked what Jesus died for? I tell them to go to Christ to know; He said it is expedient that I go away; if I go not away the comforter will not come; but if I go I will send you the comforter. In my fathers house are many mansions; if it were not so, I would have told you; I go to prepare a place for you, that where I am, there, you may be also. It took His death, resurrection and ascension to explain and give faith in the plan of salvation from temporal death in Adam, as Paul calls it, to Spiritual resurrection and ascension in Christ; this was the great comforter. No man had that comforting faith till after His ascension; the law and the Prophets left all in the dark. Christ says search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me. When we search the old Scriptures, we find no eternal life in them. Some of the Prophets testified of Him, that was all, and His object in this was to call them away from the old Scriptures to himself alone. He was the way, the truth and the life; none could come to the Father but by and through him.

ARVIN WRIGHT.

From the Bolivar Bulletin.

**"MOTHER! MOTHER!! MOTHER!!!"
WERE THE LAST WORDS OF
THE DYING STATESMAN**

BY HAMPTON.

About twenty-two years ago a scene transpired in Washington city that should be cherished as an imperishable memorial.

Silently enter, in imagination, a certain upper-room in that Metropolis, where tireless watchers are moving with muffled footsteps around the bed of one about to die. He was one to whose powers the Senate had bowed during full one-half of its existence, and upon whose lips, touched by the strange inspiration of genius, the nation had hung for near half a century. He was the son of a holy and widowed mother. Though his mind is clear and unimpaired as a matchless diamond, he has ceased all

converse with the living, and lays seemingly awaiting the escort which is to go with him to heaven. Suddenly the watchers are startled at seeing his skeleton hands reached upward while in slow, solemn accents he is heard to say, "Mother! Mother!! Mother!!!" and then quietly breathed his last. Thus went back to God, as it was fit it should, the great soul of Henry Clay, in the companionship of his mother.

Earthly mother-love may be ever so tender, but how purer, holier still, is spirit-mother-love, as it hovers over the couch of the dying child, waiting to wreath with joy the soul of the dear one as it leaves earth for the mansions of light.

No doubt that noble woman followed in spirit her brilliant son in all the vicissitudes of his remarkable career, and hovered frequently over his path to fan to coolness his fevered ambition, and to save him from many false steps. If mothers love so devotedly in life, why can they not love more and purer far when in spirit-form they are free to follow their loved but erring sons in their wanderings.

We believe they can and do; and often as twilight steals apace over earth, in that sacred hour our musing reflections seem to turn intuitively to hold communion with some loved ones on the other shore. So strongly are we moved by this influence that we turn instinctively at times to see if the spirit one can be present, but our dim sight fails to recognize the friendly visitant. The heart is often made vocal with sweet music and we know not whence it cometh, or what power has evoked it, little dreaming that the fingers of a departed loved one has been tuning our spirit's harp strings, thus preparing the soul for some high duty or bitter trouble in the near future. Let it be as it may, we, however, cherish this tender thought, and use it for many precious spiritual contemplations. O! could we step behind the curtain that conceals from view what is transpiring in the other world, we think that chief among the the holy duties of redeemed mothers is to fly earthward to move upon the hearts of wayward children and lead them in wisdom's ways. What must be the intense solicitude among these pure beings as they watch from their high abode and behold how untrue and false some sons are to the teachings they received in early life around the mother's knee. Ancient philosophy is fragrant with this beautiful thought of the sainted becoming ministering spirits. Socrates, in his out-stretchings after the true and the good

pushed his great, daring mind into many sublime truths that now gleam in the forefront of our holy religion. This angelic interest in human affairs was one of his fond themes of philosophical research.

Would that we of this utilitarian day could think more of heaven and less of earth. No man ever sent heavenward a thought and had it made poorer by the visit. Look up. The beauties that sparkle in those regions where the sainted live can be made ours by accepting an inheritance in them through faith in Christ. Who would fail to make such an investment? Who would not, like Henry Clay, rejoice to have a sainted mother come to accompany the soul into the presence of the Great Judge? Holy thought!

Communication through Our New Medium from an Indian.

Me come drunk with gladness from the hunting-ground of the Great Spirit to again visit the habitation of my ancient foe.

Me no come to lead my braves in the dance of war, nor in taking the scalps of pale-faces to adorn my wigwams in commemoration of the heroic deeds and grand achievements of my braves in the long ago; but me come to say that the bad feeling engendered by the fierce struggles with the pale-face warriors in the by-gone days of my mortal action, is dead forevermore, and has given place to a deep, strong and heartfelt love for all the purposes of the Great Chief; who is, and ever will be, a part of all things existing in nature, and who can only be loved through the beautiful and gigantic works of his creation. This love is the soul-life of all good papooses, and governs their intercourse with bad and good spirits both in and out of the earthly body; without its cultivation and exercise, your souls can never breathe in unison with the Great Soul of the Universe. Cultivate this love, my pale-face friends, by exercising it in your homes and every day walks of life. Its sweet fragrance will inspire you with the spirit of mildness and equity, dissipate the troubles and annoyances incident to the mortal body you inhabit, bring you in perfect concord with celestial angels inhabiting the spirit-clime of your Great Chief; and give you, at the close of your short and transitory life, a lustre to light your way into the Harmonial Home of kindred spirits, to enjoy the delicious fruitage of your benevolent deeds in your earthly career.

Me hope this spirit of love will animate the heart of your Great White Chief in his treatment of the red men in future, and influence his soul to see that their interests are not, as heretofore, placed in the hands of dark-souled chiefs to steal their hearts' treasures under the guise of law. This is the only effectual way in which the white and red men can be bound together in the inseparable bonds of peace and good will, and the fertile lands and vast wilderness, inhabited by the various tribes of nature's children, be made productive of good.

RED JACKET.

Thoughts on Organization. No III.

BY A. E. NEWTON.

III—Should there be a basis of Principles, or "Creed?"

Of course there should. As well attempt to build a castle in the clouds, or to form a living body without a spirit, as to institute an organization of persons without a foundation of common convictions of some sort. These common convictions, or "creed," if you please, are the vital spirit of an organized body. Without them it is but a lifeless corpse, of which we have had many examples. It is only because persons hold certain convictions in common—convictions that prompt to certain forms of efforts—that there is any call or use for organization, to render their efforts more effective. And the coherence and efficiency of the body will depend chiefly upon the character of these convictions and the earnestness with which they are held.

Much has been said and written by Spiritualists against "creeds;" and, very foolishly, for the most part, in my opinion. Many have gone so far as to repudiate the adoption of anything like a statement of principles or convictions as the ground of organization. Such would build a house, standing on—nothing! What wonder that they have never gotten it up—except, on paper? Others have proposed basis so slender and shallow, and have brought together materials so incongruous, that their edifices have toppled over in the first storm, or gone to pieces of their own weight. Such wrecks are all about us.

I repeat, it is only because persons entertain certain convictions in common, that there is any use for organization. A statement of these convictions is a "creed"—from the Latin word *credo*, meaning *I believe*.

in one locality.

Every person who is not an idiot *believes something*; and when a number of persons believe the same truths, having an important bearing on their lives, and prompting to the same line of practical duties, it is proper that they make a statement of such truths or beliefs as a basis for their united action,

True, there may be different kinds of creeds. They may consist of mere abstract, unproved and unprovable assumptions of little or no practical importance to a true life, or of totally mistaken convictions, leading to a false life, and such, doubtless, are usually had in mind by the sweeping opponents of creeds. Or, on the other hand, a creed may be a statement of the grandest and most vital truths, demonstrated to the minds that accept them, and tending to produce noble and worthy lives. Of course, none but the latter kind of creeds are advocated here.

It is no necessary part of a creed that those who accept it should pledge themselves never to change their opinions. On the contrary, all should pledge themselves to keep their minds constantly open for new truths, or new views of truth, as these may be developed; and no one should profess a creed a moment longer than he believes it. All organizations, therefore, should leave the door of withdrawal as freely open as the door of entrance.

The chief use of a statement of principles, as I apprehend, is to secure a membership of persons who are agreed about what they regard as important truths and duties, so that they can work together in harmony. It should embrace as few points as are consistent with this end, and these should be mainly of a practicable bearing. They should be plainly and tersely expressed, with as much brevity as is compatible with clearness, and, I will venture to add, should show a tolerable regard to the simple rules of grammar and rhetoric, if we expect persons of culture and good taste to subscribe their names to them. (I say this because I have rarely seen a document of this kind put forth by Spiritualists that was not enough to make the bones of Lindlay Murray and Hugh Blair rattle in their coffins.)

If all the earnest Spiritualists of any locality cannot agree to any one statement, then let another be drawn up, or as many as may be wanted. Let the adherents of each organize in their own way, and unite as many earnest workers as they can. None but earnest, unselfish workers will be of much use in any society. If two or

more societies are organized, they need not spend their strength in quarreling with each other because they do not see alike; but let them enter upon a friendly competition to see which can do the most good. The fittest will doubtless survive.

IV. HOW SHOULD ORGANIZATION BEGIN?

If the main purpose of association has been correctly set forth in the foregoing observations, it is plain that organizations *for work* should commence in neighborhoods, rather than in the nation at large. Let local societies be formed, of those who know and have confidence in each other. If they have a basis of vital truth, and the true life is their membership, they can hardly fail to grow, and to affect for good the community around them.

When a number of societies have been formed in a district or State, on substantially the same basis, and it appears that they can co-operate to advantage in furthering the purposes had in view, then let them meet by delegates and devise some plan of co-operation for the desired purposes. So when national co-operation shall seem useful and desirable, procedure may be made to national organization. This would seem to be the natural and proper method.

State and National organizations would then have nothing to do with forming creeds or dictating the beliefs of local societies or of individual members. It would be no part of their business to "deal damnation round the land" upon those who might differ from them. The members forming their own convictions in freedom, simply decide for themselves whether they are sufficiently in unity and sympathy with others to co-operate with them for any practical purpose, and what that purpose shall be. It may be merely the interchange of thoughts, experiences and magnetisms in State and National conventions, or it may ultimate in the interchange also of the material or industrial products of various sections, for mutual advantage. And it is not impossible that mutual protection may be required in the conflict between bigoted conservatism and enlightened progress which seems impending in the not distant future.

A Basis of Principles will be suggested in another article.

Col. Eldridge and wife have been detained from filling engagements in Texas by affliction.

ESSENTIALS AND NON-ESSENTIALS.

The Rev. James Freeman Clarke, a liberal preacher, formerly of Louisville, Ky., commenced in Boston, Nov. 4th, a series of six discourses on "Essentials and Non-essentials" in religion. We quote from his first discourse, a few passages which harmonize well with the deductions of spiritualism.

RELIGION IS PROGRESSIVE.

A great city like New York or Chicago, has but one purpose—the bringing together of those within and those without for mutual advantage. But each city has numerous avenues by which it is entered. There are roads which concentrate toward it from all quarters. There are numerous lines of railroads, which bring to it long trains of passengers and freight, entering the city on all sides—steamers come to it by the lake, the river, the sea. But we imagine that the vast *city of God, the heavenly Jerusalem*, has only one entrance, and that the turnpike, where we collect the toll.

The Lord has made his children very different from each other, and, being thus different, he has provided many different ways by which they shall come to him.

Many other and very great evils come from this want of religious perspective which confounds the spirit with the letter, the substance with the form, the permanent with the transient, the kernel with the shell, the soul with the body. The spirit and substance of religion are one and eternal; the same yesterday, to-day and forever. The form changes, the body decays and dies, the kernel in its growth shatters its shell. The law of change applies to the body of religion, as to that of all other human interests. If religion in its spirit is Divine and eternal, in its body it is human and changing. Every church form, ritual, sacrament is human, therefore temporary. Every church creed is elaborated by the wit of man—therefore none can last forever. The Christian church must say, as the Apostle Paul said, "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." This great apostle, possessing one of the most majestic of human intellects, declared that his own creed, precious as it was to him, was to pass away, and be forgotten. "I know in part," said he, "and I teach in part. But when that which is perfect is come, then that which is in part shall be done away. For

now we see, as in a mirror, darkly, (referring to the metallic mirrors of his time), but then face to face."

SPECULATIVE BELIEFS NON-ESSENTIAL.

We deny that Belief is the same as Faith, and we deny that the belief of any proposition is essential to human salvation. We fully agree with John Wesley, who once said that "a string of opinions is no more Christian faith than a string of beads is Christian practice."

When the jailer at Phillippi believed on the Lord Jesus Christ, what was his theological belief? What were his opinions about the Trinity or the Atonement? His faith was simply a trust in the superior power and goodness of that being of whom these wonderful persons before him declared themselves the messengers. The servant, he thought, could not be greater than the master; nor he that was sent greater than he that sent him. Therefore he was willing to trust to this new advent of light and power, and join this persecuted body whose souls were so full of calm and joy, and who seemed so protected by a present Providence. His faith was trust in something higher and better than himself.

What was the theological belief of those whom Jesus healed? What was the creed of the sinful woman whom he forgave, and to whom he said; "Thy faith hath saved thee, go in peace"? What were the doctrinal opinions of the Roman soldier, of whom he declared, "I have not found so great faith, no, not in Israel"? What were the speculative dogmas held by all those whose faith is commemorated in the eleventh chapter of the Hebrews? What were the views of Abel in regard to the Trinity? Was Enoch a Calvinist or an Arminian? What doctrines were held by Noah and Abraham and Sarah, Isaac, Jacob, Gideon, Barak and Samson? In all these cases what was their faith but this: A looking up with trust to something higher than themselves; better than themselves; something above this visible and sensible world: a confidence that, besides all that is seen and temporal, there is something divine, invisible, eternal? This was their faith, and this is the substance of all faith. For this their faith, Samson and Gideon are commended as examples to you.

This faith we believe and know to be essential to all progress. We can only rise to a higher plane by trusting in some power better than ourselves. In order to go up, we must *look up*.

DIFFERENCE OF BELIEF AND FAITH.

The difference between faith and belief is obvious, and the distinction very important. Belief is purely an intellectual act, the result of argument and evidence. Where the evidence is before us belief is involuntary. The object of belief is a proposition, and there are no degrees about it. We either believe the proposition or we do not. If we hesitate about it, and are not quite ready to assent to it, then we do not yet believe it. And a belief does not necessarily make a man any better. The devils believe and tremble. You find good men and bad men believing all sorts of creeds. Some men are uninfluenced by the noblest creeds, though they assent to them; some are uninjured by the lowest and basest.

In all these respects how different is faith. This involves an intellectual element indeed, for we trust in some power or person whom we know. He that cometh to God or to man must believe that they are. But faith has also a moral element, for we trust in good, not in evil. Hope is also involved in it. We have faith in something better than we yet see. Love is in it, for we do not give our faith except where we also give something of our affection. And, moreover, faith is an act. We give ourselves in trust—we lean, we confide, we repose on the good which we know and to which we look up. And this faith, like all other acts, increases and strengthens by habit. We can have a little faith, and we can acquire more.

NATURAL FAITH OF MAN.

Some convictions, some ideas, deep rooted in his inmost nature hold man fast to the infinite and eternal. He looks back through the long geologic ages, but they cannot content his reason; he finds an eternity behind them all. He looks through the immensities of the universe to the faint star-clusters at frightful distances in the enormous space which surrounds our little globe, and his reason commands him to believe in an infinite space beyond. He looks up, in imagination, through a long vista of intelligences higher than man, angels archangels, cherubim and seraphim. Analogy teaches him to believe that higher than thought can climb or the fancy conceive, or the understanding comprehend, there must be series above series, rank above rank of powers; a hierarchy of spiritual beings extending without end up to the throne of God. But he cannot rest in this concep-

tion, he must go beyond and gaze on the one great central power of the universe—above all height, below all depth—the Almighty, the Eternal, the One Above. He is so made that he can never stop in any lower worship, but passes up through all mythologies of old religion to the first cause, the perfect being.

This is the natural faith of man, not of one sect or creed, and the primal faith, which Jesus came to restore and to exalt. Abraham saw his day, because Abraham believed essentially in the truth of Jesus. Something of his day was also seen by Socrates, by Zoroaster, by Confucius, by Buddha, for they also lifted their race to a higher faith in some unspoken majesty of truth and goodness; some radiance seen, though but in a glass darkly, of the holy spirit of Truth. This faith, at least, they all had in an unseen power, higher than anything seen, who would help those who come to him.

MAN HAS A SPIRITUAL NATURE.

I am a transcendentalist. I do not believe that man's senses tell him all he knows. Man is more certain of those truths which come to him through his reason than of those which come through his senses. "All his knowledge," according to the statement of Immanuel Kant, "all his knowledge begins *with* sensible experience, but all does not come *from* experience." He *knows* the ideal realities received through reason better than he knows those transmitted through sense. He *knows* cause and effect, phenomenon and substance, right and wrong, the infinite and the eternal, his own identity, his power of free choice. These ideas are divinely created within him, divinely rooted in the very texture of his reason. By the unalterable and majestic laws of nature, which pervade the world, unchanging and persistent, God has bound the outward universe to himself and established all its variety into one vast order. And by the ideas, equally fixed and unchanging, in the soul of man, he holds fast to himself every created intelligence in a simular unity, and is the centre of the visible and invisible universe.

NATURAL THEISM.

When Paul spoke to the Greeks at Athens he did not tell them he had brought them another God or a new religion; but that he had come to make clear to them the being whom they already worshipped. "Whom ye ignorantly worship, him de-

clare I unto you.' If Paul believed that the Greeks were ignorantly worshipping the true God, why should we deny that the Chinese and Hindoos, the ancient Persians and Egyptians, the negroes of Africa and the Indians of North America have also been ignorantly worshipping the true God. Have not they also, in all their different idolatries and superstitions, been feeling after God if haply they might find him? When the Indian mother, whose infant had fallen into the river, stretched out her arms and cried, "O thou Great Everywhere! save my child!" was she not crying out to the living God, as David was when he fasted and prayed for *his* child—as any Christian mother is, who calls on God to-day?

FAITH HIGHER THAN BELIEF.

A soldier, dying on a field of battle in our war for freedom and union, was asked by a chaplain, who tells the story, to trust in the atoning blood of Christ and ask God for pardon. "No,—not now," said the soldier; "I did not do it when I was strong and well. I will not do it now merely to please God and to prevent him from sending me to hell. That would be the act of a coward." Though the chaplain did not see it, this was really an act of trust in God. The soldier preferred to trust himself to God as he was, than try to pacify the Almighty by a death-bed confession. And that was faith. So when John Stuart Mill wrote his famous sentence protesting against the notion of Mr. Mansell that the goodness of God could be essentially different from ours, and declared that "If he must go to hell for believing in the goodness which seemed to *him* good, then to hell he would go," he also was really expressing faith in God as a faithful creator, who, having made the human mind to believe in right and in truth, would not demand of it to believe differently. And this saying of Mill's is also in essence one with the doctrine of those New England divines who thought no man truly converted till he was willing to be damned for the glory of God. For John Stuart Mill said he was ready to be damned for honesty and truth in the cause of honesty and truth, and that *is* for the glory of God, so far as anything we do can glorify him. Being honest, being true, standing by our true convictions, that glorifies God. The old Arab sheik, Job, said the same when he refused to confess himself a sinner until he could see how and why he was a sinner, and an-

swered the pious persuasions of his friends with this immortal utterance: "Shall I speak *words of wind* to the Almighty? Can I please *him*, as I would please a man, by outward submission and empty flattery?"

HOME CIRCLE.

The love of many has waxed cold, and the churches are beginning to feel it. Her ministers are pining for the lost prosperity of Zion, and wonder why it is so. The reason is very evident to us as we see the state of things from a spiritual stand-point. She is languishing and will continue to do so, until she returns to her first love, and forsakes her idolatrous worship of creeds and ordinances, and seeks the spiritual relationship with the Father and the Son, which Jesus Christ meant when he said "I in the Father and you in me." The ministry weeps and wails, because of offences, but see not because of willful blindness in many instances, the occasion of these offences.

The Church must return to primitive Christianity—recognize the spiritual gifts bestowed upon her organizers by Jesus Christ. These gifts are in force to-day whenever and wherever the conditions are found in which spirit power can be manifested. These gifts will continue in the ranks of those who believe and advocate spiritual religion, until they, like the Church, attach more importance to them than the truths which God manifests through them. The Church has become a ceremonial body as had the Jewish church when Jesus Christ came into the world, and proved by mighty signs and wonders, the power of God manifested in him. His Gospel is the same to-day as it was then but the gospel often preached is more from a prejudiced faith, than the influx of the divine spirit into the spirit man.

The Church is waking up to a sense of weakness, and sees her inability to revolutionize the world and convert the heathen to the faith of orthodox believers. The heathen world as it is often called, knows more of God in a spiritual sense than the fashionable-pewed churches of the present day, where the devil sits in the highest seat, and finds more material to influence than the preacher controls. I am writing to-night to make you all reflect upon the condition of the churches of the present day, and ask yourselves if there are not many who by their daily lives form that class who are represented as saying "Lord, Lord, open

unto us," but are driven away because of not doing the works of faith.

I came only to tell you of my presence—to give you some points as I see them in the present state of the Church, and to warn the spiritual organization against a similar history. Gifts which belong only to spiritual religion or the religion of the Nazarene, will not remain with any people who trust more to the gifts and the manifestations of them, than the special design of God in the bestowment of those gifts. They were intended to proclaim the kingdom of God in mighty power, and not for a wonder-seeking people to talk of in wonder and amazement. Spiritual development must be the object desired in the exercises and manifestations of these gifts. Let the world and all that pertains, be subservient to it; then the spirit of God will baptize His people again as in the primitive church when old things had passed away and all things had become new.

I will come as often as I can and give such truths and opinions as may benefit and help the spiritual car to move forward.

CYRUS JEFFRIES.

TO REV. SAMUEL WATSON:—

Dear Bro.—There has been received through the mediumship of Mrs. Boothby and Mr. Joseph G. Chandler, of Boston, Mass., a most wonderful spirit-portrait; one which has been instantly recognized whenever seen. The manner in which it was given is described in the following letter:

"While present at spiritual seances with Mrs. Boothby (medium), Aug. 9-14th, at her residence, No. 25 Appleton Street, Boston, we witnessed a wonderful phenomenon of spirit power. Dr. Webster, (once professor of the medical college of Cambridge, Mass., and the control of Mrs. Boothby) requested Mr. Joseph G. Chandler to supply himself with a clean piece of window-glass—five by six inches square—and to come to the circle room the following Thursday evening, when he would be given a portrait to paint.

Mr. Chandler provided himself accordingly, and was prompt in attendance: the undersigned ladies from Cincinnati being present. The circle was formed and the gaslight subdued. The spirit of Dr. Webster emerged from the cabinet in full form, with a black cloak falling gracefully from his shoulders, and upon his head a soft hat, apparently of felt. He remarked that the elements were opposed to his retaining his

form long, and called on the artist, Mr. Chandler, for the glass, asking him how many pieces he brought. Mr. Chandler told him two. He replied, "I am glad you have two, as I fear a failure in the first effort," and taking one piece from Mr. Chandler he proceeded to walk up and down the room gently waving the glass, and at the same time humming the tune "Nearer, my God, to Thee." In about five minutes he threw a handkerchief over it and leaned it against a book on the table, and requested us to look at it with a full blaze of gaslight, while he returned into the cabinet. On looking at it we simultaneously exclaimed, "It is Gen. Washington!" Dr. Webster called out to us, "I shall not say for whom it was intended but leave it for the public to decide." While regarding it the fading process took place, and the glass was left without a mark upon its surface. However, the inspirational artist had it so impressed upon his brain that he retired to his studio, and was eminently successful in giving a *fac simile* of the picture given by the spirit on the glass, enlarged to a life-size portrait."

MRS. E. W. GILFORD,

MRS. A. M. STONE.

AVONDALE, CIN.

While these ladies were in Boston they wrote to me concerning the materializing seances at Mrs. Boothby's, but did not mention the picture which Mr. Chandler received.

Gen. Washington is in constant communication with me, and during the summer and fall I received messages daily. He constantly informed me that his mission in giving physical manifestations was about to end, and that he would endeavor to give to the world his spirit picture, before entering the higher planes. He showed me the picture clairvoyantly, and told me that on account of his higher development it was extremely difficult to give it. He also showed me the manner in which it was to be taken, presenting the glass to me with his signature written upon it. He told me—independent of myself—that the picture was to come and would be satisfactory to all. This, in brief, is the manner of its coming.

The picture itself is an oil-painting of the head, arms and chest, life-size. General Washington is dressed in his civilian costume, his hair is white, the face youthful. The portrait is excellent, and artistically painted.

In regard to the spirit Washington, much has been said. I have been his medium and have in my constant communion with him ever observed his devotion to his fellow-men and his unceasing exertions to elevate his race. As a worker in the field of physical manifestations, he has been identified with all its different phenomena; crowning his labor by materializing in different parts of his country, so that all might see the truth. He has been active with his brain as well, and has given many beautiful communications. He has written and discoursed ably upon most important subjects. Surely his work has been well done, and we may now praise the "brave soldier who has fought the good fight." MRS. E. L. LEWIS.

We copy from the London "Medium and Daybreak" these

BEWILDERING PHENOMENA.

BY THE REV. THOMAS COLLEY, LATE OF THE ROYAL NAVY.

Yes, says the self-satisfied critic, bewildering to those whose wild fancies suggest a wilderness where common sense has never farmed the mental waste, where brain-capacity is small, and proper discipline, thoughtful application, diligent study, and the observant powers never had scope to bring to cultivation the rational faculty--bewildering not else.

Well, I have written some, and seen much, and pondered more, and yet I am puzzled still. A fool quickly settles a matter, but a matter last night settled me, unless a fool, in the conviction that as things go, the time is not far off when the invisible will be very clearly seen, and the intangible very sensibly felt; when matter will rarefy to spirit, and spirit solidify to matter, and a strange metempsychosis not unfrequently take place, wherein one of earth, properly qualified, may go on a spiritual excursion into the realm of mind, and one of spirit, rightly conditioned, be able to come on a visit to us for a few days into this world of matter; the one using the life-atoms and bodily constituents of the other adapted to his temporary need, while he from us, taking on the nature of spirit, shall occupy the place in the unseen of our mysterious guest, and as a *locum tenens* tentatively do his duty in the higher life, the thread of his life here, and its obligations and divine purposes, being taken up and observed and outwrought for the time

by the angel encumbent with whom he has made spiritual exchange.

Now, if this is not the wildest stuff ever written out of Bedlam, it is a sane prophecy of future possibilities; and last night's experience warrants me in thinking it rather of the latter. Dr. Monck was again medium. Four of us constituted the circle, all in perfect *rappor*t with our instrument, having that confidence in him which is of knowledge, which yet, for the sake of others, and the better to observe what transpired, did not prevent us from taking every care in the application of tests that should answer for the genuineness of the manifestations and satisfy the most exacting.

The sitting was wholly for materialization, and the first form that appeared was that of a child, as it were, as we on this side of eternity would say, about six or seven years of age. This figure in view of all grew out of the medium's left side as he stood entrance before us. It had all the actions and ways of human childhood; clapped its little hands, pursed its mouth to kisses, and spoke in pretty accents, Dr. Monck, under control, speaking to it and instructing it like an elder brother. Then after a few minutes' further stay, sliding back into the medium, it gradually disappeared.

The next form was none other than Dr. Monck's old earth friend, fellow student, brother minister, and chief spirit-control, "Samuel Wheeler." When he in like manner issuing forth first stepped from the medium into a separate being, Dr. Monck was unconscious, under control of "Lilly," and her voice through him contrasted very markedly with the voice of the materialized form—it, to the very syllable, being the voice of "Samuel" as when speaking through the medium. But this did not satisfy our spirit-friend, for the marvel of the night's effort had yet to culminate. Conditions being so good, "Samuel" thought he might dematerialize and awake Dr. Monck, and then be able to rematerialize with the medium in his normal state, fully alive to all that transpired, and conscious of the astounding fact we were to witness: and successful, beyond all conception of the mystery, was this most unique experiment, for after the first alarm of Dr. Monck had passed away, and after the pain and nervous tearings and snatchings he felt in the process of his friend's evolution from himself had subsided, medium and spirit-form conversed naturally together, and the

astonishment and glee of the former were only equalled by our profound sense of inability adequately to grasp at first the vast significance of this amazing demonstration of occult power. Equally with the child-form did "Samuel Wheeler" show all the attributes of humanity, and, in his case, reason and ripe manhood, as in hers girlishness and simplicity. He was not unlike the medium in stature, form, and bearing; and one of our company having intimately known "Samuel" in the earth-life (being frequently one of his congregation when our spirit-friend was as our medium also was, a Baptist minister), unhesitatingly declared that *this* "Samuel Wheeler" was *that* Samuel Wheeler, and no other.

We clip the following from the "Osceola Sentinel." We know the writer and can vouch for the truthfulness of the account she gives:

THREE SEANCES AT MOTT'S.

EDS. SENTINEL.—Recently I visited Mr. Mott, the celebrated materializing medium of Memphis, Mo., and was present at three seances. Believing that some of your readers, at least, would be interested in learning something of my experience there, I will therefore respectfully request enough space in the "Sentinel" in which to give a brief history of what I saw and heard. I was first introduced to Col. Blood, a spirit who has charge of the seances. After some demonstrations the first evening, I was called for, by name, to step forward to the aperture of the cabinet. On my approach the face of a young man was presented which I took to be that of my husband's brother, and hence I asked if it were him. He replied, "No, it is Will." He said, "Cass, don't you know Will, your brother Will?" I remarked, "Will, I did not know you were dead." He replied that it had been but a short time since he passed over—that he died in New Mexico, where he went some six years ago, and had not been heard from by me since. I took him by the hand and conversed with him freely. Next my father came whom I recognized at once and shook hands with; he then called for my little boy to be brought to the cabinet. My brother now returned and brought my spirit baby, and held it up to view, my father remaining all this time; then the curtain was raised by the spirits, so I could plainly see at the same time, my

father, brother, baby and the medium, Mr. Mott, who was sitting in his chair. Several others present received similar convincing tests the same evening. The succeeding evenings my experiences were about the same as described above, except that Father Chaney appeared, whom I fully recognized, even to a wen on his forehead, which he touched with his finger. I am fully satisfied everything was real, and that I was not mistaken or deceived, and I take pleasure in recommending Mr. Mott to all persons who wish to visit a genuine medium.

MRS. S. C. CHANEY.

Osceola, Iowa, Oct. 29, 1877.

The "American Socialist" copies Mr. Newton's article on Organization, in our last issue, prefacing it with the following:

ORGANIZATION AMONG SPIRITUALISTS.

The great body of believers in Spiritualism in this country are thinking about and discussing the subject of organization. At present they are without anything of the kind; and in this respect are far behind their brethren in England, where National Associations of Spiritualists and Psychological Societies exist, which have large membership and influence, and take the lead in promoting investigation, and making known facts and discoveries. While in this country there are many more believers in Spiritualism than in England, there is in the latter country a far greater tendency to unitary action and scientific methods of investigation. To remedy this defect among American Spiritualists is the desire of many leading minds. This is especially the case with all those who believe in the harmony of true Spiritualism with true Christianity, and who recognize in Jesus Christ the greatest spiritual leader that has appeared. An attempt was made several years ago to organize a National Association of Spiritualists, on the basis of such a recognition of Christ's leadership. But the movement was not practically and permanently successful. The attempt, however, served to call attention to the subject of organization, and stimulate discussion of its desirability. At the same time there has been growing a demand for a higher standard of life and character among Spiritualists, for a weeding out of fraud, and for purity of spiritual and physical life as of more in

portance than special wonders of mediumship. Among those who are laboring for organization among American Spiritualists on a broad, Christian basis, a leading one is Samuel Watson of Memphis, Tenn., editor of the *AMERICAN SPIRITUAL MAGAZINE*. He was formerly a Methodist minister of high standing and ability. As a Spiritualist he seems to be an honest, fearless and careful investigator, as well as a firm believer in the spiritual leadership of Christ.

MATERIALIZATION.

Having investigated this demonstrative phase of Spiritualism for over three years we have paid but little attention to it for some time. We have attended no seance since the one we mentioned in the Sept. No. of the Magazine.

It was our purpose to have copied an article from the "R. P. Journal," given by Mrs. Hollis' control, James Nolan, with whom we have had a number of interviews, but we have only room for the first paragraph:

QUESTION—Will you fully explain the mechanical process without going into the chemical properties of the various constituents, farther than may be essential to a clear understanding of your statements?

ANSWER.—You understand that electrical particles in a darkened room are in a quiet condition; and they are collected together by the spirits and laid one upon the other until a form is completed. After completing this materialized form, we take magnetism from the medium, or such magnetism as we can get from the circle, and put a coating upon the electrical particles of the physical body just completed; and then the spirit steps into it, and uses it in precisely the same manner as you use your physical form, controlling it by strong will-power. There are, also, other modes of materialization; sometimes we merely gather electrical particles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen; or we first place these electrical particles gathered in on a sheet, like, for example, a sheet of paper; then we coat this sheet with certain chemicals from the atmosphere, and then we reflect electrically upon them, and that brings the form of a face, and you clearly identify the likeness of a spirit. Then the third process is a transfiguration of the me-

dium into the form of a spirit; for instance, here is a young girl not more than 16; the medium can be covered with a coating and made to look precisely like her, and then made to appear like the form of an old man of ninety. Sometimes spirits walk out upon the floor. Frequently the medium walks out covered with this dressing or a coating looking exactly like your deceased relative, and should that fade off, the medium would be left standing in your presence.

The "Harbinger of Light," published at Melbourne, Australia, gives the following dun to its delinquent subscribers:

Those subscribers who owe for last volume will receive their papers in a Green Wrapper, and we trust this will be a sufficient reminder to induce them to send us the two years' subscription without a special application for the same. Those who owe for more than the past year will please notice the Yellow Wrapper, in which their paper is enveloped. They are requested not to consider so much the spiritual significance of the color as the material or marine one—viz: quarantine, into which we shall have to put their paper until their account on our books is in a healthier state. We have carried on this paper through many difficulties for seven years, and never asked pecuniary aid. If we could get our due for every paper issued it would just pay its way, but as it is we give our time and labor, and are money out of pocket. It is a disgrace to the many who call themselves Spiritualists that it should be so, and we hope the result of this appeal will show that it is nothing worse than thoughtlessness which has prevented us receiving our dues earlier.

We have several hundred who must go into "quarantine" for the same reason. We shall not use the "yellow wrapper," but the red-cross on this the last number we expect to send them. We part with them reluctantly. If we have failed to effect them on the material plane we have not much hope for them on the spiritual. If, however, they become healthier by being placed in the hospital, and will "send us the two years' subscription," we shall be pleased to place their names on our new book and continue our visit to them as usual.

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription :

ONE YEAR, - - - - - \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, DECEMBER, 1877.

TO OUR SUBSCRIBERS.

With this No. we close the third year of the *MAGAZINE*. It has succeeded far beyond our expectations. Its cost exceeded its receipts considerably the first year. The second it about paid its expenses. This year it has done much better.

From the beginning we have sent it to a large number of persons gratuitously, who were poor and unable to pay for it. This number has continued to increase each year, until now with the delinquent list numbers about half of our subscribers.

In view of our contemplated enlargement, by adding one-third more pages to the *MAGAZINE*, we must make a change in our manner of managing its finances. THE CASH SYSTEM MUST BE ADOPTED; or failure to make the *MAGAZINE* pay for its publication must be the inevitable result.

There are near a thousand of our *bona fide* subscribers who owe for this year, a considerable number who owe for two years, and some who owe from the commencement. On their magazines, or the wrapper we have been making a red cross, and some of them have paid up and sent their subscription for next year. Others have informed us they paid some one to send it on, or they sent it themselves. In every such case we have credited them by erasing the cross and putting \$2.00 in its place. This has reduced the number of delinquents. If there be any others we hope they will report themselves forthwith, that they may have the proper credit on our book and the delinquent marked off. To those who justly owe for one or two years, we must say that

unless you pay up we shall be compelled to erase your names and send out your accounts for collection.

The experience of publishers is that the CASH SYSTEM IN ADVANCE is the only safe one. We want to hear from all who are in arrears. Send the money or a postal order for what you owe; and if you do not wish to continue the *MAGAZINE*, inform us, and we will stop it with this No., balancing your account on our mail book.

To those who have been receiving the *MAGAZINE* gratuitously, from whom we have not heard, we shall not transfer their names to our new mail book or send the *MAGAZINE* to them any longer "complimentary," unless we have some intimation that they appreciate it and desire its continuance.

If there are those who have not received all their Nos. and will inform us, we will duplicate them free of expense to them. We have pursued the most liberal policy with the *MAGAZINE* from its commencement, by sending thousands of them where we hoped for good results, and have been assured that much good has been accomplished.

THE "VOICE OF TRUTH."

The "specimen number" of this paper is out and is being sent to those who have requested it. We feel a deep interest in the success of this paper, and are willing to show it, not by profession only, but by practice. These two ladies who have undertaken the enterprise are "worthy and well qualified" for the duties devolving upon them. It must be sustained. We need a spiritual weekly paper in the South, and we know of no two ladies whom we can more fully endorse than we can Mrs. Shindler and Mrs. Hawks.

The former, the daughter of a Presbyterian minister who was pastor of the largest church in Charleston, S. C., for many years. She was brought up with and is double cousin of the celebrated Rev. Dr. Palmer, the most influential Presbyterian minister in the South. She is the author of a number of our finest songs used by the churches.

While she was Mrs. Dana she acquired a fine reputation as a literary writer. She is also in the regular line of succession, her last husband being an Episcopal minister. Having investigated the subject of Spiritualism and been convinced of its truth she has followed her convictions by publishing a book giving her experience, and now in a more enlarged field she will wield her pen in the defence of the harmonial philosophy and general reformation.

Of Mrs. Hawks we have so often spoken in the highest terms that we need not repeat that she is the best inspirational lecturer and medium we have ever seen. If her lectures could be taken down as delivered we think they would be equal to Mrs. Richmond's. Our readers are familiar with her through the "Inner Life Department" of the MAGAZINE last year and before.

Publishing periodicals, like many other things, the main difficulties are in the beginning. The financial question is a very important one, that must be met or other qualifications will not accomplish the object. Are there not liberal Spiritualists in our South land who will contribute to the support of this paper by donating what they can to place it upon a firm basis financially? We propose to be one, who will pay for the last week's issue (no matter what it may cost) of the year 1878, and if necessary for each year for five years. Who will second this motion?

Come, friends of our glorious cause—here is a field full of promise. You may not be able to work for its promotion, but you can help those who are devoting their time and talents to this noble work. Subscription price \$2.50 in advance. Address Mrs. M. D. SHINDLER, 206 Union street, Memphis, Tenn.

"Death is but a door which opens into new and more perfect existence. It is a triumphal arch through which man's immortal spirit passes at the moment of leaving the outer world to depart for a higher, a sublimer, and more magnificent country." —*"The Philosophy of Death, Andrew Jackson Davis."*

TOBACCO.

It has been our purpose, while conducting the MAGAZINE, to devote its pages to the promotion of pure Spiritualism. Obedience to the laws of our physical being is not only conducive to health but essential to the development of our spiritual faculties. There are many Spiritualists who violate those laws, and sooner or later must pay the penalty for that violation.

We believe that the habitual use of tobacco has a deleterious influence on the physical, mental, and spiritual man; yet it is used to an alarming extent, even among Spiritualists. The quid, the cigar, the pipe, are the constant companions of many who profess to be decent people; among whom we number Bishops, Doctors of Divinity, in the church as well as some who profess to be controlled by spirits, as their mediums of communications with mortals. It has all the respectability and fascinating power of the refined and intellectual portion of the community; and yet we believe it to be one of the filthiest practices that prevails among genteel people.

Professed reformers have rarely touched the popular habit of using tobacco; yet its baneful effects are wide spread over our land, and calls largely upon every philanthropist by precept and example to use their influence to banish its use only as a medicine. It is true there is temporary stimulus and soothing power produced by its use, but the vital force is curtailed thereby. We have but little hope of reforming the ministry, but we appeal to all Spiritualists to lay aside this worse than "needless self-indulgence."

Spiritualism requires purity in our natural as well as our spiritual bodies. "Cleanliness," said a distinguished reformer, "is next to godliness."

We profess, as Spiritualists, to have gone up higher in our aspirations and associations than those who know nothing of the sweet communion with loved ones on the other side the veil which separates the spiritual from the natural world. Let us then heed

their advice and abstain from "all filthiness of flesh and spirit," and be pure in life by living in harmony with nature's laws, abstaining from all stimulants or narcotics, thus making our bodies "fit temples" for pure spirits who desire to enter them and control them for the propagation of that purity which alone will give us admittance to the society of the "pure in heart" in the spirit world.

In our younger days we were guilty of the practice we now oppose. We have known the influence of the quid and the cigar, but when we saw the effect the practice had on others, and especially the offensive breath poisoning the atmosphere around, we quit the filthy practice as one of our youthful follies.

More than a quarter of a century since we dined with Judge Sharkey, in Jackson, Miss. He had but recently joined the Methodist Church. In speaking of his history he said that for many years he had been guilty of but one practice that he considered incompatible with Christian character, which was the use of tobacco, and yet how many who profess to teach that the body must be holy as well as the soul, defile their own bodies by the use of the filthy weed.

We feel that we can not close this volume of the MAGAZINE without lifting our warning voice against the pernicious practice so universal, and so deleterious in its effects upon mankind. Reader, if you are among the number who use the weed and are a Spiritualist, let us beseech you to abandon the practice as one that is incompatible with what constitutes 'pure Spiritualism.

IS IT DIABOLICAL?

We recently visited a very aged minister, who is on the borders of the spirit-land. We had a long and very interesting conversation in regard to the future state. We gave him our views very freely from our stand-point, which seemed to give him much comfort. We prayed with, and for him;

sang "Angel Care," and rejoiced together in hope of a re-union on the other side, or sooner on this side when he passes over Jordan. He said to those present that we had "knocked the scales from his eyes," and that he now looked at the future with more assurance than he ever had before. That evening a number of ministers came to see him. He told them of our visit, and how he had been benefited by our intercourse. They intimated to him their regret that he had been thus exercised; that we were honest, but——. We do not know who all of them were, but we do know that one of them has solicited us to go with him to see different mediums in this city, which we have done, and paid his way when he went, years ago. That he and his wife, while spending several days in our family, requested a medium who was visiting us to come to his room in the third story, south end of our house. It was a beautiful clear day about noon. His blanket-shawl was placed over a small table, a slate was procured, and held by the little girl, when a number of messages were written to him, which he said were from his Father. A hand and arm, twice as large as the little girl's, was extended out in the light, and every one in the room shook hands with it but the writer. There was a strength therein superior to some of the party when they clasped hands.

There are those who will go clandestinely, as Nicodemus did to Jesus, who, unlike him when the time of trouble comes will condemn the practice, if they do not say as some we have known, "It is of the devil." We have no patience with such cowardice. "An honest man is the noblest work of God." Jesus said that those who deny him or are ashamed of him, of them will he be ashamed before his Father and the holy angels. So we say of those who seek, as did Saul, the woman of Endor, and then from the pulpit say that "thou shalt not suffer a witch (medium) to live," is guilty of a duplicity that will meet its merited reward when our earth record has to be met, and the last farthing paid.

THE LAW OF RECOMPENSE.

This is one of the most important lessons to be learned within the vast range of human knowledge. Very few, comparatively, we think, have any just views of this great fundamental principle in God's moral government. The popular teaching of the day in regard to it is one of the greatest errors of the age. We shall continue to lift our voice and use our pen as long as either can be used to warn those who come within our influence that he that doeth wrong, as the Master said, must suffer for the wrong-doing. This is as certain and as inevitable as any law of our being. There is no way of avoiding the penalty of violated law, but by recompense in this world or in the other. Upon this, as much as any other point, does Spiritualism take issue with the creeds and dogmas of the day? If we are to attach importance to what we get from the Spirit World, we must consider this question forever settled. There are those who claim to have conferred upon them power to forgive sins. Others claim to be in the regular line of the Apostolic succession, while others claim to be of the elect number, all representing themselves to be called of God as was Aaron; but unless their lives bear the scrutinizing eye of the ever present God, they will have to suffer for wrong doing on the other side of the river of life.

We have been in communication with a number of preachers who lived and preached in this city in other years. They all bear testimony to the truth of what we are writing. One, who filled the office of Station Preacher and Presiding Elder here, many years ago has told us that some who professed religion while he was their pastor, are now working out their salvation over there. We want to say to all, no matter what station you may fill in church or State, depend on nothing but to do right. Render to all their dues, love God and your fellow man, and as Paul said "WORK OUT YOUR OWN SALVATION."

To Spiritualists we wish to say, (and

to many for the last time), you have a great responsibility resting upon you. Many of you have come from ranks of every grade of scepticism. Your reason has rejected the dogma of a lake of fire, yet there is a fearful hell which is made in the heart, and if that be not removed while here, you must by the great law of affinity, go to your own place, just as Judas and as every individual will go to the place for which he is fitted.

There have been enthusiasts among Spiritualists who have rebounded from one extreme to the other, and thus deny any retribution in the after life. This is a dangerous error, fraught with the most deleterious consequences. Jesus taught a great truth when he said "that whatsoever we sow that we shall reap." If we sow to the wind we shall reap the whirlwind. These are also the teachings of Spiritualism from the most radical to the most conservative, so far as we have ever learned in our investigation and reading for more than a score of years. We give this to many as our parting injunction, let your light shine here that others may see the beauty there is in our heaven-born philosophy.

Let your lives be a practical comment upon the profession you make.

A Spiritualist should be the highest style of humanity, in heart and life; having communion and fellowship with the inhabitants of both worlds, he should use the natural to prepare for the Spiritual and the eternal state upon which he is soon to enter with all his personality of character and destiny he has wrought for himself.

BOUND VOL. III OF MAGAZINE.

We will soon have ready the third volume of the Magazine, which we will send by mail on receipt of \$1.50 postage paid, which is 15c. We are furnishing these volumes of the Magazine for about half the price at which books are sold. We have not as many of this volume as of the first two years, but while we have them we will send volumes I, II and III, on receipt of \$4.

We hope all who wish the Magazine for

1878 will inform us soon, as we desire to know how many copies to have printed. Those who fail to do this may not get the back numbers, as we have been able to send to subscribers for the preceding years. Please remember the cash system has been adopted as the only safe one to pursue.

VISIONS OF THE BEYOND,

By a Seer of To-day, or "Sympathetic Teachings from the Higher Life."

Edited by Herman Snow, Boston; Colby & Rich, publishers, 9 Montgomery Place; San Francisco, Cal., Herman Snow, 319 Thearney street, 1877.

We have read this book with much interest. Mr. Snow was for many years a minister of the Gospel. Having been convinced of the truth of Spiritualism twenty-five years since, he has been an able defender of the truth as he knew it. He has done the cause much good by writing down and publishing the Visions in connection with his personal experience. Had we space we would make some extracts from the book. This we may do at some future time. We advise our friends to send for it. It is gotten up in the usual fine style the publishers do such work; pp. 186.

We hope it will have, as it deserves, a large circulation.

A Toronto Presbyterian Minister Converted to Spiritualism.

(From the Toronto Leader. September 26th, 1877.)

The Rev. John Marples, the well-known Presbyterian minister of this city, and lately a missionary down in the Muskoka district, has just sent in his resignation to the Presbytery, and for the future will no longer have any connection with the Presbyterian body as a clergyman. His reason for taking this step is his firm conviction that Spiritualism is a reality—an opinion which he would not be at liberty to hold or preach, if he continued in the ministry of the Presbyterian Church in Canada. Mr. Marples will, in the course of next week, deliver a public lecture on the subject, in which he will state the process of his conversion to spiritualism. He has arrived at this decision after long, anxious,

and patient investigation of the whole matter, and is now so convinced of its truth as to give up all his prospects of advancement in his church in consequence of his convictions. Mr. Marples, however, totally disavows all belief in many things which some Spiritualists claim to be a necessary part of their seances. He simply maintains that between the world of spirits and that on which we live there exists an intimate connection, and that this intimacy, if kept up as it can be by mediums, tends to make a man a better Christian and more sympathetic with his fellows. He holds that there is a Spirit of God, a Spirit of Angels, a Spirit of Man, and a Spirit permeating Nature—one of magnetism or electricity to speak materially. Mr. Marples had the matter finally tested a few evenings ago before a select assembly from whom a committee was formed. The medium, a lady well known in Toronto, satisfactorily answered various enquiries—in particular she appeared to satisfy one gentleman, an unbeliever as to the spirit of a deceased friend of his of whom she could not possibly have heard. Putting himself *en rapport* with her, he merely mentioned the initial letters of the name of the dead. She at once mentioned the full name, and on being asked how he died, she took her hand out of that of the inquirer and holding both hers above her head made a plunge forward to show that he met his death by drowning. It is not, however, fair either to anticipate Mr. Marples' disclosures or to criticise him or his opinions. The world will be better able to judge of everything after he has placed himself at the bar of public opinion.

The Phrenological Journal.

The publishers of this old and well-established magazine make an important announcement. The price is to be reduced from \$3 to \$2 a year for 1878. This Journal has always been very popular with the people—much more so than its technical name would indicate—and this change should add immensely to its already wide circulation. The character of the magazine will be changed but little, and all the prominent features which have tended to make the JOURNAL popular in the past will be fully maintained, including the *Science of Health Department*, which alone would be worth to many families the cost of a year's subscription. To more widely introduce the JOURNAL at once, the publishers offer it "ON TRIAL," the last three

months of this year, for the small sum of 25 cents (which may be sent in postage stamps). This will include the November number, which contains, among other things, portraits and sketches of Geo. W. McCrary, Secretary of War, Brigham Young, and Louis Adolphe Thiers; the Oregon Salmon Fishery, illustrated; Light in Dark Places; What is Our Duty; Wives and Shop-women; Indolence in Literature; Letter to a Son in College; What and How Some Great People Ate; Consecrated Life; Our National Dish—Pie, together with a large amount of Editorial and Miscellaneous matter of interest. Price of this number is 30 cents, or as above. Send for it and you will be entertained as well as instructed. The publishers also offer the last three months of this year free to new subscribers who send subscription price, \$2, before December 1st. Address S. R. WELLS & Co., Publishers, 737 Broadway, New York.

HOME CIRCLE.

REV. JOHN MOSS, LATE P. E. OF THE MEMPHIS DISTRICT.

The communications we give below need some explanation to a proper understanding of them. In 1872 he was the Presiding Elder of the Memphis District. When we presented him with a copy of *Clock Struck One*, in the "Christian Advocate" office, in the presence of a number of preachers, he said with emphasis, "I would not believe that spirits returned to earth and communicated with mortals if God himself were to tell me." It was, to say the least of it, a singular coincidence, that soon after, at the Annual Conference, Rev. T. L. Boswell, who had introduced some resolutions into the District Conference condemning the book, and Rev. John Moss should be appointed by the presiding Bishop (Wightman) the first of three members of the Conference to examine into our case and report to the Conference what should be done with it.

He has been on this district as Presiding Elder three years and frequently stayed with us while attending his quarterly meetings. A few weeks since he passed over to the *spirit land*, and a large concourse of people

attended the memorial service at the Central Methodist Church near us. The meeting was protracted during the ensuing week and our home medium attended. On her return one night Mrs. Hawks was under control in our library. Soon as she was seated near the door the spirit announced that Mr. Moss was with her and would communicate with us soon. He said he was much interested in the meeting, but had not seen God or Jesus.

During our absence he communicated the following. At our regular family meeting he wrote the second communication:

The gospel of the new dispensation is peace and joy in the inner man. This peace is the result of that clear and conscious indwelling of the spirit of God which restores the image of the Divine, and makes the human organism the temple of His mighty presence. Spiritual life and energy never resulted from a quiet and inactive faith. He that doeth the will of my Father the same is he that loveth me. Jesus Christ was God incarnate because the spirit of God dwelt in him. No man dieth to himself; neither can any man live to himself and love God in the spiritual sense which Jesus intended to instill into the soul of man. I say work. I believed in work while in the body. As an evidence I practically made the religion I preached my rule of action. Work your way where faith directs. No faith was ever made perfect without the exercise of the mental faculty being demonstrated by the outward sign.

I am going to Conference and take my place in the cabinet. They will not hear my voice as in other days, but my influence will be felt by those who have the appointing power. They will make some changes which may not be best for the people, still the law of the church will prevail. I am with my preachers just what I was in the body, but they heed not the impressions I make because they are willfully blind to the subject of spirit intercourse as I was. I am learning the ways of God to man according to the Spiritualistic belief to be true, in many respects, but they must learn, too, to leave behind much of the rubbish they have gathered up in their haste to grasp the jewels lying beneath.

The spiritual theory in regard to the spirit's destiny, when separated from the body, is true. Spirits good and bad breathe

the same atmosphere in the spirit world. To the evil it is evil, and to the good it is good. God is God over all His works, and makes the laws He has unchangeably fixed, to praise and glorify Him by their harmonious action and results. Evil and good are opposites; but evil produces evil and good produces good, hence, I say the laws of God are harmonious in their action and results.

I will come soon and tell you at your home circle what I have learned in the Spirit-world, and how my knowledge differs from my earthly faith and teachings.

JOHN MOSS.

NOVEMBER 13.

Well, Bro. Watson, I have come to take all back I ever said that was offensive to you in regard to the subject which has so long been the idol of your life and honest endeavors. You were right and I was wrong, when I uttered the blasphemous expression that I would not believe spirits returned to earth and communicated with mortals if God himself were to tell me. Now, my Bro., I have to atone for that short-coming, for the reason the law of recompense is inevitable, and must have its penalty served, before the transgressor can attain to the joys of heaven prepared for those who are prepared for them, by the laws of the spirit's own being.

I was present when all the sorrowing ones were assembled in Central Church, to do honor to my memory. While I appreciated their respect and love, I could have told them those emblems of mourning did not truthfully represent the condition of the subject. That he was not dead; but one of their assembly thinking how the world and the church misunderstand the subject of death. No death has often been sounded from the ramparts of the spirit-world, and truly there is none. The testimony which Jesus gave when he arose from the dead and became the first fruits of the resurrection, brought to life and liberty, the prisoner who had so long been groping in darkness in regard to the nature of his mission, and what that mission established: Life and immortality beyond the grave.

My entrance into spirit-life was just as bright as I ever imagined it would be, if I from an honest faith and life kept the commandments of my Master. I however did not find a stone-built city with golden streets and pearly gates, and the throne of God in the midst of that city, but I did find the "forty and four thousand" praising God

who had given them the victory through our Lord Jesus Christ. I see the time coming from the signs prevalent, when the Church will throw off the shackles which have so long bound her advocates, and let them enjoy more liberty of faith and speech. When that is done her ministers will preach more with the spirit and understanding; will be better prepared to instruct those who hear, in the "mystery of godliness" and bring to the surface the light which has so long been obscured by the darkness of superstition, and I may add, heresy. The Church is more heretical as I now understand the term, than the spirits of "just men made perfect teach." I will go now, but am coming again. I know your anxiety to hear what I have to say, for you considered me an hard case and true I was. My will was not to believe what I considered false doctrine and faith; hence, I could not receive the light that might otherwise have dawned upon my mind, and made me to have understood the "faith once delivered to the saints," as I now do.

Good night.

JOHN MOSS.

Just as we were going to press, our old friend Bro. Thos. P. Davidson sent for us again to see him. We went and had a glorious time.

Our daughter at our home circle wrote the following in regard to it:

MY DEAR PAPA—I come to tell you that your visit to Uncle Tom Davidson will be the leavening process which will continue until the preachers begin to look round for the only key that unlocks the portals of heaven, and displays the close proximity of spirits and mortals. When they have found the key, and applied it to the lock, they will find it to be the precise one the Master gave, and that can unlock the mysteries which have for nearly two thousand years hung over and obscured the spiritual meaning of the Word of God.

Uncle Tom is waiting the summons in patience, and his soul is feeding upon the manna of heaven. Angels are beckoning him upward, where no sea of trouble or affliction will mar and darken his spiritual life. Well done good, and faithful soldier. The race is almost run. No more forced marches for you, but with the lightning's speed you will re-visit the earth and bring the glad news of the spirit's immortality, and its conscious communion with loved

ones on earth. I was with you when you were communing together this evening. Brother Johnnie was with me. As you sang and prayed, we joined in the thanksgiving with a hearty amen.

All praise be to him who hath redeemed us from the fear of death, and given us life and immortality through His own resurrection, and made us to understand the mystery of the spirit's regeneration. Good night.

BETTIE.

We heartily endorse the following from the "London Spiritualist":

With the experience of the past, it is to be hoped that Spiritualists will not in future worry mediums and themselves by trying to force belief upon persons opposed to the facts and not prepared to receive them; let attention be given only to candid inquirers who come earnestly asking for information. As to the rest of the outside public, scattering among them broadcast instructions now to form spirit circles at home, will make more converts at one-fiftieth the cost in time, trouble, work, and money, than any other mode of proselytising, with the further advantage that all contention about the new phenomena thus developed will be among the sceptics themselves, since they cannot annoy Spiritualists about facts transpiring in their own homes at which no Spiritualist is present. If these suggestions be attended to, the movement will progress with much less friction.

We have long since been convinced that the better course to pursue with persons opposed to Spiritualism, is to present the facts to them and leave them to the exercise of their own volition in their investigation. Such is the nature of the human mind that "trying to force belief" is labor lost. We repeat what we have often said, the home circle is the best place to investigate the subject, or with a few intimate friends. There the conditions necessary for communion with loved ones are more easily obtained, and the results more satisfactory than with promiscuous circles.

The "London Spiritualist" bears its testimony to the genuineness of the materializations through Dr. Monck's mediumship,

as will be seen by the extract below from M. A. Oxen's account given of a seance he witnessed. When we can have this kind of materialization among us then there will be no room to question their genuineness.

The child was, undoubtedly, a separate entity, distinct from the medium. Samuel maintained a perpetual current of conversation, came round to me and grasped both my hands, and placed the medium's lips on the back of one of them. During this time we could all see and hear the little figure clapping her hands, and could hear words proceeding from her mouth. She also rang a little hand-bell with sufficient vigor to break it.

When she had remained for some appreciable time at a distance of not less than six feet from the medium, he drew near to her to give her more vitality; and when this was expended, the process was again renewed, until at length he stood again by her side, and she vanished from my eyes, but the light again was not strong enough to enable me to say positively that the absorption into the body of the medium, described by Mr. Colley, took place. Both stood by the curtain, and by degrees the form vanished, leaving a round misty appearance on the left side of the medium's black coat. This, too, faded, and he came towards us alone. Had the curtain between the two rooms been black, I might have seen what took place more clearly.

After a very brief interval of retirement in the inner room, the medium again stepped forward, and, pulling the curtain aside, stood in the doorway. By his side came a similar misty appearance, which developed rapidly, until there stood before us a man of considerably taller stature than the medium, swarthy and Oriental in type, with large black beard and moustache, and with dusky arms and hands. On his head was an ornament which flashed in the dim light. He was draped from head to foot in white, and, making allowance for the deceptive nature of such an appearance in uncertain light, I should say that Mr. Colley's estimate that the form exceeded the medium's height by eight inches is under rather than over the mark. I speak with confidence, because I asked the figure to stand in a position which enabled me to measure its height against the side of the doorway with my eye. I have no doubt the figure was firmly planted on its feet, because the same height was maintained in all its movements.

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